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ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ ΑΝΑΛΕΚΤΑ.

SELECTIONS FROM LUCIAN:

WITH

A LATIN TRANSLATION AND ENGLISH NOTES,

TO WHICH ARE SUBJOINED,

A MYTHOLOGICAL INDEX,

AND

A LEXICON ADAPTED TO THE WORK.

*Compiled for the Use of Schools,*

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## PREFACE

### OF THE EDITOR.

---

THE following Work is designed for the use of the Classical Schools in Ireland, where LUCIAN has long been one of the first Greek authors to whom boys are introduced :—a rank to which he is justly entitled from the purity and simplicity of his style, as well as from the vein of elegant humour, in which, perhaps, he excels all the ancients. I have engaged in it under the sanction of the Heads of our University ; and have not spared either pains or expense in preparing it.

The Collection by Mr. MURPHY, hitherto employed in this country for the same purpose, came from an Editor grossly deficient in learning and in taste. In many successive editions, also, typographical errors had so enormously accumulated, that the book had become almost illegible. The pretensions, therefore, of the present work are very humble, in being offered to the public as superior to that, which it is intended to supersede.

I have retained all the larger pieces in the former collection, and have inserted a new Dialogue, the *Κατάπλους*, but have retrenched the number of the shorter Dialogues ; thus leaving the quantity of Greek text nearly the same as before.

The edition of Lucian's Works by REITZIUS and HEMSTERHUIS—(would that the learned labours of the latter had been continued throughout it!)—I have taken as the basis of this; seldom departing from their text, and never without apprizing the reader; unless in a few passages of such a character as ought not to meet the eye of those, to whom even a heathen satirist has justly observed that—*maxima debetur reverentia*.

The Latin translation also of that edition I have generally retained, though with occasional corrections; not that I think it good, or conformable to the ease and simplicity of Lucian's style; but that I conceive the student is furnished with other aids for interpreting the original, far more important than any translation.

Among those aids I reckon the LEXICON which I have subjoined; a part of the work which, small as it appears, has cost me no little labour. My first intention was only to have added an INDEX GRÆCITATIS to some of the words and phrases, which the common Lexicons either wholly omit, or most imperfectly interpret. But the more I examined them, the more I found their deficiencies and errors so great, even in words of the most frequent occurrence, that I thought it would be an acceptable and no unuseful service, to compose a Lexicon adapted to the entire work. Similar considerations have induced me to annex the *Historical and Mythological* INDEX: so that in

the one Volume, the young student will possess a full apparatus for the better understanding of the Author.

If the work should meet the eye of any more advanced Scholar, I wish him to recollect that it has been designed solely for the use of the youngest Tiros in the language; that I have been obliged throughout to study brevity; and that it is often harder to condense and simplify useful information, than to make a large display of multifarious learning.

The greatest pains have been employed to obtain typographical accuracy, which I reckon peculiarly important in *School editions* of the Classics. In this I have been materially aided by the attention and skill of the Printers, to which I am happy in bearing the amplest testimony, and which have greatly lessened the disadvantage of my distance from the press.

The Student will observe that every fifth line of the Greek text is marked with a Roman letter in the margin: and that in the Lexicon the Arabic numerals refer to the page, and the following Roman letter to the line, in which—or in some of the four preceding lines—the passage will be found.—An obelisk (†) prefixed to a Greek word refers the Student to the Lexicon.

Let me be allowed to add, that I know not one

of the Classics used in our Schools, which does not need to be re-edited with similar care. It is a labour which I would gladly undertake, if my other necessary avocations allowed it. I have elsewhere expressed my opinion of the decline of **CLASSICAL LITERATURE** in Europe; have marked some of its causes, as well as its formidable effects; and have pointed out the obvious and easy means of arresting the progress of the evil. The appeal which I made to those, within whose reach the application of the remedy lies, had, perhaps, sufficient intrinsic weakness to account for its inefficacy. Yet I cannot but consider their continued neglect of the evil as an additional evidence of its existence.

---

IN this new Edition, besides correcting some inaccuracies of the former, and supplying other deficiencies, I have marked the *quantity* of numerous doubtful vowels in the Lexicon. It is hoped this will prove an acceptable and useful addition to the work. It is an aid which the commonest *Latin* Lexicons have long afforded to the youthful Student; but of which he has been left destitute, till lately, in a language which requires it much more. Dr. **MALTBY**'s valuable Edition of **MORELL**'s *Thesaurus* forms, in this view, one of the most important acces-

sions to Greek Literature, which have been made for many years : but the size and costliness of the work place it beyond the necessary limits of School-books.

These selections from Lucian were originally calculated, almost exclusively, for the Schools of IRELAND : but I am flattered by finding that the work has been introduced into some Classical Seminaries in this country, to which I have removed my residence. With a confidence somewhat increased by the acceptance it has already met with, I now submit its pretensions as a useful School-book to the candid attention of a literary public.

---

IN this, the EIGHTH Edition, many errors which had gradually crept into the text are removed ; I have added also a slight sketch of the Life of Lucian, and some brief notes, chiefly with reference to Mythology and Antiquities.

G. B. W.





## LIFE OF LUCIAN.

---

THE date for the birth of the prose Aristophanes has not been, and scarcely now can be, definitely settled. Wieland supposes his birth to have taken place 117 A. C. Hemsterhuys assigns the reigns of the Antonines and Commodus as the period when he flourished. Herman agrees with Reitzius in supposing that he lived from 120 to 200 A. C. and the most recent authority, Wetzel, places his birth in 125 A. C.

His father was a native of Samosata (where Lucian was born), and appears to have been in humble circumstances, so much so, that at a very early age it was found necessary to place Lucian in the workshop of some handicraft, to learn a trade, by the proceeds from which he might supply his own wants, and assist his parents. After some deliberation he was confided to the care of his maternal uncle, a statuary at that time in considerable repute. A careless stroke, however, destroyed the first piece of work on which he was employed, and the severe punishment which he received wholly disgusted him with the occupation, and prevented his following it up as a profession suitable to his taste.

We may, from his writings, collect, that when about twenty years of age, he went to Greece, and

was present at the Olympic games; it was at this time he became acquainted with Nigrinus, a Platonic philosopher, whose advice and instruction appear considerably to have affected his after plans of life.

From Greece he proceeded to Antioch, where he pursued the avocation of a lawyer, and acquired considerable reputation; but, disgusted with the falsehood, violence, and clamour, then necessary for the profession, he soon retired, and undertook the office of a Sophist.

For a very considerable period there were no public schools in Greece supported by the Government. The want of education was most forcibly felt, and many endeavoured to supply the void by public lectures on philosophy, &c. The Sophists properly date from Protagoras of Abdera, many of whose visionary theories were alternately supported and opposed by numerous imitators. Athens, at an early period the seat of all learning, offered advantages nowhere else to be obtained, and in the restless activity of Athenian principles and feelings, their love of disputation, and their eager thirst for novelty, the Sophists soon found an adequate field for exertion, and a copious harvest of remuneration. As the profession was taken up by learned and able, or by ignorant and feeble-minded men, it was varied in its nature: at one time its adepts soaring to the height of the then known sciences, at another becoming mere word-quibblers, and hair-splitters of unlimited Theories. Few of their speculations were productive of greater injury, as well to the peace of individuals,

as to the glory and greatness of their country, than their experiments in religious philosophy, which soon ended in complete atheism, and the natural result hence was the ruin of all morality among the Greeks. Yet, however greatly many of the Sophists may have erred, however vain, vague, and frivolous their views, we must admit, that to them is due the pursuit of accuracy in prose composition, and investigations into the real meaning of language.

Prior to the appearance of the Sophists the Grecian mind was directed mainly to theorizing. Some sought for the universal principle of being in water, others in air; Archelaus was the first who thought of a regulating intelligence; but the major portion sought in Mathematical or Physical Sciences for that certainty which they were conscious existed, though it could not be detected in the shifting and fluctuating vortex of mundane phenomena. A mathematical mind is unconsciously devoted to theory\*, and theory carried to its height is opposed to practice, and by-and-by thinks its own ideas of space, magnitude, and imaginary negatives the only realities. On this ground the Sophists met them. These latter took things as they found them, and professed to render their pupils adequate for actual life, for its practical part at least, "to speak and to act well" at Athens. Hence arose a hatred equal to that of Theologians, the Theorists

\* To how strange an excess this unconscious love of Theory may be carried is plain from the fact, that we daily see *Experimental Physics taught* without so much as a blow-pipe or retort; *Geography* without a Map, ancient or modern; and *Mechanics* without so much as a set of wooden levers to illustrate the rules of the science.

charging the Sophists with cramping the human intellect and confining it to a limited sphere of action; the Sophists asserting that the proper business of man is how to live in the actual world, and that mere speculation is fit only for enthusiasts. It is a fact, that even the high-minded Plato was carried away by his ideal doctrines so far as first to interpret the name Sophist (originally common to all philosophers) as meaning only, "an imposturous pretender to universal knowledge."

It is to the religious scepticism of the Sophists we may owe the Dialogues of the Gods in Lucian, generally playful little pieces, composed in all the graces of elegance and style, yet, for that reason, the more likely deeply to sink into the minds, and injure the principles of the young and enthusiastic.

Having ceased to practise at the bar, Lucian devoted two years to travel, and visited successively Herapolis, where (in accordance with an ancient practice) he dedicated his hair to the presiding goddess, Juno; then to Byblus, where, with the eye of a sceptic, he saw the head of Osiris floating to the shore, as is its annual custom; and not being satisfied by the superstitious explanation of the priests, he examined it, and found it to be made of the papyrus. Next he proceeded to Sidon and Egypt, whence returning to Syria, he formed the design of visiting Italy.

He arrived in Italy when at the age of twenty-five, and in order to find some skilful oculist he went to Rome, and met again with his valued friend Nigrinus. Yet here he did not tarry long, but by

the advice of a fellow-countryman he went to Gaul, then famous for the great encouragement given to men of letters. Chairs of philosophy had been established by Antoninus Pius throughout the whole Roman world, nor was the emolument upon a paltry scale. Each professor had the very respectable salary of 10,000 drachmæ yearly. In some office of this kind it is probable that Lucian spent his life from 152 to 163, and by it acquired means sufficient, as he thought, to enable him to devote the remainder of his life to philosophy alone. To these eleven years we are to ascribe most of his works which have a rhetorical or sophistical form.

From Gaul he went to Macedonia, and at Thessalonica, in presence of the leading personages of the State, he delivered a series of declamations such as then were usual among men of his profession.

From Macedonia he returned through Greece to Ionia, and thence to Samosata, where he had the gratification of finding his father still living. Here he is said to have delivered to his assembled townsmen the celebrated piece called *Ἐνύπνιον*, in which the early particulars of his life are related.

It is supposed by many that towards the close of his life he was visited by sudden and unforeseen poverty, and that he was forced again to have recourse to scholastic declamations as a means of livelihood.

Of the time and manner of his decease we have no certain account. Some attribute his death to the gout; but those who wished to hold up as a terrible example the bold man who so sarcastically assailed

all superstitions, relate that he was torn to pieces by wild dogs. A philosopher who had rejected and reviled the religion of his childhood could not be expected to agree with many of the doctrines of Christianity. Those which appeared contradictory to his reason, and some which opposed his feelings, he contemns, and in no ordinary or gentle language. Hence, in the middle ages, hardly any epithet is too severe for him. And what an extent of Christian charity was afforded to him we may infer from the following statement of Suidas:—

“Λουκιανός, Σαμοσατεύς, ὁ ἐπικληθεὶς βλάσφημος, ἡ δὲ δόξα ὅτι [ἢ ἄθεος· εἰπεῖν μᾶλλον], ὅτι ἐν τοῖς διαλόγοις αὐτοῦ γελοῖα εἶναι καὶ τὰ περὶ τῶν θείων εἰρημίνα παρατίθεται. Γεγορήκει δὲ ἐπὶ τοῦ Καίσαρος Τραϊανου\*, καὶ ἐπέκεινα. Ἦν δὲ οὗτος τοπρὶν δικηγόρος ἐν Ἀντιοχείᾳ τῆς Συρίας· δυσπραγῆσας δ' ἐν τούτῳ, ἐπὶ τὸ λογογραφεῖν ἐγράφη, καὶ γέγραπται αὐτῷ ἄπειρα. Τελευτῆσαι δὲ αὐτὸν λόγος ἐπὶ πυλῶν, ἐπεὶ κατὰ τῆς ἀληθείας ἐλάττωσεν. Ὡς γὰρ τὸν Περιγρίνου βίον καθάπτεται<sup>β</sup> τοῦ Χριστιανισμοῦ, καὶ αὐτὸν βλάσφημῶν τὸν Χριστὸν ὁ παμμάρτος. Διὸ καὶ τῆς λύτης ποιῶνς ἀρκούσας ἐν τῷ παρόντι δέδωκεν, ἐν δὲ τῷ μέλλοντι κληρονόμος τοῦ αἰωνίου πυρὸς μετὰ τοῦ Σατανᾶ γενήσεται.”

\* Dissensit Vossius in opere de Histor. Gr. lib. ii. 15. quem vide. Confer etiam Jans. de Script. Hist. Phil. lib. III. c. 10.—KUST.

<sup>β</sup> Eum enim in laudato libello ἀνεσκοποισμένον σοφιστήν, i. e. Sophistam crucifixum: vocat.—KUST.

“ If it be true that Lucian was once a Christian, and afterwards became a renegade to our belief, perhaps some zealots may have invented this tale of his death, as a great and signal punishment for his apostacy.”

Lucian had tried all the sects of Philosophy prevalent in his day, and found them hollow and hypocritical. Looking upon Christianity as but a new sect, partly founded upon Stoicism, he confounded it, without examination, with the schools he had condemned. The opinion that Lucian was an apostate and renegade depends on the question whether he was the author of the *Philopatris*, and critical writers, on internal evidence, assign this piece to a much later age. With respect to the violent death assigned him by Suidas, it is enough to say that Suidas had a fancy for such stories, and did not scruple to invent them on occasion; see him under “*Euripides*.”

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## ΔΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ

### ΑΝΑΛΕΚΤΑ

α'.

### ΘΕΩΝ ΔΙΑΛΟΓΟΙ

ΔΙΟΣ, ΑΣΚΛΗΠΙΟΥ, ΚΑΙ ἩΡΑΚΛΕΟΥΣ.

ΖΕΥΣ. ΠΑΤΕΛΣΘΕ, ὦ Ἀσκληπιέ καὶ Ἡράκλειε, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτοῖν τὸν φαρμακέα προκατακλίνεσθαί μου; ΑΣΚ. Νὴ Δία, καὶ ἡμεῖς α  
νων γὰρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐπεραύνωσεν, ἃ μὴ θεοὶ ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας ματείληφας; ΑΣΚ.

Ἐπιέλησαι γὰρ καὶ σὺ, ὦ Ἡράκλειε, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὄνειδίζεις το πῦρ; ΗΡΑ. Οὐκ- b

ουν ἴσα καὶ ὅμοια βεβιάται ἡμῖν ὁ Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θνητὰ καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. σὺ δὲ ριζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, c  
ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶν ἀνῆλθες ἡμίφλεκτος, ὑπ' ἁμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. ἐγὼ δὲ, εἰ καὶ κηλὴν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔβαινον d

καὶ τὸ γενναῖον, καὶ τὸν γέλῳτα. μόνος γοῦν τῶν ἄλ-  
λων γελᾷς. ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχει ταῦτα,  
κοῦφά γε καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν κατὰ-  
πλουν χρήσιμα. Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθου τῶν ῥημά-  
α των τὴν τοσαύτην ἀπεραντολογία, καὶ ἀντιθέσεις, καὶ  
παρισώσεις, καὶ περιόδους, καὶ βαρβαρισμούς, καὶ  
τᾶλλα βάρη τῶν λόγων. ΡΗΤ. Ἦν ἰδοῦ, ἀποτί-  
θεμαι. ΕΡΜ. Εὖ ἔχει. ὥστε λύε τὰ ἀπόγεια,  
τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον ἀνεσπᾶσθαι·  
b πέτασον τὸ ἰστίον, εὐδυνε, ᾧ παρῳμεῦ, τὸ πηδάλ-  
λιον· εὖ πάθωμεν. Τί οἰμάζεστε, ᾧ μάταιοι, καὶ  
μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πάγονα  
δεδωγμένος; ΦΙΛ. Ὅτι, ᾧ Ἐρμῇ, ἀθάνατον ὦμην  
τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται· ἀλλὰ γὰρ  
c ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι  
μηκέτι δειπνήσει πολυτελῆ δεῖπνα, μηδὲ ὑπκτωρ ἐξῶν,  
ἀπαντας λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατεπλήσας,  
περίεσις ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἰαθῆν, ἐξαπα-  
τῶν τοὺς νέους, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. ταῦτα  
d λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ᾧ Μένιπτε, οὐκ ἀχθῇ ἀπο-  
θανών; ΜΕΝ. Πῶς, ὅς ἐσπευσα ἐπὶ τὸν θάνατον, καλέσ-  
αντος μηδενός. Ἄλλὰ μεταξὺ λόγων, οὐ κραυγὴ τις  
ἀκούεται, ὥσπερ τιναν ἀπὸ γῆς βοώντων; ΕΡΜ. Ναί,  
ᾧ Μένιπτε, οὐκ ἀφ' ἐνός γε χώρου· ἀλλ' ἡ οἱ μὲν, ἐς τὴν  
e ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ  
Δαμπίχῳ θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς  
τῶν γυναικῶν, καὶ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κρῖ-  
κεινα ὑπὸ τῶν παίδων βάλλεται ἀφρόνοις τοῖς λίθοις·  
ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι  
ἐπίταφίους λόγους διεξιόντα ἐπὶ Κράτῳ τούτῳ. καὶ  
f ἡ Δία γε, ἡ Δαμασίου μήτηρ καικύουσα ἐξέρχεται τοῦ  
ἄρηνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ. σὲ δὲ οὐδεὶς, ᾧ  
Μένιπτε, δακρύει, καδ' ἡσυχίαν δὲ κῆσαι μόνος.  
ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγου  
g ὠρυαμένων οἰκτιστον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτο-

μένων τοῖς πτεροῖς, ὅπουται συνελθόντες Δάπτωσί με.  
ΕΡΜ. Γυνάδας εἰ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπε-  
τλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον,  
εὐθεῖαν ἐκείνην προϊόντες· ἐγὼ δὲ καὶ ὁ πορθευὺς ἄλλους  
μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὦ Ἐρμῆ· προῖτα  
μὲν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; πάντως δι-  
κασθῆναι δεήσει· καὶ τὰς καταδίκας φασὶν εἶναι βα-  
ρείας, τροχούς, καὶ γύπας, καὶ λίθους, δειχθήσεται δὲ  
ὁ ἐκάστου βίος.

ιβ'.

### ΚΡΑΤΗΤΟΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ.

ΚΡΑΤ. Μοίργχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, b  
τὸν πᾶν πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς  
ὀλκάδας ἔχοντα; οὐ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ  
κύττος ὢν, τὸ Ὀμηρικὸν ἐκείνο εἰάδει ἐπιλέγειν, "Ἢ μ'  
ἀνάνερ", ἣ ἐγὼ σε. ΔΙΟΓ. Τίνος ἕνεκα, ὦ Κράτης,  
ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τοῦ κλήρου ἕνεκα ἐκά- c  
τερος, ἡλικιωῖται ὄντες· καὶ τὰς διαθήκας ἐς τὸ φανερόν  
ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίργχος, εἰ προαποθάνοι,  
δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοίργχον δὲ ὁ  
'Αριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγγράψ-  
το. οἱ δὲ ἐθεράπευον ἀλλήλους ὑπερβαλλόμενοι τῇ κο- d  
λακείᾳ. καὶ οἱ μάντις, εἴτε ἀπὸ τῶν ἄστρον τεκμαι-  
ρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὄνειράτων, ὥσγε Χαλ-  
δαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν  
'Αριστεῖ παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ. καὶ τὰ  
τάλαντα ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκείνον ἔρρεπε. e  
ΔΙΟΓ. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκούσαι  
γὰρ ἄξιον. ΚΡΑΤ. Ἄμφω τεθνῶσιν ἐπὶ μιᾷς ἡμέ-  
ρας· οἱ δὲ κληροὶ ἐς Εὐνόμιον καὶ Θρασυκλέα περιήλ-  
θον, ἄμφω συγγενεῖς ὄντας, οὐδὲ πώποτε προμαντευο-  
μένους οὕτω γενέσθαι ταῦτα. διαπλέοντες γὰρ ἀπὸ f  
Σικυῶνος ἐς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίῳ

ἔρια ἐν Λυδίᾳ, πορφυρίδα ἐνδεδυκώς, καὶ παιόμενους  
 ὑπὸ τῆς Ὀμφάλης χρυσῇ σανδάλῃ, ἀλλ’ οὐδὲ μεγα-  
 χολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα. ΗΡΑ.  
 Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ,  
 ὥς οὐ πολὺ σε ὀνήσει ἡ ἄθανασία, ἐπεὶ ἀράμενός σε,  
 ῥίψω ἐπὶ κεφαλῇν ἐκ τοῦ οὐρανοῦ, ὥστε μὴδὲ τὸν  
 Παιήονα ἰάσασθαι σε, τὸ κρηνίον συντριβέντα. ΖΕΥΣ.  
 Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυ-  
 νουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμ-  
 ηποσίου· καίτοι εὐγνωμον, ὦ Ἡρακλῆς, προκατακλίνεσ-  
 θαί σου τὸν Ἀοκληπιόν, ἅτε καὶ πρότερον ἀποδανόντα

ς.

## ΕΡΜΟΥ ΚΑΙ ΜΑΙΑΣ.

ΕΡΜ. Ἔστι γάρ τις, ὦ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώ-  
 τερος ἐμοῦ; ΜΑΙ. Μὴ λέγε, ὦ Ἐρμῆ, τοιοῦτον μὴδεῖν.  
 ΕΡΜ. Τί μὴ λέγω, ὃς τοσαῦτα πρᾶγματα ἔχω, μό-  
 ρνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπῶμενος·  
 ἴωθην μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δει-  
 καὶ διαστράσαντα τὴν ἐκκλησίαν, εἴτα εὐθετήσαντα  
 ἔκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγ-  
 γελίας τὰς παρ’ αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα·  
 καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμ-  
 βροσίαν. πρὶν δὲ τὸν νεώνητον τοῦτον οἶνοχόον ἤκειν, καὶ  
 τὸ νέκταρ ἐγὼ ἐνέχρον. τὸ δὲ πάντων δεινότατον, ὅτι  
 μὴδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με  
 καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν  
 εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ οὐ γὰρ ἱκανὰ  
 μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι, καὶ  
 ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιόασκειν,  
 ἀλλ’ ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον.  
 Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ’ ἡμέραν ἐκάτερος  
 εἶν οὐρανῷ καὶ ἐν ἄδου εἰσίν. ἐμοὶ δὲ καθ’ ἑκάστην ἡμέ-  
 ραν καὶ ταῦτα κἀκείνα ποιεῖν ἀναγκαῖον. καὶ οἱ μὲν

Αλκμήνης καὶ Σεμέλης υἱοὶ, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐαρχοῦνται ἀφρόντιδες· ὁ δὲ Μαίαις τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν πέπομφέ με ὑπόμενον ὅ, τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισπεύμενον τὴν Δανάην εἴτ' ἐκείθεν ἐς Βοιωτίαν, φησὶν, ἰλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. καὶ ὅλως ἀπηγόρευκα ἤδη. εἰ γοῦν μοι δυνατόν ἦν, ἡδίως ἂν ἤξίωσα πεπραῖσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες. ΜΑΙ. Ἐὰ ταῦτα, ὦ τέκνον. χρεὶ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμψθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύων λάβῃς· ὀξύχολοι γὰρ οἱ ἱρώντες.

γ.

## ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ.

ΑΦΡ. Τί δήποτε, ὦ Ἔρως, τοὺς μὲν ἄλλους θεοὺς ἐκατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶν, τὸν Ἀπόλλων, τὴν Ῥέαν, ἐμὲ τὴν μητέρα· μόνῃς δὲ ἀπέχει τῆς Ἀθηνᾶς, καὶ ἐκ' ἐκείνης ἄπυρος μὲν σοι ἡ δᾶς, κενὴ ὁ οἰστῶν ἡ φαρέτρα, σὺ δὲ ἄστοχος εἶ, καὶ ἄστοχος; ΕΡ. Δέδισα, ὦ μήτερ, αὐτὴν φοβερά γάρ ἐστι, καὶ χαροπὴ, καὶ δεινῶς ἀνδρική. ὁπόταν οὖν ἐντεινόμενος τὸ τόξον ἴω ἐκ' αὐτὴν, ἐπισείουσα τὸν λόφον ἐκπλήττει με, καὶ ὑπότρομος γίνομαι, καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν. ΑΦΡ. Ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν; καὶ ὅμως ἀφώπλισας αὐτόν, καὶ νενίκηκας. ΕΡ. Ἄλλ' ἐκεῖνος ἐκὼν προσίεταιί με, καὶ προσκαλεῖται· ἡ Ἀθηνᾶ δὲ ὑφορᾶται ἄσι. καὶ ποτε ἐγὼ μὲν ἄλλως παρεβήτην, πλησίον ἔχων τὴν λαμπάδα· ἡ δὲ, εἰ μοι πρόσμι, φησὶ, νῆ τὸν πατέρα, τῷ δροατίῳ σε διαπεύρασα, ἡ τοῦ ποδὸς λαβομένη, καὶ ἐς τὸν Τάρταρον ἐμβολοῦσα· ἡ αὕτη διασπασαμένη, διαφθερῶ. πολλὰ τωαῦτα ἡπεί-



Ἐλείθυσαν μαιώσεται σε. ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θάρρῶν. οἶδα γὰρ ἐγὼ τὸ συμφέρον. ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σοῦ κελεύοντος; τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, α τηλικαύτην ὑπὸ τὴν μήνιγγα παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον ἤκου στρατόπεδον, οὐ κεφαλὴν † ἐλελήθεις ἔχων· ἡ δὲ πηδᾶ, καὶ πυρρὴ γίγξει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βρα- b χεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. ὥστε, ὦ Ζεῦ, μαίαντρά μοι ἀπόδος ἐγγυήσας μοι αὐτήν. ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος γὰρ αἰεὶ θέλει μένειν. ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω. ΗΦΑΙ. Τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ c λοιπά· καὶ ἤδη συναρπάσω αὐτήν. ΖΕΥΣ. Εἴ σοι ῥαῖδιον, οὕτω ποίει. πλην οἶδα ὅτι ἀδυνάτων ἐρεῖς.

ε'.

## ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΗΦΑΙΣΤΟΥ.

ΗΦΑΙ. Ἐώρακας, ὦ Ἀπόλλων, τὸ τῆς Μαίας βρέ-  
φος τὸ ἄρτι τεχθέν, ὡς καλὸν τέ ἐστι, καὶ προσγελαῖ  
παῖσι, καὶ δηλοῖ τι ἤδη ὡς μέγα ἀγαθὸν ἀποβησόμενον; d  
ΑΠ. Ἐκεῖνό γε φῶ βρέφος, ὦ Ἥφαιστε, ἢ μέγα ἀ-  
γαθόν, ὃ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν, ὅσον ἐν τῇ  
πανουργίᾳ; ΗΦΑΙ. Καὶ τίνα ἂν ἀδικῆσαι δύναίτο  
ἀγρίτοπον ὄν; ΑΠ. Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν  
τράϊναν ἐκλεψεν· ἢ τὸν Ἀρη· καὶ τούτου γὰρ ἐξείλ- e  
κυσε λαθὼν τοῦ κουλεοῦ τὸ ξίφος· ἵνα μὴ ἐμαυτὸν λέ-  
γω, ὃν ἀφώπλισε τοῦ τόξου, καὶ τῶν βελῶν. ΗΦΑΙ.  
Τὸ νεογνὸν ταῦτα, ὃ μόγις ἐκινεῖτο ἐν τοῖς σπαργάνοις;  
ΑΠ. Εἶση, ὦ Ἥφαιστε, εἴ σοι προσέλθῃ μόνον. ΗΦΑΙ.  
Καὶ μὴν προσῆλθεν ἤδη. ΑΠ. Τί οὖν; πάντα ἔχεις f  
τὰ ἐργαλεῖα, καὶ οὐδὲν ἀπόλωλεν αὐτῶν; ΗΦΑΙ.



Πάντα, ὦ Ἀπολλον. ΑΠ. Ὅμως ἐπίσπεψαι ἀκρι-  
 βῶς. ΗΦΑΙ. Νῆ Δία, τὴν πυράγραν οὐχ ὀρᾷ.  
 ΑΠ. Ἀλλ' ὄψαι αὐτὴν που ἐν σπαργάνοις τοῦ βρέ-  
 φους. ΗΦΑΙ. Οὕτως ὀξύχειρ ἐστὶ, καθάπερ ἐν τῇ  
 α γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν; ΑΠ. Οὐ γὰρ  
 ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα, καὶ ἐπί-  
 τροχα. ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθές δὲ προ-  
 καλεσάμενος τὸν Ἑρωτα κατεπάλαισεν εὐθύς, οὐκ οἶδ'  
 ὅπως ὑφέλκων τῷ πόδε· εἶτα μεταξὺ ἐπαινούμενος, τῆς  
 β Ἀφροδίτης μὲν τὸν κεστὸν ἐκλεψε, προσπτυξαμένης αὐ-  
 τὸν ἐπὶ τῇ νικῇ τοῦ Διὸς δὲ γελῶντος, τὸ ἐκῆπτρον·  
 εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν, καὶ πολὺ τὸ πῦρ εἴ-  
 χε, καὶ κείνον ἂν ὑφείλετο. ΗΦΑΙ. Γοργόν τινα τὸν  
 παῖδα φῆς. ΑΠ. Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.  
 c ΗΦΑΙ. †Τῷ τοῦτο τεκμαίρεσθαι ἔχεις; ΑΠ. Χε-  
 λώνην που νεκρὰν εὐρῶν, ὄργανον ἀπ' αὐτῆς συνεπήξατο·  
 πῆχεις γὰρ ἐναρμόσας, καὶ ζυγώσας, ἔπειτα κολλάβους  
 ἐμπήξας, καὶ μαγάδιον ὑποθεῖς, καὶ ἐντεινάμενος ἐπὶ τῇ  
 χορδᾷ, μελωδεῖ πᾶν γλαφυρόν, ὦ Ἥφαιστε, καὶ ἐναρ-  
 d μόνιον, ὥς καὶ μὲ αὐτῷ φθονεῖν τὸν πάλαι καθαρίζειν ἄσ-  
 κοῦντα. ἔλεγε δὲ ἡ Μαῖα, ὥς οὐδὲ μένοι τὰς νύκτας ἐν  
 τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρη τοῦ ἄδου κατίοι,  
 κλέψων τὴν καὶ κείθεν δηλαδὴ. ὑπόπτερος δ' ἐστὶ καὶ  
 ῥάβδον τινα πεποίηται θαυμασίαν τὴν δύναμιν, ἣ ψυ-  
 e χαγωγεῖ, καὶ κατὰγει τοὺς νεκρούς. ΗΦΑΙ. Ἐγὼ  
 ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι. ΑΠ. Τετραγροῦν  
 ἀπέδωκέ σοι τὸν μισθὸν τὴν πυράγραν. ΗΦΑΙ. Εὖ γε  
 ὑπέμνησας· ὥστε βαδιοῦμαι ἀποληψόμενος αὐτήν, εἰ  
 που ὡς Φῆς εὐρεθῇ ἐν τοῖς σπαργάνοις.

## ΕΝΑΛΙΟΙ ΔΙΑΛΟΓΟΙ

ς'.

## ΚΥΚΛΩΠΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ.

ΚΥΚ. ὦ πάτερ, οἶα πέπονθα ὑπὸ τοῦ καταράτου  
 ξένου· ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρή-  
 σας. ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφη-  
 με; ΚΥΚ. Τὸ μὲν πρῶτον Οὐτὶν ἑαυτὸν ἀπεκάλει·  
 ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσ-  
 θαι ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακῆσιον· ἐξ  
 Ἰλίου δ' ἀνέπλει· ἀλλὰ πῶς ταῦτ' ἐπραξεν, οὐδὲ πάνυ  
 εὐθαρσῆς ὢν; ΚΥΚ. Κατέλαβον ἐν τῷ ἄντρον, ἀπὸ  
 τῆς νομῆς ἀναστρέψας, πολλοὺς τινας, ἐπιβουλεύοντας  
 δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ b  
 πᾶμα (πέτρα δὲ ἔστι μοι παμμεγέθης) καὶ τὸ πῦρ ἀν-  
 ἔκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους,  
 ἐφάνησαν ἀποκρύπτειν αὐτοὺς περῶμενοι· ἐγὼ δὲ συλ-  
 λαβὰν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον ληστὰς  
 ὄντας. ἐνταῦθα ὁ πανουργότατος ἐκείνος, εἴτε Οὐτίς, c  
 εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγ-  
 χέας, ἥδ' ὃ μὲν, καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ τα-  
 σαχῶδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεισ-  
 θαι πiónτι, καὶ τὸ σπῆλαιον αὐτὸ ἀνιστρέφετο, καὶ οὐκ  
 ἔτι ὅλως ἐν ἑμαυτῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσ- d  
 θην. ὁ δὲ, ἀποξύσας τὸν μοχλόν, καὶ πυρώσας γέ προσ-  
 ἔτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλὸς  
 εἰμί σοι, ὦ Πόσειδον. ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης,  
 ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. ὃδ' οὖν  
 Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ' ὅτι ἐδυνήθη e  
 ἀποκινήσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚ. Ἄλλ'  
 ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξόντα· καὶ  
 καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας,  
 ῥίονα παρὲς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ  
 χειρῷ, ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ. f

Μαυθαίνω, ὅπ' ἐκείνοις ὅτι γε † ἔλαβεν ὑπεξελθὼν σε· ἀλλὰ τοὺς ἄλλους γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν. ΚΥΚ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον. ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύοντος τὸ ὄνομα, κἀγὼ ἔφην ὅτι  
 α Οὐτίς ἐστὶ, μελαγχολᾷν οἰθέντες με, ὥχοντο ἀπίόν-  
 τες. οὕτω κατεσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι.  
 καὶ ὁ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδιζὼν ἐμοὶ τὴν  
 συμφορὰν, οὐδ' ὁ πατήρ, φησιν, ὁ Ποσειδῶν ἰάσεται σε.  
 ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτόν, ὡς  
 β ὡάθῃ ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνα-  
 τον, τὰ γοῦν τῶν πλεόντων, τὸ σῶζειν αὐτοὺς καὶ  
 ἀπολλύναι, ἐπ' ἐμοὶ πρόσσεστι· πλεῖ δὲ ἔτι.

Ζ.

## ΠΑΝΟΠΗΣ ΚΑΙ ΓΑΛΗΝΗΣ.

ΠΑΝ. Εἶδες, ὦ Γαλήνη, χθές, οἷα ἐποίησεν ἡ Ἔρις  
 παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλή-  
 c θῃ ἐς τὸ συμπόσιον; ΓΑΛ. Οὐ ξυνειστιάμην ὑμῖν  
 ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύ-  
 μαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. τί δ' οὖν  
 ἐποίησεν ἡ Ἔρις μὴ παροῦσα; ΠΑΝ. Ἡ Θέτις καὶ ὁ  
 Πηλεὺς ἀπεληλύθεισαν ἐς τὸν θάλαμον, ὑπὸ τῆς Ἀμ-  
 d φιτρίτης καὶ τοῦ Ποσειδῶνος παραπεμφθέντες. ἡ Ἔρις  
 δ' ἐν τοσοῦτῳ λαθοῦσα πάντας, (ἐδυνήθη δὲ ῥαδίως, τῶν  
 μὲν πινόντων, ἐνίων δὲ κροτούντων, ἢ τῶν Ἀπόλλωνι κι-  
 θαρίζοντι, ἢ ταῖς Μούσαις αἰδούσαις προσεχόντων τὸν  
 νοῦν,) ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον,  
 e χρυσοῦν ὄλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ  
 ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτη-  
 δες, ἦκε ἔνθα Ἥρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηναῖα κα-  
 τεκλίνοντο. Καρπειδῇ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο  
 τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεισιωπήσα-  
 f μεν· τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ ἀντε-  
 ποιοῦντο ἐκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἠξίου. καὶ

π μή γε ὁ Ζεὺς διέστησεν αὐτὸς, καὶ ἄχρι χειρῶν πρού-  
 χήρησε τὸ πρᾶγμα. ἀλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ,  
 φησι, περὶ τούτου, (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἤξιουν)  
 ἄπιτε δὲ ἐς τὴν Ἴδην παρὰ τὸν Πριάμου παῖδα· ὅς οἶδέ  
 τε διαγῶναι τὴν καλλίονα, φιλόκαλος ὢν, καὶ οὐκ ἂν  
 ἐκείνος κρίναι κακῶς. ΓΑΛ. Τί οὖν αἱ θεαί, ὦ Πα-  
 νυπη; ΠΑΝ. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἴδην.  
 καὶ τις ἥξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν πρα-  
 τοῦσαν. ΓΑΛ. Ἦδη σοι φημί, οὐκ ἄλλη πρατήσῃ,  
 τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μή τι πᾶν ὁ δίκαιος  
 τῆς ἀμβλυώττης.

η'.

## ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΔΕΛΦΙΝΩΝ.

ΠΟΣ. Εὖγε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἐστέ·  
 καὶ πάλαι μὲν τὸ τῆς Ἰνούς παιδίον ἐπὶ τὸν Ἰσθμὸν  
 ἐκομίσαστε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρανίδων μετὰ τῆς  
 μητρὸς ἐμπεσόν· καὶ νῦν σὺ τὸν κιθαρωδὸν τοῦτον τὸν  
 ἐκ Μηθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον αὐτῇ  
 σκευῇ, καὶ κιθάρα· οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυ-  
 τῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πό-  
 σειδον, εἰ τοὺς ἀνθρώπους εὖ ποιοῦμεν, ἐξ ἀνθρώπων γε  
 καὶ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαί  
 γε τῇ Διονύσῃ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε,  
 θεῶν χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγε-  
 το. πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο,  
 ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν  
 αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ.  
 ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε, πλείστας  
 αἰκάδε ἐς τὴν Μηθύμναν, ἐπιδείξασθαι τὸν πλοῦτον·  
 καὶ ἐπιβὰς πορθμείου τινὸς κακούργου ἀνδρῶν, ὡς ἔ-  
 λειξε πολὺν ἄγων χρυσὸν, καὶ ἄργυρον, ἐπεὶ κατὰ  
 μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ  
 ταῦται· ὁ δὲ (ἡρώαμην γὰρ ἅπαντα παρ' ἀνέων τῇ

σκάψει) ἐπεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντά με, καὶ ἄσαντα θρηῆνόν τινα ἐπ' ἐμαυτῷ, ἐκόντα ἑάσατε ρίψαι ἐμαυτόν. ἐπέτρεψαν οἱ ναῦται, καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρῶς καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανοῦμενος. ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναβήμενος αὐτόν, ἐξενηξάμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδίδωκας αὐτῷ τῆς ἀπροάσεως.

θ'.

## ΖΕΦΥΡΟΥ ΚΑΙ ΝΟΤΟΥ.

- β** ΖΕΦ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπιστέραν εἶδον ἐν τῇ θαλάττῃ, ἂφ' οὗ εἰμι, καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε; **NOT.** Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν; **ΖΕΦ.** Ἡδίστου θεάματος ἀπελείφθης, οἶον οὐκ ἄλλο ἴδοις ἔτι.
- γ** **NOT.** Παρὰ τὴν Ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμην· ἐπέπνευσα δὲ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παρὰ τῆς χώρας οὐδὲν οὖν οἶδα, ὧν λέγεις. **ΖΕΦ.** Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα εἶδες; **NOT.** Ναί· τὸν τῆς Εὐρώπης πατέρα. τί μὴν; **ΖΕΦ.** Περὶ αὐτῆς **δ** ἐκείνης διηγῆσομαί σοι. **NOT.** Μῶν ὅτι ὁ Ζεὺς ἐρασ-  
τῆς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην. **ΖΕΦ.** Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ με-  
τὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡῖονα καίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα·
- ε** ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ το βλέμμα ἡμερος. ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡῖονος, καὶ ἐμυκάτο ἡδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. ὡς
- ς** δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάλ-

νυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἵχετο τοῦ  
 κέρματος, ὡς μὴ ἀπολισθάνοι· τῇ ἑτέρᾳ δὲ ἠνεμαμένον  
 τὸν πέπλον ξυνεῖχε. NOT. Ἦδὲ τοῦτο Δίαμα, ᾧ  
 Ζέφυρε, εἶδες καὶ ἐρωτικόν, νηρόμενοι τὸν Δία, φέροντα  
 τὴν ἀγαπωμένην. ΖΕΦ. Καὶ μὴν τὰ μετὰ ταῦτα a  
 ἡδῶ παραπολὺ, ᾧ Νότε· ἥ τε γὰρ θάλαττα εὐθύς  
 ἀκύμων ἐγένετο, καὶ τὴν γαλήνην ἐπισπασαμένη λείαν  
 παρῆρχεν ἑαυτήν. ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες, οὐ-  
 δὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων, παρηκολου-  
 θοῦμεν· ἔρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θά- b  
 λατταν, ὡς ἐνίοτε ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδα-  
 τος, ἡμμένας τὰς θαλάσας φέροντες, ἦδον ἅμα τὸν ὑμέ-  
 ναιον. αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππουν ἐπὶ τῶν  
 δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί. τό, τε  
 τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν c  
 τῶν θαλαττίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν  
 γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παροχουμένην τε  
 καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθὼς, προοδοιο-  
 ρῶν νηχομένῳ τῷ ἀδελφῷ. ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην  
 δύο Τρίτωνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη d  
 παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινί-  
 κης ἄχρη τῆς Κρήτης ἐγένετο· ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ  
 μὲν ταῦρος οὐκ ἔτι ἐφαίνετο· ἐπιλαβόμενος δὲ τῆς χει-  
 ρὸς ὁ Ζεὺς ἀπῆγε τὴν Εὐρώπην εἰς τὸ Δίπταιον ἄντρον,  
 ἐρυθρίῳσαν, καὶ κάτω ὄρυσαν· ἠπίστατο γὰρ ἦδη, ἐφ' ᾧ e  
 τι ἄγοιτο. ἡμεῖς δ' ἐμπεσόντες, ἄλλος ἄλλο τοῦ πειλά-  
 γους μέρος διεκυμαίνομεν. NOT. Ἴδ' μακάριε Ζέ-  
 φυρε τῆς θείας. ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέ-  
 λαντας ἀνθρώπους εἰδῶν.

## ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ

ι'.

## ΜΕΝΙΠΠΟΥ, ΑΜΦΙΛΟΧΟΥ ΚΑΙ ΤΡΟΦΩΝΙΟΥ.

- ΜΕΝ. Σφά' μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε, καὶ μάντις δοκεῖτε· καὶ οἱ μάταιοι τῶν ἀνθρώπων Θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί οὖν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν;
- ΜΕΝ. Ἄλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἑτερατεύεσθε, ὥς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδείη, ὃ, τι αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ· ἐγὼ δὲ ἥρως εἰμὶ, καὶ μαντεύομαι, ἣν τις κατέλθῃ παρ' ἐμέ. σύ δ' εἰκας οὐκ ἐπιδεδημηκέναι Λεβαδεῖα τοπαράπαν· οὐ γὰρ ἡπίστευς σὺ τούτοις. ΜΕΝ. Τί φῆς; εἰ μὴ ἐς Λεβαδεῖαν γὰρ παρέλθω, καὶ ἐσταλμένος ταῖς ὀθόναις γελοίως, μάζαν ἐν ταῖν χερσὶν ἔχων ἐσερκύσω διὰ τοῦ στομίου, ταπεινοῦ ὄντος, ἐς τὸ σπήλαιον, οὐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνῃ τῇ γοητείᾳ διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὃ ἥρως ἐστίν; ἀγνοῶ γάρ.
- ΤΡΟΦ. Ἐξ ἀνθρώπου τι καὶ Θεοῦ σύνθετον. ΜΕΝ. Ὅ μήτε ἀνθρωπὸς ἐστίν, ὥς φῆς, μήτε Θεός· καὶ συναμφότερόν ἐστι. νῦν οὖν ποῦ σου τὸ Θεοῦ ἐκείνο ἡμίτομον ἀπέλλυθε; ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφώνιε, ὃ, τι καὶ λέγεις· ὅτι μέντοι ὅλος εἶ νεκρὸς, ἀκριβῶς ὄρω.

ια'.

ΧΑΡΩΝΟΣ, ΚΑΙ ΕΡΜΟΥ, ΚΑΙ ΝΕΚΡΩΝ  
ΔΙΑΦΟΡΩΝ.

ΧΑΡ. Ἀκούσατε, ὡς ἔχει ἡμῖν τὰ πράγματα· μικρὸν μὲν ὑμῖν, ὡς ὁράτε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστι, καὶ διαρρεῖ τὰ πολλὰ, καὶ ἦν τραπῇ ἐπὶ θάτερα, † οἰχθήσεται περιτραπέν· ὑμεῖς δὲ τοσοῦτοι ἅμα ἦκετε, πολλὰ ἐπιφερόμενοι ἕκαστος· ἦν οὖν μετὰ τούτων ἐμβήτε, δέδισα μὴ ὕστερον μετανοήσετε· καὶ μάλιστα ὅπως νῦν οὐκ ἐπίστασθε. ΝΕΚ. Πῶς οὖν ποιήσαντες εὐπλόησομεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω. γυμνοὺς ἐπιβαίνειν χρῆ, τὰ περιστὰ ταῦτα πάντα ἐπὶ τῆς ἡϊόνος καταλιπόντας. μόλις γὰρ ἂν καὶ οὕτω δέξαιτο ὑμᾶς β τὸ πορθμεῖον. σοὶ δὲ, ὦ Ἐρμῆ, μελήσει, τὸ ἀπὸ τούτου, ὑπὲρ ἀπαραδέχεσθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ ἐπιπλα, ὥσπερ ἔφην, ἀποβαλάν. παρὰ δὲ τὴν ἀποβάθραν ἐστὼς διαγίνωσκε αὐτούς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις· καὶ οὕτω ποιήσωμεν. Οὗτοσί τίς ὁ πρῶτός ἐστι; ΜΕΝ. Μένιππος ἔγωγε. ἀλλ' ἰδοὺ ἡ πῆρα μοι, ὦ Ἐρμῆ, καὶ τὸ βάπτρον, ἐς τὴν λίμνην ἀπερρίφθων. τὸν τρίβωνα δὲ οὐδ' ἐκόμισα, εὖ ποιῶν. ΕΡΜ. Ἐμβαινε, ὦ Μένιππε, ἀνδρῶν ἀριστε, καὶ τὴν προεδρίαν ἔχε παρὰ δ τὸν κυβερνήτην ἐφ' ὑψηλοῦ, ὡς ἐπισκοπῆς ἅπαντας. Ο καλὸς δ' οὗτος, τίς ἐστι; ΧΑΡΜ. Χαρμόλεως ὁ Μεγαρικὸς, ἐπέραστος· οὗ τὸ φίλημα διτάλαντον ἦν. ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χεῖλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βαθειαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, καὶ τὸ δέρμα ὅλον. ἔχει καλῶς, εὖζανος εἶ· ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορθυρίδα οὗτοσί, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ἂν τυγχάνεις; ΛΑΜΠ. Λάμπιχος, Γελῶν τύραννος. ΕΡΜ. Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρε; ΛΑΜΠ. Τί οὖν; ἐχρῆν, ὦ Ἐρμῆ, γυμνὸν ἦκειν τύραννον ἄνδρα;



ΕΡΜ. Τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε ἀπόθου ταῦτα. ΔΑΜΠ. Ἴδού σοι ὁ πλοῦτος ἀπερρίπται. ΕΡΜ. Καὶ τὸν τύφον ἀπόρριψον, ὃ Δάμπιγχε, καὶ τὴν ὑπεροψίαν· βαρῆσει γὰρ τὸ προθμῖον **a** συνεμπεσόντα. ΔΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν, καὶ τὴν ἐφυστρίδα. ΕΡΜ. Οὐδαμῶς· ἀλλὰ καὶ ταῦτα ἄφες. ΔΑΜΠ. Εἶεν τί ἐτι; πάντα γὰρ ἀφῆκα, ὡς ὄρας. ΕΡΜ. Καὶ τὴν ὠμότητα, καὶ τὴν ἀνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν, καὶ ταῦτα **b** ἄφες. ΔΑΜΠ. Ἴδού σοι φίλος εἰμι. ΕΡΜ. Ἐμβαινε ἤδη. Σὺ δὲ ὁ παχύς, ὁ πολύσαρκος, τίς εἶ; ΔΑΜ. Δαμασσίας ὁ ἀθλητής. ΕΡΜ. Ναι, ἔοικας· οἶδα γὰρ σε, πολλάκις ἐν ταῖς παλαιστροῖς ἰδάν. ΔΑΜ. Ναι, ὃ Ἐρμῆ· ἀλλὰ παραδέξαι με γυμνὸν **c** ὄντα. ΕΡΜ. Οὐ γυμνὸν, ὃ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ κατὰ δύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον· ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον, καὶ τὰ κτηρύγματα. ΔΑΜ. Ἴδού σοι γυμνός, ὡς ὄρας, ἀληθῶς **d** εἰμι, καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ΕΡΜ. Οὕτως ἄμεινον ἀβαρὴ εἶναι, ὥστε ἔμβαινε. Καὶ σὺ δὲ τὸν πλοῦτον ἀποθέμενος, ὃ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ ἐντάφια κόμμιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα· κατάλιπε δὲ **e** καὶ γένος, καὶ δόξαν, καὶ εἰ ποτέ σε ἡ πόλις ἀνεκήρυξεν εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς, μηδὲ, ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχωσαν, λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. Οὐχ ἐκὼν **f** ὡν, ἀπορρίψω δὲ τί γὰρ ἂν καὶ ὁ πάθοιμι; ΕΡΜ. Βαβαί· σὺ δὲ ὁ ἑνοπλος, τί βούλει; ἢ τί τὸ τρόπαιον τοῦτο φέρεις; ΣΤΡΑΤ. Ὅτι ἐνίκησα, ὃ Ἐρμῆ καὶ ἡρίστευσα, καὶ ἡ πόλις ἐτίμησέ με. ΕΡΜ. Ἄφες ἐν γῇ τὸ τρόπαιον· ἐν αἵδου γὰρ εἰρήνη, καὶ οὐδὲν ὄπλον δεῖσται. Ὁ σιμνός δὲ οὗτος ἀπὸ γε τοῦ σχήματος, κα **g** βρυθυόμενος, ὁ ταῖς ὀφρὺς ἐπηρεκός, ὁ ἐπὶ τῶν φρονιδῶν

τίς ἐστιν, ὁ τὸν βαθὺν πάγωνα καθευμένος; ΜΕΝ.  
 Φιλόσοφος τις, ὦ Ἑρμῆ· μᾶλλον δὲ γόης, καὶ τερα-  
 τείας μεστός· ὥστε ἀπόδυσσαι καὶ τοῦτον. ὄψει γὰρ  
 πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ κρυπτόμενα. ΕΡΜ.  
 Κατάθου σὺ τὸ σχῆμα πρῶτον· εἴτα καὶ ταυτὶ πάντα. α  
 ὦ Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃ δὲ ἀμα-  
 θίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους,  
 καὶ λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους, ἀλλὰ  
 καὶ ματαιοπονίαν μάλα πολλήν, καὶ λῆρον οὐκ ὀλίγον,  
 καὶ ὕβλους, καὶ μικρολογίαν· νῆ Δία καὶ χρυσίον γε b  
 τοῦτ᾽, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, καὶ ὄργην,  
 καὶ τρυφήν, καὶ μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ  
 μᾶλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου,  
 καὶ τὸν τύφον, καὶ τὸ οἶσθαι ἀμείνω εἶναι τῶν ἄλλων.  
 ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόν- c  
 τορος δεῖξαιτο ἂν σε; ΦΙΛ. Ἀποτίθεται τοίνυν αὐ-  
 τὰ, ἐπεὶ περ οὕτω κελεύεις. ΜΕΝ. Ἀλλὰ καὶ τὸν  
 πάγωνα τοῦτον ἀποδέσσω, ὦ Ἑρμῆ, βαρύν τε ὄντα,  
 καὶ λᾶσιον, ὡς ὀρεῖς· πέντε μυνὼν τρίχες εἰσὶ τοῦλάχισ-  
 του. ΕΡΜ. Εὐ λέγεις· ἀπόθου καὶ τοῦτον. ΦΙΛ. d  
 Καὶ τίς ὁ ἀποκείρων ἔσται; ΕΡΜ. Μένιππος οὗτο-  
 σί, λαβὼν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτόν,  
 ἐπικόπων τῇ ἀναβάθρᾳ χρησάμενος. ΜΕΝ. Οὐκ, ὦ  
 Ἑρμῆ, ἀλλὰ πρίονά μοι ἀνάδος. γελοιότερον γὰρ τοῦ-  
 το. ΕΡΜ. Ὁ πέλεκυς ἱκανός. Εὖγε· ἀνθρωπινώτε- e  
 ρος γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτοῦ τὴν κι-  
 νᾶβραν. ΜΕΝ. Βούλει μικρὸν ἀφέλωμαι καὶ τῶν  
 ὀφρύων; ΕΡΜ. Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ  
 ταύτας ἐπῆρκεν, οὐκ οἶδ' ἐφ' ὅτῳ ἀνατείνων ἑαυτόν. τί  
 τοῦτο; καὶ δακρύεις, ὦ κάθαρμα, καὶ πρὸς Δάνατον f  
 ἀποδειλιάς; ἔμβηθι δ' οὖν. ΜΕΝ. Ἐν ἔτι τὸ βαρύ-  
 τατον ὑπὸ μάλης ἔχει. ΕΡΜ. Τί, ὦ Μένιππε;  
 ΜΕΝ. Κολακείαν, ὦ Ἑρμῆ, πολλὰ ἐν τῷ βίῳ χρησι-  
 μέυσασαν αὐτῷ. ΦΙΛ. Οὐκοῦν καὶ σὺ, ὦ Μένιππε,  
 ἀπόθου τὴν ἐλευθερίαν, καὶ τὰ ῥήσιαν, καὶ τὸ ἄλυτον, g

καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. μόνος γοῦν τῶν ἄλ-  
λων γελᾷς. ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχει ταῦτα,  
κοῦφά γε καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν κατὰ-  
πλουν χρήσιμα. Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθου τῶν ῥημά-  
α των τὴν τοσαύτην ἀπεραντολογία, καὶ ἀντιθέσεις, καὶ  
παρισώσεις, καὶ περιόδους, καὶ βαρβαρισμούς, καὶ  
τᾶλλα βάρη τῶν λόγων. ΡΗΤ. Ἦν ἰδοῦ, ἀποτί-  
θεμαι. ΕΡΜ. Εὖ ἔχει. ὥστε λύε τὰ ἀπόγεια,  
τὴν ἀποβάθραν ἀνελάμβεθα, τὸ ἀγκύριον ἀνеспάσθω·  
b πέτασον τὸ ἰστίον, εὔθυνε, ᾧ περὶ μὲν, τὸ πηδά-  
λιον· εὖ πάδωμεν. Τί οἰμώζεστε, ᾧ μάταιοι, καὶ  
μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πάγονα  
δεδηρωμένος; ΦΙΛ. Ὅτι, ᾧ Ἐρμῇ, ἀθάνατον αἶμην  
τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται· ἄλλα γὰρ  
c ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι  
μηκέτι δειπνήσει πολυτελεῖ δειπνα, μηδὲ νύκτωρ ἐξίαν,  
ἀπαντας λαιθάνων, τᾷ ἱματίῳ τὴν κεφαλὴν κατελήσας,  
περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν, ἐξαπα-  
τῶν τοὺς νέους, ἐπὶ τῇ σοφίᾳ ἀγκύριον λήψεται. ταῦτα  
d λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ᾧ Μένιπτε, οὐκ ἀχθῇ ἀπο-  
θανών; ΜΕΝ. Πῶς, ὅς ἔσπευσα ἐπὶ τὸν θάνατον, καλέσ-  
αντος μηδενός. Ἀλλὰ μεταξὺ λόγων, οὐ κραυγὴ τις  
ἀκούεται, ὥσπερ τινων ἀπὸ γῆς βοώντων; ΕΡΜ. Ναι,  
ᾧ Μένιπτε, οὐκ ἀφ' ἐνός γε χώρου· ἀλλ' † οἱ μὲν, ἐς τὴν  
e ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τᾷ  
Δαμπίχου θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς  
τῶν γυναικῶν, καὶ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κἀ-  
κεῖνα ὑπὸ τῶν παιδων βάλλεται ἀφθόνοις τοῖς λίθοις·  
ἄλλοι δὲ Δίοφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι  
f ἑπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳι τούτῳ. καὶ  
τῇ Δία γε, ἡ Δαμασίου μήτηρ κωκύουσα ἐξέρχεται τοῦ  
θρήνου σὺν γυναιξὶν ἐπὶ τᾷ Δαμασίᾳ. σὲ δὲ οὐδεὶς, ᾧ  
Μένιπτε, δακρύει, καὶ οὐκ ἡσυχίαν δὲ κεῖσαι μόνος.  
ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον  
ῥεουμένων οἰκτιστον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτο-

μένων τοῖς πτεροῖς, ὅποτεν συνελθόντες θάπτωσί με. ΕΡΜ. Γεννάδας εἰ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπτε-  
 πλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον,  
 εὐθεῖαν ἐκείνην προϊόντες· ἐγὼ δὲ καὶ ὁ πορβμεὺς ἄλλους  
 μετελευσόμεθα. ΜΕΝ. Εὐπλοῦντε, ὦ Ἐρμῆ· προϊώ-  
 μιν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; πάντως δι-  
 κασθῆναι δεήσει· καὶ τὰς καταδίκας φασὶν εἶναι βα-  
 ρείας, τροχούς, καὶ γύπας, καὶ λίθους, δειχθήσεται δὲ  
 ὁ ἐκάστου βίος.

ιβ'.

### ΚΡΑΤΗΤΟΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ.

ΚΡΑΤ. Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, b  
 τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς  
 ὀλκάδας ἔχοντα; οὐ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ  
 τυτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, "Ἡ μὲν  
 ἀνάειρ", ἣ ἐγὼ σε. ΔΙΟΓ. Τίνος ἔνεκα, ὦ Κράτης,  
 ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τοῦ κλήρου ἕνεκα ἐκά- c  
 τερος, ἡλικιωῖται ὄντες· καὶ τὰς διαθήκας ἐς τὸ φανερὸν  
 ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι,  
 δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ  
 Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγγέγραπ-  
 το. οἱ δὲ ἐθεράπευον ἀλλήλους ὑπερβαλλόμενοι τῇ κο- d  
 λακείᾳ. καὶ οἱ μάντις, εἴτε ἀπὸ τῶν ἄστρον τεκμαι-  
 ρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσγε Χαλ-  
 δαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν  
 Ἀριστεῖ παρεῖχε τὸ κράτος, ἄρτι δὲ Μοίριχῳ. καὶ τὰ  
 τάλαντα ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκείνον ἔρρεπε. e  
 ΔΙΟΓ. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι  
 γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθνήσκειν ἐπὶ μιᾷς ἡμέ-  
 ρας· οἱ δὲ κληροὶ ἐς Εὐνόμιον καὶ Θρασυκλέα περὶ ἡλ-  
 θον, ἀμφω συγγενεῖς ὄντας, οὐδὲ πώποτε προμαντευο-  
 μένους οὕτω γενέσθαι ταῦτα. διαπλέοντες γὰρ ἀπὸ f  
 Σικυῶνος ἐς Κιρράν, κατὰ μέσον τὸν πόρον πλαγίῳ

περιπεσόντες τῷ Ἰάπυγι, ἀνετρέπησαν. ΔΙΟΓ. Εὖ ἐποίησαν. Ἡμεῖς δὲ, ὅποτε ἐν τῷ βίῳ ἤμεν, οὐδὲν τοιοῦτον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε πᾶποτε εὐξάμην Ἀντισθένην ἀποθανεῖν, ὥς κληρονομήσαιμι τῆς βακτηρίας αὐτοῦ· (εἶχε δὲ πᾶν καρτερεῖν ἐκ κοτίνου ποιησάμενος) οὔτε, οἶμαι, σὺ, ὦ Κράτης, ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα, καὶ τὸν πίθον, καὶ τὴν πῆραν χοίνικας δύο θέρμαν ἔχουσαν. ΚΡΑΤ. Οὐδὲν νῆρ μοι τούτων ἔδει· ἀλλ' οὐδὲ σοί, ὦ Διόγενες. b 3 γὰρ ἐχρῆν, σὺ τε Ἀντισθένους ἐκληρονόμησας, καὶ ἐγὼ σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς. ΔΙΟΓ. Τίνα ταῦτα φῆς; ΚΡΑΤ. Σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νῆ Δία, μέμνημαι τούτον διαδεξάμενος τὸν πλοῦτον παρ' c Ἀντισθένους, καὶ σοὶ ἔτι πλείω καταλιπών. ΚΡΑΤ. Ἄλλ' οἱ ἄλλοι ἡμέλουν τῶν τοιούτων κτημάτων, καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς, κληρονομήσειν προσδοκῶν. ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ. Εἰκότως· οὐ γὰρ εἶχον, ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διεφθάρηκότις ὑπὸ τῆς τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βαλαντίων. ὥστε εἴ ποτε καὶ ἐμβάλλοι τις ἐς αὐτοὺς ἢ σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν εὐθύς, καὶ διέρρει, τοῦ πυθμένου στέγειν οὐ δυναμένου· οἷον τι πάσχουσιν αἱ τοῦ Δαναοῦ αὐταὶ παρθένοι, ἐς τὸν ετετρυπημένον πίθον ἐπαντλοῦσαι. τὸ δὲ χρυσίον ὁδοῦσι, καὶ ὄνυξι, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ. Οὐκοῦν ἡμεῖς μὲν ἔξομεν κἀνταῦθα τὸν πλοῦτον· οἱ δὲ ὀβολὸν ἥξουσι κομίζοντες· καὶ τούτον ἄχρι τοῦ πορθμείως.

ιγ'.

ΖΗΝΟΦΑΝΤΟΥ ΚΑΙ ΚΑΛΛΙΔΗΜΙΔΟΥ.

ΖΗΝ. Σὺ ἤε, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ  
 αὖν γὰρ ὅτι, παράσιτος ἂν Δεινίου, πλεόν τοῦ ἱκανοῦ  
 ἐμπαγῶν, ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντι  
 υἱοί. ΚΑΛ. Παρῆν, ὦ Ζηνόφαντες. τὸ δ' ἐμὸν πα-  
 ράδοξόν τι ἐγένετο· οἶσθα γὰρ καὶ σύ που Πτοιοδώρον α  
 τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλούσιον, ὃν  
 σε τὰ πολλὰ ἤδειν συνόντα; ΚΑΛ. Ἐκείνον αὐτὸν ἀεί  
 θεράπευον, ὑπισχνούμενον ἐπ' ἐμοὶ τεθνήξεσθαι. ἐπεὶ  
 δὲ τὸ πρῶγμα ἐς μήκιστον ἐπεγίνετο, καὶ ὑπὲρ τὸν  
 Τιθωνὸν ὁ γέρον ἔζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον b  
 ἐξεῦρον· πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἶνοχρον,  
 ἐπειδὴν τάχιστα ὁ Πτοιοδῶρος αἰτήσῃ πιεῖν, (πίνει δ'  
 ἐπεικῶς (ζωρότερον) ἐμβαλόντα ἐς κύλικα, ἔτοιμον ἔχειν  
 αὐτὸ καὶ ἐπιδοῦναι αὐτῷ· εἰ δὲ τοῦτο ποιήσῃ, ἐλεύθε-  
 ρον ἐπωμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί οὖν ἐγέ- c  
 ρετο; πάνν γάρ τι παράδοξον ἱεῖν ἔοικας. ΚΑΛ.  
 Ἐπεὶ τοίνυν λουσάμενοι ἤκομεν, δύο ἤδη ὁ μειρακίσκος  
 κύλικας ἐτοίμους ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν  
 ἔχουσαν τὸ φάρμακον, τὴν δ' ἐτέραν ἐμοὶ, σφαλεῖς οὐκ  
 οἶδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ d  
 ἀφάρμακτον ἐπέδωκεν· εἶτα ὁ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα  
 μάλα ἐκτάδην ἐκείμην, ὑποβόλιμαῖος ἀντ' ἐκείνου νε-  
 κρός. τί τοῦτο; γέλῳς, ὦ Ζηνόφαντες; καὶ μὴν οὐκ  
 ἔδει γε ἐταίρῳ ἀνδρὶ ἐπιγελαῖν. ΖΗΝ. Ἀστοῖα γὰρ,  
 ὦ Καλλιδημίδη, πέπονθας. ὁ γέρον δὲ τί πρὸς ταῦτα; e  
 ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον·  
 εἶτα συνεῖς, οἶμαι, τὸ γεγεννημένον, ἐγέλα καὶ αὐτός,  
 οἷά γε ὁ οἶνοχρος εἰργασται. ΖΗΝ. Πλὴν ἄλλ' οὐδὲ  
 σὲ τὴν ἐπίτομον ἐχρῆν τραπέσθαι· ἦκε γὰρ ἂν σοι διὰ  
 τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγῳ βραδύτε- f  
 ρος ἦν.

ιδ'.

ΑΛΕΞΑΝΔΡΟΥ, ANNIBΟΥ, ΜΙΝΩΟΣ,  
ΚΑΙ ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ. Ἐμὲ θεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γάρ εἰμι. AN. Οὐ μένουν, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω. MIN. Τίνες δ' ἐστέ; ΑΛΕΞ. Οὗτος μὲν Ἀντίβας ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀλέξανδρος, ὁ Φιλίππου. MIN. Νῆ Δία ἑνδοξοί γε ἀμφοτέρω. Ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις; ΑΛΕΞ. Περὶ προεδρίας. Φησὶ γάρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ· ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τοῦτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημί διεργκεῖν τὰ πολέμια. MIN. Οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω. σὺ δὲ πρῶτος ὁ Λίβυς λέγε. AN. Ἐν μὲν τοῦτο, ὦ Μίνως, ἀνάμνη, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. Φημί δὲ τούτους μάλιστα ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δύναμιν τε περιβαλλόμενοι, καὶ ἀξιοὶ δοξαίνης ἀρχῆς. Ἐγὼ γοῦν μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὑπαρχὸς ἂν τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἀριστος κριθεῖς· καὶ τοὺς γε Κελτί-  
d βηρας εἶλον, καὶ Γαλατῶν ἐκράτησα τῶν Ἑσπερίων. καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἡριδανὸν ἅπαντα κατέδραμον, καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρ  
e τῶν προαστείων τῆς προὔχουσης πόλεως ἤλθον· καὶ το-  
e σούτους ἀπέκτεινα μίας ἡμέρας, ὥστε τοὺς δακτυλίου  
αὐτῶν μεδίμνοις ἀπομετρηῆσαι, καὶ τοὺς ποταμούς γεφυρώσαι νεκροῖς. Καὶ ταῦτα πάντα ἔπραξα, οὔτε Ἀμμωνος υἱὸς ὀνομαζόμενος, οὔτε θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιών, ἀλλ' ἄνθρωπος  
ἔσθαι ὁμολογῶν, στρατηγοῖς τε τοῖς συνεταῖοις ἀντε-  
ζόμενος, καὶ στρατιώταις τοῖς μαχίματάτοις συμ-

ἐπικόμους· οὐ Μήδης καὶ Ἀρμενίης καταγωνιζόμενος, ὑποφύγοντας πρὶν διώκειν τινὰ, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ πατρῶαν ἀρχὴν παραλαβὼν ᾠξήσε, καὶ παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὀρμῇ. ἐπειδ' οὖν ἐνίκησέ a τε, καὶ τὸν ὀλεθρὸν ἐκείνου Δαρεῖον ἐν Ἰσῶ τε καὶ Ἀρβήλοισι ἐκράτησεν, ἀποστάς τῶν πατρῶων, προσκυνέσθαι ἤξιε, καὶ ἐς δαίταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν, καὶ ἐμιαίφονε ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης τῆς πα- b τριδος, καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Διόλῳ, ταχέως ὑπήκουσα, καὶ ἰδίᾳ τῇ ἱμαυτὸν παρέσχον, καὶ καταδικασθεὶς ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἐπραξα, βάρβαρος ὢν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς, καὶ c ἐπεὶ Ὀμηρον, ὥσπερ ἄλλος, ῥαψῶδων, ἔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλέξανδρος ἀμείνων φημί εἶναι. εἰ δ' ἔστι καλλίων οὗτοσι, διότι διαδήματι τὴν κεφαλὴν διεΐδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνὰ· οὐ μὲν d διὰ τῶν ἀμείνων δόξειεν ἂν γενναίᾳ, καὶ στρατηγικῇ ἀνδρὸς, τῇ γνώμῃ πλεονῆπερ τῇ τύχῃ κεχρημένου. MIN. Ὁ μὲν εἰρηκεν ἐκ ἀγεννῆ τὸν λόγον, ἐδ' ὡς Δίον ἐί- κος ἦν, ὑπὲρ αὐτῶ. σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦ- ta φῆς; ΑΛΕΞ. Ἐχρην μὲν, ὦ Μίνως, μηδὲν πρὸς e ἄνδρα ἔγω θρασύν· ἱκανὴ γὰρ ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἄλλος ληστής ἐγένετο. "Ὅμως δ' ὅρα εἰ κατ' ὀλίγον αὐτοῦ διήμεγκα, ὅς νέος ὢν ἔτι παρὲλθὼν ἐπὶ τὰ πρᾶγματα, καὶ τὴν ἀρχὴν τετραγα- μίην κατέσχον, καὶ τὴς φονέας τοῦ πατρὸς μετήλθον. f καταφοβήσας τε τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ, στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, ἐκ ἡξιώσα, τὴν Μακεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἀρχεῖν ὁπόσων ὁ πα- τὴρ κατέλιπεν, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ διενὼν ἡγησάμενος, εἰ μὴ ἀπάντων κρατήσαιμι, ὀλίγους g



ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκ-  
 ράτησα μεγάλη μάχη· καὶ τὴν Λυδίαν λαβὼν, καὶ  
 Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν αἰεὶ χειρού-  
 μενος, ἦλθον ἐπὶ Ἰσσοῖν, ἔνθα Δαρεῖος ὑπέμεινε, μυριά-  
 α δας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μί-  
 νως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾷς ἡμέρας κα-  
 τέπεμψα. φησὶ γοῦν ὁ πορθμεὺς μὴ διαρκέσαι αὐτοῖς  
 τότε τὸ σκάφος, ἀλλὰ σχεδίας διαπηξαμένους τοὺς πο-  
 λούς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἐπραττον αὐ-  
 b τὸς προκινδυνεύων, καὶ τιτρώσκεισθαι ἄξιων. Καὶ ἴνα  
 σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διγηγήσωμαι,  
 ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὄρον  
 ἐποίησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας αὐτῶν εἶλον,  
 καὶ Πάρον ἐχειρυσάμην. καὶ Σκύθας δὲ, οὐκ εὐκατα-  
 c φρονήτους ἄνδρας, ὑπερβαὶς τὸν Τάναϊν, ἐνίκησα μεγάλη  
 ἱππομαχίᾳ. Καὶ τοὺς φίλους εὖ ἐποίησα, καὶ τοὺς ἐχ-  
 θροὺς ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκουν τοῖς ἀνθρώ-  
 ποις, συγγνωστοὶ ἐκείνοι, παρὰ τὸ μέγεθος τῶν πραγμά-  
 των καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' οὖν  
 d τελευταῖον, ἐγὼ μὲν βασιλεύων ἀπέθανον· οὗτος δὲ ἐν  
 φυγῇ ὦν παρὰ Προυσία τῷ Βιθυνῷ, καθάπερ ἄξιον  
 ἦν, πανουργότατον καὶ ὠμότατον ὄντα. ὥς γὰρ δὴ  
 ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν, ὅτι οὐκ ἰσχύϊ, ἀλ-  
 λά πονηρίᾳ, καὶ ἀπιστίᾳ, καὶ δόλοις νόμιμον δὲ, ἢ  
 e προφανές, οὐδέν. Ἐπεὶ δὲ μοι ἀνείδισε τὴν τρυφήν, ἐκ-  
 λελῆσθαι μοι δοκεῖ, οἷα ἐποίει ἐν Καπύῃ, ἐταίραις συ-  
 νων, καὶ τοὺς τοῦ πολέμου καιροὺς ὁ Δαυμάσιος καθη-  
 δυπαθῶν. Ἐγὼ δὲ, εἰ μὴ, μικρὰ τὰ Ἑσπέρια δόξας,  
 ἐπὶ τὴν ἑω μᾶλλον ἄρμησα, τί ἂν μέγα ἔπραξα, Ἰτα-  
 f λίαν ἀναιμωτὶ λαβὼν, καὶ Διῶν, καὶ τὰ μέχρι  
 Γαδεῖρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἔδοξε μοι  
 ἐκείνα, ὑποπτήσσουντα ἤδη, καὶ δεσπότην ὁμολογοῦντα.  
 Εἴρηκα. σὺ δὲ, ὦ Μίνως, δικάζε' ἱκανὰ γὰρ ἀπὸ πολ-  
 λῶν καὶ ταῦτα. ΣΚΗΠ. Μὴ τρότερον, ἢ μὴ καὶ  
 g ἐμοῦ ἀκούσης. ΜΙΝ. Τίς γὰρ εἰ, ὦ βέλτιστε; ἢ πόθεν

ὦν ἑρεῖς; ΣΚΗΠ. Ἰταλιώτης Σκηπίων, στρατηγός, ὁ κατελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλαις μάχαις. ΜΙΝ. Τί οὖν καὶ σὺ ἑρεῖς; ΣΚΗΠ. Ἀλέξανδρου μὲν ἦτταν εἶναι, τοῦδ' Ἀνίβου ἀμείνων ὃς εἰδὼς νικήσας αὐτόν, καὶ φυγεῖν καταναγκάσας ἀπὸ μῶς. Πῶς οὖν οὐκ ἀναίσχυτος οὗτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, ὃ οὐδὲ Σκηπίων ἐγὼ, ὁ νενικηκὼς αὐτόν, παραβάλλεσθαι ἀξιῶ; ΜΙΝ. Νή Δί' εὐγνώμονα φῆς, ὃ Σκηπίων. Ὡστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτόν δὲ, σύ· εἴτα, εἰ δοκεῖ, τρίτος ὁ Ἀνίβας, οὐδὲ οὗτος ἐγκαταφρόνητος ὦν.

εἶ.

## ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ.

ΔΙΟΓ. Τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας, ὥστε καὶ ἡμεῖς ἄπαντες; ΑΛΕΞ. Ὁρᾷς, ὦ Διόγενες; ὃ παράδοξον δὲ, εἰ ἀνδρῶπος ὦν, ἀπέθανον. ΔΙΟΓ. Οὐκοῦν ὁ Ἀμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν; α οὐ δὲ Φίλιππου ἄρα ἦσθα; ΑΛΕΞ. Φίλιππου δηλαδὴ οὐ γὰρ ἂν ἐτεθνήκειν Ἀμμωνος ὦν. ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγοντο, δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα οὕτω σε τεχθῆναι; τὸν δὲ Φίλιππον ἐξηπατήσθαι, οἰόμενον δ ταῦτα σου εἶναι. ΑΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον, ὥστε σύ· νῦν δὲ ὁρᾷς, ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ, οὔτε οἱ τῶν Ἀμμωνίων προφῆται εἶλεγον. ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἀχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ ὑπέπ- ο τησον, θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίς τὴν τοσαύτην ἀρχὴν καταλέλοιπας; ΑΛΕΞ. Οὐκ οἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκεῆψαι τι περὶ αὐτῆς· ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες; f ΔΙΟΓ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐποίησεν ἡ

Ἑλλάς, ἄρτι σε παρειληφότες τὴν ἀρχὴν κολακεύοντες, καὶ προστάτην αἰρούμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους· ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς περὶ τιθέντες, καὶ νεὺς οἰκοδομοῦμενοι, καὶ δύοντες ὡς δράκοντος αὐτῶ. Ἄλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν; ΑΛΕΞ. Ἐστὶ ἐν Βαβυλῶνι κεῖμαι τρίτην ταύτην ἡμέραν. ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἦν ποτε ἀγάγῃ σχολὴν ἀπὸ τῶν Θουρύβων τῶν ἐν ποσίν, εἰς Αἴγυπτον ἀπαγαγὼν με θάψειν ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε, ὅρῳ καὶ ἐν ἄδου ἔτι σε μωραίνοντα, καὶ ἐπιτίζοντα Ἄνουβιν, ἢ Ὅσιριν γενέσθαι; πλὴν ἅλλα ταῦτα μὲν, ὦ θεϊότατε, μὴ ἐλπίσης οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην, καὶ εἰς τὸ εἶσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἰακός, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεis, ὅπῃ ἂν ἐννοήσης ὁσὴν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστάς, καὶ σατράπας, καὶ χρυσοῦν δ τοσοῦτον, καὶ ἔθνη προσκυνοῦντα, καὶ Βαβυλῶνα, καὶ Βάκτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν· καὶ τὸ ἐπίσημον εἶναι ἐλαύνοντα, διαδεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπονημένον· οὐ λυπεῖ ταυτὰ σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ ἐμάταιε; οὐδὲ ταυτὰ σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἶσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ΑΛΕΞ. Σοφὸς ἀπάντων ἐκείνος κολάκων ἐπιτριπτότατος ὢν; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤττησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὡς δὲ κατεστρεγῆτό μου τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπύων, καὶ ἐπαινῶν ἄρτι μὲν εἰς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὃν τὰ γαθοῦ, ἄρτι δ' εἰς τὰς πράξεις, καὶ τὸν πλοῦτον. καὶ γὰρ αὐτὸ καὶ τοῦτ' ἀγαθὸν ἡγείτ' εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων. γόης, ὦ Διόγενες, ἄνθρωπος, καὶ εἰς τεχνίτης. πλὴν ἅλλα τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς

σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνοις, αὐτὸν παρηγορήσω μικρῶν γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὃ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύεται, σὺ δὲ καὶ τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε' καὶ αὐθις πίε, καὶ πολλάκις. οὕτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώμενος. καὶ γὰρ καὶ Κλεῖτον ἐκείνον ὄρω, καὶ Καλλισθένη, καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὀρμῶντας, ὡς διασπᾶσθαιτο, καὶ ἀμύναιτό σε, ὡς ἔδρασας αὐτούς. ὥστε τὴν ἑτέραν σὺ ταύτην βιάδιζε, καὶ πῖνε πολλάκις, ὡς ἔφη.

εῖς.

## ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΦΙΛΙΠΠΟΥ.

ΦΙΛ. Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοιτο, μὴ οὐκ ἔμὸς υἱὸς εἶναι· οὐ γὰρ ἂν ἐτενῆκεις, Ἄμμωνος γε ὦν. ΑΛΕΞ. Οὐδ' αὐτὸς ἡγνύουν, ὦ πάτερ, ὡς Φιλίππου τοῦ Ἀμύντου υἱὸς εἰμι· ἀλλ' ἐδεξάμην τὸ μᾶντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἴομενος εἶναι. ΦΙΛ. Πῶς λέγεις; χρήσιμον ἐδόκει σοι τὸ παρέχειν σεαυτὸν ἑξαπατηθῆσθαι ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τοῦτο· ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ οὐδεὶς ἔτι ἀντίστατο, οἴομενοι θεῶν μάχεσθαι· ὥστε ῥᾶν ἐκράτουν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σὺ γε ἀξιομάχων ἀνδρῶν, ὃς δειλοῖς ἀεὶ συνήρχθης, τοξάρια, καὶ πελτάρια, καὶ γέρρα οἰσύνα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν καὶ Φωκίων καὶ Ἀθηναίων καὶ τὸ Ἀρκάδων ὀπλιτικόν, καὶ τὴν Θετταλὴν ἵππον, καὶ τοὺς Ἡλείων ἀκοντιστὰς, καὶ τὸ Μαντινέων πελταστικόν, ἢ Θρακίας, ἢ Ἰλλυρίους, ἢ καὶ Παιόνας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, χρυσόφρων ἀνθρώπων καὶ ἀβρῶν, οὐκ οἶσθα, ὡς πρὸ σοῦ μύριοι μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν, οὐδ' εἰς

χεῖρας ὑπομεινάντων ἰλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τόξου-  
 μα ἐξικνεῖσθαι φυγόντων. ΑΛΕΞ. Ἄλλ' οἱ Σκύθαι  
 γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες οὐκ εὐκαταφρόνη-  
 τὸν τι ἔργον. καὶ ὅπως εὖ διαστήσας αὐτούς, οὐδὲ προ-  
 α δοσίαις ἀνούμενος τὰς νίκας, ἐκράτουν αὐτῶν· οὐδ' ἐπι-  
 ὤρησα πάποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον  
 ἐπραξά τι τοῦ νικᾶν ἕνεκα. καὶ τοὺς Ἑλλήνας δὲ, τοὺς  
 μὲν ἀναιματὶ παρέλαβον· Θηβαίους δὲ ἴσως ἀκούεις ὅπως  
 μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γὰρ  
 β ἀπήγγειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπ-  
 νοῦντα ἐφόνευσας, ὅτι μὲ πρὸς τὰς σὰς πράξεις ἐπαι-  
 νῆσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα  
 καταβαλὼν, κἀνδυν, ὥς φασι, μετενίδυς, καὶ τῖάραν  
 ὀρθὴν ἐπέθου, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ'  
 ε ἐλευθέρων ἀνδρῶν ἡξίους· καὶ, τὸ πάντων γελοιότατον,  
 ἐμμοῦ τὰ τῶν νενικημένων. ἐγὼ γὰρ λέγειν ὅσα ἄλλα  
 ἐπραξας, λέουσι συγκατακλείων πεκαυδευμένους ἄν-  
 δρας, καὶ γάμους τοιούτους γαμῶν, καὶ Ἡφαιστίωνα  
 ὑπεραγαπῶν. ἐν ἐπήνεσα μόνον ἀκούσας, ὅτι ἀπέσχου  
 δ τῆς τοῦ Δαρείου γυναικὸς καλῆς οὔσης, καὶ τῆς μη-  
 τρὸς αὐτοῦ καὶ τῶν θυγατέρων ἐπεμελήθης· βασιλικὰ  
 γὰρ ταῦτα. ΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ,  
 οὐκ ἐπαινεῖς, καὶ τὸ ἐν Ὀξυδράκαις πρῶτον καθάλασ-  
 ζαι εἰς τὸ ἐντὸς τοῦ τείχους, καὶ τοσαῦτα λαβεῖν τραύ-  
 ρματα; ΦΙΛ. Οὐκ ἐπαινῶ τοῦτο, ὦ Ἀλέξανδρε· οὐχ  
 ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεισθαι ποτὲ τὸν  
 βασιλέα, καὶ προκινδυνεύειν τοῦ στρατοῦ· ἀλλ' ὅτι σοι  
 τοιοῦτο ἥκιστα συνέφερε· θεὸς γὰρ εἶναι δοκῶν, εἴ ποτε  
 τρωθείης, καὶ βλέποιν σε φορὰδην τοῦ πολέμου ἐκκο-  
 ς μιζόμενον, αἵματι ρέομενον, οἰμώζοντα ἐπὶ τῷ τραύμα-  
 τι, ταῦτα γέλως ἦν τοῖς ὀρώσι· καὶ ὁ Ἀμμων γόης κα-  
 ψευδόμαντις ἠλέγχετο, καὶ οἱ προφῆται κόλακες. ἢ τίς  
 οὐκ ἂν ἐγέλασεν ὀρῶν τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα,  
 θεόμενον τῶν ἰατρῶν βοηθεῖν; νῦν μὲν γὰρ, ἐπότε ἦδη  
 ε εἰσέθηκας, οὐκ οἶε πολλοὺς εἶναι τοὺς τὴν προσποίησιν

ἐκείνην ἐπικερτομουῦντας, ὀρῶντας τὸν νεκρὸν τοῦ Διὸς  
ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξωδηκότα κατὰ  
νόμον σαμᾶτων ἀπάνταν; ἀλλως τε καὶ τὸ χρήσιμον,  
ὃ ἔφης, Ἄλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥαδίως, πολὺ  
σε τῆς δόξης ἀφηρεῖτο τῶν κατορθουμένων πᾶν γὰρ ἰδόν-  
κει ἐνδεὲς ὑπὸ Διὸς γίνεσθαι δοκοῦν. ΑΛΕΞ. Οὐ  
ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλ' Ἑρακλεῖ  
καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. καίτοι τὴν Ἄορτον  
ἐκείνην, οὐθ' ἐτέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρω-  
σάμην. ΦΙΛ. Ὅρας ὅτι ταῦτα ὡς υἱὸς Ἀμμωνος β  
λέγεις, ὃς Ἑρακλεῖ καὶ Διονύσῳ παραβάλλεις σιαυτὸν;  
καὶ οὐκ αἰσχύνῃ, ὦ Ἄλέξανδρε, οὐδὲ τὸν τύπον ἀπο-  
μαθήσῃ, καὶ γνώσῃ σιαυτὸν, καὶ συνῇς ἤδη νεκρὸς ὢν;

ιζ.

## ΜΕΝΙΠΠΙΟΥ ΚΑΙ ΚΕΡΒΕΡΟΥ.

ΜΕΝ. ὦ Κέρβερε, συγγενὴς γὰρ εἰμί σοι, κύων  
καὶ αὐτὸς ὢν, εἰπέ μοι πρὸς τῆς Στυγὸς, ὅς ἦν ὁ Σω-  
κράτης, ὅποτε κατῆι πρὸς ὑμᾶς· εἰκὸς δέ σε Διὸν ὄντα  
μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθιγγεσ-  
θαι, ὅπῃτ' ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε,  
παντάπασιν ἰδόνκει ἀτρέπτῃ τῷ προσώπῳ προσίεναι, καὶ  
οὐ πάνυ δεδιέναι τὸν θάνατον δοκῶν καὶ τοῦτ' ἐμφῆναι δ  
τοῖς ἔξω τοῦ στομίου ἐστῶσιν ἐθέλων. ἐπεὶ δὲ κατέκυψεν  
εἰς τὸ χάσματος, καὶ εἶδε τὸν ζῴον, καὶ γὰρ ἔτι δια-  
μέλλοντα αὐτὸν δακνῶν τῷ κανεῖῳ κατέσπασα τοῦ πο-  
δός, ὥσπερ τὰ βρέφη ἐκώκυε, καὶ τὰ ἑαυτοῦ παιδία  
ᾤδύρετο, καὶ παντοῖος ἐγένετο. ΜΕΝ. Οὐκοῦν σο-  
φιστῆς ὁ ἄνθρωπος ἦν, καὶ οὐκ ἀληθῶς κατεφρόνεις τοῦ  
πράγματος; ΚΕΡΒ. Οὐκ' ἀλλ' ἐπεὶ περ ἀναγκαῖον  
αὐτὸ ἔωρα, κατεθρασύνετο, ὡς δῆθεν οὐκ ἄκων πεισό-  
μενος, ὃ πάντως ἔδει παθεῖν, ὡς θανατώσονται οἱ θια-  
ταί. καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ὢν ε  
ἔχοιμι, ἕως τοῦ στομίου τολμηροῖ, καὶ ἀνδρείοι· τὰ δ'

ἐνδοθεν ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατε-  
ληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὃ Μένιππε, ἀξία-  
τοῦ γένους, καὶ Διογένης πρὸ σοῦ· ὅτι μὴ ἀναγκαζό-  
μενοι ἐσθίετε, μηδ' ἀθούμενοι, ἀλλ' ἐθειλούσιοι, γελῶντες,  
α οἰμώζειν παραγγείλαντες ἀπασιν.

ιη΄.

### ΕΡΜΟΥ, ΧΑΡΩΝΟΣ, ΚΑΙ ΜΕΝΙΠΠΟΥ.

ΧΑΡ. Ἀπόδος, ὃ κατάρατε, τὰ πορθμία. ΜΕΝ.  
Βόα, εἰ τοῦτό σοι ἥδιον, ὃ Χάρων. ΧΑΡ. Ἀπόδος  
φημί, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν  
λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις  
b ὀβολὸν μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, οὐκ  
οἶδα· ἐγὼ δὲ οὐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ-  
τὸν Πλούτωνα, ὃ μισαρὲ, ἦν μὴ ἀποδώς. ΜΕΝ. Κα-  
γὰ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον. ΧΑΡ.  
Μάτην οὖν ἔση πεπλευκῶς τοσοῦτον πλοῦν. ΜΕΝ. Ὅ  
c Ἐρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ  
σοι. ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερ-  
εκτίνειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀποστήσομαί σου.  
ΜΕΝ. Τούτου γε ἔνεκα, νεαλκήσας τὸ πορθμεῖον πα-  
ράμμενε· πλὴν ἀλλ' ὃ, γε μὴ ἔχω, πῶς ἂν λάβοις;  
d ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὥς κομίζειν θέον; ΜΕΝ.  
Ἦδειν μὲν, οὐκ εἶχον δέ. τί εἶν; ἐχρῆν διὰ τοῦτο μὴ  
ἀποθανεῖν; ΧΑΡ. Μόνος οὖν αὐχῆσεις προῖκα πε-  
πλευκέναι; ΜΕΝ. Οὐ προῖκα, ὃ βέλτιστε· καὶ γὰρ  
ἦντλησα, καὶ τῆς κώπης ἐπελαβόμην, καὶ οὐκ ἔκλειον  
e μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα  
πρὸς τὰ πορθμία· τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ  
δέμεις ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγε  
με αὐθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ  
f πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.  
ΜΕΝ. Μὴ ἐνόχλει οὖν. ΧΑΡ. Δείξον τί ἐν τῇ  
πῆρᾳ ἔχεις. ΜΕΝ. Θέρμους, εἰ θέλεις, καὶ τῆς

Ἐκάτης τὸ δαῖπνον. ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἐρμῆ, τὸν κύνα ἤγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων. ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὅποιον ἄνδρα διεπρόθμευσας; ἐλεύθερον ἀκριβῶς, κούδενός αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕΝ. Ἀν λάβης, ὦ βέλτιστε· δις δὲ οὐκ ἂν λάβοις.

18.

### ΔΙΟΓΕΝΟΥΣ, ΑΝΤΙΣΘΕΝΟΥΣ, ΚΑΙ ΚΡΑΤΗΤΟΣ.

ΔΙΟΓ. Ἀντίσθενης, καὶ Κράτης, σχολὴν ἄγομεν ὥστε τί οὐκ ἄπιμεν† εὐθὺ τῆς καθόδου περιπατήσονται, ὅψόμενοι τοὺς κατιόντας, οἳ τινές εἰσι, καὶ τί ἕκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίαμεν, ὦ Διόγενες. καὶ γὰρ ἂν τὸ Δάμα ἥδὺ γένοιτο, τοὺς μὲν δακρύοντας αὐτῶν ὄραν, τοὺς δὲ ἱκετεύοντας ἀφεθῆναι· ἐνίους δὲ μόλις κατιόντας, καὶ ἐπὶ τραχύλῳ ἀποῦντος τοῦ Ἐρμού ὄρας ἀντιβαίνοντας, καὶ ὑπτίους ἀντερείδοντας, οὐδὲν δεόν. ΚΡΑΤ. Ἐγὼ γοῦν καὶ διηγῆσομαι ὑμῖν ἃ εἶδον, ὅποτε κατήειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Διηγῆσαι, ὦ Κράτης· ἔοικας γὰρ τινὰ παγγέλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδαρος τε ὁ πλούσιος ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροίτης ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδαρος, ἐπεφόνευτο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι, βαδίζων, ἔστανε τε, καὶ τὸ τραῦμα ἐν ταῖν χερσὶν εἶχε· καὶ τὰ παιδιὰ τὰ νεογνὰ, ἃ κατελελοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὥς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία, πανέρημα ὄντα ὑπὸ τῶν πολέμων, διοδεύων, δύο μόνους οἰκέτας



ἐνδοθεν ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατὰ  
 ληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὃ Μένιππε, ἀξίως  
 τοῦ γένους, καὶ Διογένης πρὸ σοῦ ὅτι μὴ ἀναγκαζό-  
 μενοι ἐσθίετε, μὴδ' ὠθοῦμενοι, ἀλλ' ἐθειλούσιοι, γελῶντες,  
 α οἰμῶζειν παραγγείλαντες ἀπασι.

η'.

### ΕΡΜΟΥ, ΧΑΡΩΝΟΣ, ΚΑΙ ΜΕΝΙΠΠΟΥ.

ΧΑΡ. Ἀπόδος, ὃ κατάρρατε, τὰ πορθμῖα. ΜΕΝ.  
 Βόα, εἰ τοῦτό σοι ἥδιον, ὃ Χάρων. ΧΑΡ. Ἀπόδος  
 φημί, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν  
 λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις  
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Εκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὃ Ἐρμῇ, τὸν κύνα ἤγαγες; οἶα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἀπάντων καταγέλων, καὶ ἐπισκάπτων, καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων. ΕΡΜ. Ἀγνοεῖς, ὦ Χάρων, ὅποιον ἄνδρα διεπρόσθμευσας; ἐλεύθερον ἀκριβῶς, κοῦδενὸς αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕΝ. Ἀν λάβῃς, ὦ βέλτιστε· δις δὲ οὐκ ἂν λάβοις.

18.

### ΔΙΟΓΕΝΟΥΣ, ΑΝΤΙΣΘΕΝΟΥΣ, ΚΑΙ ΚΡΑΤΗΤΟΣ.

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μοῦ ὅμως ἀντιβαίνοντας, καὶ ὑπτίους ἀντερείδοντας, οὐδὲν δέον. ΚΡΑΤ. Ἐγὼ γοῦν καὶ διηγῆσομαι ὑμῖν ἃ εἶδον, ὅποτε κατήειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Δι-  
ηγῆσαι, ὦ Κράτης· ἔοικας γάρ τινα παγγέλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν·  
ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδαρος τε ὁ πλούσιος ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροί-  
της ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδαρος, ἐπεφονευτο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι, βαδίζων, ἔστανε τε, καὶ τὸ τραῦμα ἐν ταῖν χερσὶν εἶχε·  
καὶ τὰ παιδία τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὅς Κιθαιρῶνα ὑπερ-  
βάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία, πανέρημα ὄντα ὑπὸ τῶν πολέμων, διοδεύων, δύο μόνους οἰκέτας

ἐπήγετο· καὶ ταῦτα, φιάλας πίντε χρυσᾶς, καὶ κυμβία τέτταρα μεθ' ἑαυτοῦ ἔχων. Ὁ δ' Ἀρσάκης γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' οὐκ ἄσπεμνος τὴν ὄψιν, ἐς τὸ βαρβαρικὸν ἤχθετο, καὶ ἡγανάκτει περὶ βαδίζων, α καὶ ἡξίου τὸν ἵππον αὐτῷ προσαχθῆναι· καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθήκει, μιᾷ πληγῇ ἀμφοτέροις διαπαρέντες ὑπὸ Θρακὸς τινος πέλταστοῦ, ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν Καππαδόκην συμπλοκῇ. ὁ μὲν γὰρ Ἀρσάκης ἐπῆλαυνεν, ὡς διηγείτο, πολὺ τῶν ἄλλων β προὔπεξεμνήσας· ὑποστάς δὲ ὁ Θραξ, τῇ πέλτῃ μὲν ὑποδύς, ἀποσιέεται τὸν Ἀρσάκου κοντόν· αὐτὸς δὲ ὑποθεὶς τὴν σάρισσαν αὐτόν τε διακίρει, καὶ τὸν ἵππον. ANT. Πῶς † οἶόν τε, ὦ Κράτης, μιᾷ πληγῇ τοῦτο γενέσθαι; KRAT. Ῥᾶστα, ὦ Ἀντίσθενες· ὁ γ μὲν γὰρ ἐπῆλαυνεν εἰκοσάπην ἢ τινα κοντόν προβεβλημένος· ὁ Θραξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολήν, καὶ παρῆλθεν αὐτόν ἢ ἀκικῇ, ἐς γόνυ ἐκλάσας, δεχεται τῇ σάρισσῃ τὴν ἐπέλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέριον, ὑπὸ θυμοῦ καὶ σφοδρότητος δ ἑαυτὸν διακίρραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐς τὸν βουβῶνα διαμπαξ ἄχρις ὑπὸ τὴν πυγὴν. ὅρᾳς οἶόν τι ἐγένετο; οὐ τοῦ ἀνδρός, ἀλλὰ τοῦ ἵππου μᾶλλον τὸ ἔργον. ἡγανάκτει δὲ ὅμως, ὁμότιμος ὢν τοῖς ἄλλοις, καὶ ἡξίου ἵππεὺς κατιέναι. Ὁ δέ γε Ὀροίτης ὁ ε' δῖότης καὶ πάνυ ἀπαλὸς ἦν τῷ πόδε, καὶ οὐδ' ἐστάναι χαμαί, οὐχ † ὅπως βαδίζειν ἐδύνατο. πάσχουσι ὅ αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπὴν ἀποβῶσι τῶν ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίναντες ἀκροποδητὶ μόλις βαδίζουσι. ὥστε ἐπεὶ καταβαλὼν f ἑαυτὸν ἔκειτο, καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ βέλτιστος Ἑρμῆς ἀράμενος αὐτόν ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον· ἐγὼ δὲ ἐγέλαν. ANT. Καί γ' ὅτε κατῆεν, οὐδ' ἀνέμιξα ἑμαυτὸν τοῖς ἄλλοις· ἀλλ' ἀφίς οἰμῶζοντάς αὐτούς, προσδραμὼν ἐπὶ τὸ πορθμεῖον, ε προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλευσάιμι.

παρὰ τὸν πλοῦν δὲ, οἱ μὲν ἰδοάκρυν τι καὶ ἐναστῶν  
 ἔγω δὲ μάλα ἐτερόπομπη ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν,  
 ὦ Κράτης, καὶ Ἀντίσθενης, ταιούταν ἐτύχετε ξυνοδο-  
 πόρων· ἐμοὶ δὲ Βλεψίας τι ὁ δανειστής, ὁ ἐκ Πειραιῶς,  
 καὶ Δάμμις ὁ Ἀκαρνᾶν, ξυναγὸς ὢν, καὶ Δάμμις ὁ  
 πλούσιος ἐκ Κρείνθου, συγκατήσαν· ὁ μὲν Δάμμις,  
 ὑπὸ τοῦ παιδὸς ἐκ φαρμάκων ἀποθανών· ὁ δὲ Δάμμις,  
 δι' ἔρωτα Μυρτίου τῆς ἐταίρας ἀποσφάξας ἑαυτόν· ὁ  
 δὲ Βλεψίας, λιμῷ ἄλλως ἐλέγετο ἀπισκληρίαι, καὶ  
 ἰδῆλου ἄγχρος ἐς ὑπερβολὴν, καὶ λεπτός ἐς τὸ ἀκριβέ- b  
 σταιν φαινόμενος· ἔγω δὲ, καίπερ εἰδὼς, ἀνέκρινον ὅν  
 τρόπον ἀποθάνει. εἶτα τῷ μὲν Δάμμιδι αἰτιωμένῳ τὸν  
 υἱόν, οὐκ ἄδικα μέντοι ἔπαθες, ἔφη, ὑπ' αὐτοῦ, ὃς τά-  
 λαυτα ἔχων ὁμοῦ χίλια, καὶ τρυφῶν αὐτὸς, ἐννενηκον-  
 ταίτης ὢν, ὁπτακαίδεκαίτε νειανίσκῃ τέτταρας ὀβολοὺς c  
 παρεῖχες. σὺ δὲ, ὦ Ἀκαρνᾶν, (ἔστιν γὰρ καὶ αἰνός, καὶ  
 κατηῤατο τῇ Μυρτίῳ) τί αἰτιά τὸν ἔρωτα, σαυτὸν δὲ  
 οὐ; ὃς τοὺς μὲν πολεμίας αὐδὲ πάποτε ἔτρεσας, ἀλλὰ  
 φιλοκινδύνως ἡγανίζου πρὸ τῶν ἄλλων· ὑπὸ δὲ τοῦ  
 τυχόντος παιδισκαρίου, καὶ δακρύων ἐπιπλάστων, καὶ d  
 στεναγμῶν εἰλάας ὁ γενναῖος. ὁ μὲν γὰρ Βλεψίας αὐτὸς  
 ἑαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρέ-  
 ματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις, εἰς  
 αἰὶ βιώσεσθαι ὁ μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν  
 τυχοῦσαν τερπυλὴν παρέσχον τότε στένοντες. Ἄλλ' e  
 ἤδη μὲν ἐπὶ τῷ στομίῳ ἔσμέν· ἀποβλέπειν χρὴ καὶ  
 ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαί·  
 πολλοί γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες πλὴν  
 τῶν νεογνῶν τούτων, καὶ νηπίων. ἀλλὰ καὶ οἱ πάνυ γε-  
 γνηκαότες ὀδύρονται. τί τουτο; ἄρα τὸ φίλτρον αὐτοὺς f  
 ἔχη τοῦ βίου; Τοῦτον οὖν τὸν ὑπέργηρον ἔρεσθαι βου-  
 λημαι. τί δακρύεις τηλικούτος ἀποθανών; τί ἀγανακ-  
 τῶς, ὦ βέλτεστε, καὶ ταῦτα γέρον ἀφικνήμενος; ἤπου  
 βασιλεὺς ἦσθα; ΠΤΩ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ  
 σουράτης; ΠΤΩ. Οὐδὲ τοῦτο. ΔΙΟΓ. Ἄρα οὖν g

ἐπλούτους, εἴτα ἀνῆλθε τὸ πολλὴν τρυφὴν ἀπολιπόντα  
τεθνάναι. ΠΤΩ. Οὐδὲν τοιοῦτον· ἀλλ' ἔτι μὲν ἐγε-  
γόνειν ἀμφὶ τὰ ἐννεήκοντα· βίον δὲ ἄπορον ἀπὸ κα-  
λάμου καὶ ὀρμιᾶς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὢν,  
ἁῖτεκνός τε, καὶ προσέτι χλωρός, καὶ ἀμυδρὸν βλέπων.

ΔΙΟΓ. Εἴτα τοιοῦτος ὢν ζῆν ἤθελες; ΠΤΩ. Ναί·  
ἦδὺ γὰρ ἦν τὸ φῶς· καὶ τὸ τεθνάναι δεινὸν, καὶ φευκ-  
τέον. ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μειρακισίῃ  
πρὸς τὸ χρεῶν· καὶ ταῦτα ἡλικιώτης ὢν τοῦ πορθμείως.  
b τί οὖν ἂν τις ἔτι λέγοι περὶ τῶν νέων, ὅποτε οἱ τηλικού-  
τοι φιλόζωοι εἰσίν; οὐς ἐχρῆν διώκειν τὸν θάνατον, ὡς  
τῶν ἐν τῷ γήρεα κακῶν φάρμακον. ἀλλ' ἀπίωμεν, μὴ  
καὶ τις ἡμᾶς ὑπὶδῇται ὡς ἀπύδρασιν βουλευόντας, ὅρῳ  
περὶ τὸ στόμιον εἰλουμένους.

κ'.

## ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

### ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

c ΕΡΜ. Τί γελᾷς, ὦ Χάρων; ἢ τί τὸ πορθμείον ἀπολι-  
πῶν δεῦρο ἀνελήλυθας, ἐς τὴν παροῦσαν ἡμέραν οὐ πάν-  
εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν; ΧΑΡ. Ἐπε-  
θύμησα, ὦ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ  
πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνας στερούμενοι  
d πάντες οἰμώζουσιν κατιόντες παρ' ἡμῶς· οὐδεὶς γὰρ  
αὐτῶν ἀδακρυτὴ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ  
"Αἰδου καὶ αὐτοῦ, ὥσπερ καὶ ὁ Θέστυλος ἐκεῖνος νε-  
νίσκος, μίαν ἡμέραν λειπόντως γενέσθαι, ἀνελήλυθα ἐς  
τὸ φῶς· καὶ μοι δοκῶ ἐς θεόν ἐντετυχηκέναι σοί· ξενα-  
e γήσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοστών, καὶ δεῖξεις  
ἱκαστα, ὡς ἂν εἰδὼς ἅπαντα. ΕΡΜ. Οὐ σχολή  
μοι, ὦ πορθμειῦ· ἀπέρχομαι γάρ τι διακονησόμενος τῷ  
Διὶ τῶν ἀνθρωπικῶν ὁ δὲ ὀξύθυμός τέ ἐστι, καὶ  
μη βραδύναντά με ὄλον ὑμέτερον ἰάση εἶναι,

παραδούς τῷ Ζόφῳ ἥ, ὅπερ τὸν Ἡφαιστον πρόην ἐποίη-  
 σε, ρίψῃ καὶ μετέταγας τοῦ ποδὸς ἀπὸ τοῦ Δισπείσιου  
 θηλοῦ, ὡς ὑποσκάζων γέλωτα παρῆχοιμι καὶ αὐτὸς  
 αἰνοχοῶν. ΧΑΡ. Περιόψει οὖν με ἄλλως πλανώμενον  
 ὑπὲρ γῆς, καὶ ταῦτα ἑταῖρος, καὶ ξύμπλους, καὶ συν- α  
 διάκτορος ὦν. καὶ μὴν καλῶς εἶχεν, ὃ καὶ Μαίίας,  
 ἐκείνων † γοῦν σε μεμνησθῆναι, ὅτι μηδεπώποτε σε ἡ  
 ἀντλεῖν ἐκέλευσα, ἡ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν  
 βέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθείς, ὧμους οὕτω  
 καρτεροὺς ἔχων· ἡ εἴ τινα λάλον νεκρὸν εὖροις, ἐκείνῳ b  
 παρ' ὅλον τὸν πλοῦν διαλέγῃ. ἐγὼ δὲ πρεσβύτης ὦν,  
 τὴν δικωπίαν ἔλκων, ἐρέτω μόνος. ἀλλὰ πρὸς τοῦ  
 πατρὸς, ὃ φίλτατον Ἑρμίδιον, μὴ καταλίπῃς με· πι-  
 ριγήσῃς δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν  
 ἐπαέλθοιμι· ὡς ἦν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν c  
 διοίσω· καθάπερ γὰρ ἐκείνοι σφάλλονται διολισθαί-  
 νοντες ἐν τῷ σκότῳ, οὕτω δὴ καὶ γὰρ σοὶ πάλιν αὖ  
 βλυώτω πρὸς τὸ φῶς. ἀλλὰ δός, ὃ Κυλλήνιέ, μοι  
 ἐς αἰεὶ μεμνησομένην τὴν χάριν. ΕΡΜ. Τουτὶ τὸ  
 πᾶν πλῆγῶν αἴτιον καταστήσεταιί μοι. ὅρῳ γοῦν d  
 ᾗ τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀπόνδυλον παν-  
 τάπασιν ἡμῶν ἐσόμενον· ὑπουργητέον δὲ ὅμως· τί γὰρ ἂν  
 καὶ † πάθοι τις, ὅποτε φίλος τις ὦν βιάζοιτο; πάντα  
 μὲν οὖν σε ἰδεῖν καθ' ἑκάστον ἀκριβῶς ἀμύχανόν ἐστιν,  
 ὃ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἡ διατριβὴ γένοιτο. e  
 εἴτα ἡμεῖς μὲν κηρύττεσθαι δεήσει, καθάπερ ἀποδράντα,  
 ὑπὸ τοῦ Διός· σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ  
 τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν,  
 μὴ νεκρωγοῦντα πολλοῦ τοῦ χρόνου· καὶ ὁ τελευτήης  
 Αἰακὸς ἀγανακτήσει, μὴδ' ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ f  
 κεφάλαια τῶν γιγνομένων ἴδῃς, τοῦτ' ἤδη σκεπτέον.  
 ΧΑΡ. Αὐτὸς, ὃ Ἑρμῇ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ  
 οὐδὲν οἶδα τῶν ὑπὲρ γῆς, ξένος ὦν. ΕΡΜ. Τὸ μὲν  
 ὅλον, ὃ Χάρων, ὑψηλοῦ τινος ἡμῶν ἔδει χωρίου, ὡς ἀπ'  
 ἐκείνου πάντ' ἴδοις· σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελ- g

- θεῶν δυνατόν ἦν, οὐκ ἂν ἔκαμνον· ἐκ περιουσίας γὰρ αὖ ἀκριβῶς ἅπαντα καθιέρως· ἐπεὶ δὲ οὐδέ τις εἰδώλης αὖ ἐκκρίνεται ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ὥρα ἡμῶν ὑψηλὸν τι ὄρος περισκοπεῖν. ΧΑΡ. Οἶσθα, ὦ Ἐρμῆ,
- ἅπερ ἔλωθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὴν πλέωμεν; ὅποταν γὰρ τὸ πνεῦμα καταγίγῃ πλῆγία τῇ ὁδῷ ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἄρῃ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελύεσθε τὴν ὁδὸν στείλαι, ἢ ἐκδοῦναι ὀλίγον τοῦ ἱεροῦ, ἢ συνεκδοῦσθαι τῷ πνεύματι· ἐγὼ δὲ τὴν
- ἡσυχίαν ἀγειν παρακλείομαι ὑμῶν, αὐτὸς γὰρ εἶδεναι τὰ βέλτερά. κατὰ ταυτὰ δὴ καὶ σὺ πράττει, ὅποσα καλῶς ἔχουσιν νομίμους, κυβερνήτης νῦν γε ὢν· ἐγὼ δὲ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθιδοῦμαι, πάντα πενόμενος κελύοντί σοι. ΕΡΜ. Ὅρθως λέγεις, αὐτὸς γὰρ εἰσο-
- μαι τί ποιησίον, κἀξευρῆσω τὴν ἱκανὴν σκοπὴν. ἀρ' οὖν ὁ Καύκασος ἐπιτήδιος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ ἁμφοῖν ὁ Ὀλύμπιος ἐκινεσί; καίτοι οὐ φαυλὸν τι ἀνεμνήσθην ἰς τὸν Ὀλύμπιον ἀπιδῶν· συγκαμῖν δέ τι καὶ ὑπουργῆσαι καὶ σὲ δεῖ. ΧΑΡ. Πρόσταττε· ὑπευ-
- γήσω γὰρ ὅσα δυνατόα. ΕΡΜ. Ὁμηρος ὁ ποιητὴς φησι τοὺς Ἀλκίους υἱίας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας, ἐθιγῆσαι ποτὶ τὴν Ὀσσαν ἐκ βάρβρων ἀνασπᾶσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξεν οἰόμενους καὶ
- πρόσβαισιν ἐπὶ τὸν οὐρανόν. ἐκείνῳ μὲν οὖν τῷ μειρακίῳ, ἀτασθαλῶ γὰρ ἦσθην, δίκας ἐτίσασθην. νῦν δὲ, (οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν) τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδοῦντες ἐπ' ἄλληλα τὰ ὄρη, ὥς ἔχομεν ἀπ' ὑψηλοτέρου ἀκριβεσ-
- τέρειν τὴν σκοπὴν; ΧΑΡ. Καὶ δυνασόμεθα, ὦ Ἐρμῆ, δὴ ὄντες ἀναδέσθαι ἀράμεναι τὸ Πήλιον, ἢ τὴν Ὀσσαν; ΕΡΜ. Διὰ τί δ' οὐκ ἂν, ὦ Χάρων; ἢ ἀξιούς ἡμᾶς ἀγνοιστέρους εἶναι τῶν βρεφυλλίων ἐκείνων, καὶ ταῦτα, θεοὺς ὑπάρχοντας; ΧΑΡ. Οὐκ· ἀλλὰ τὸ
- καὶ γὰρ δοκεῖ μοι ἀπιδανόν τινα τὴν μεγαλοῦργίαν

ἔχον. EPM. Εἰκότως· † ἰδιότης γὰρ εἶ, ὦ Χάρων, καὶ ἥμιστος ποιητικός· ὁ δὲ γεννάδας "Ομηρος † ἀπὸ ὅσων στιχοῖν αὐτίκα ἡμῖν ἀμβρατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥαδίως συντίθεις τὰ ὄρη. καὶ θαυμάζω, εἰ σοὶ ταῦτα τεράστια εἶναι δοκεῖ, τὸν "Ατλαντα δηλαδὴ εἰδόν· α  
τι, ὅς τὸν πύλον αὐτὸν, εἰς ἃν, φέρε, ἀνέχων ἡμᾶς ἀπαν-  
τας. ἀκούεις δὲ ἴσως καὶ τοῦ ἑμοῦ ἀδελφοῦ πέρι, τοῦ  
"Ηρακλέους, ὡς διαδέξαιτό ποτε αὐτὸν ἐκείνων τὸν "Ατ-  
λαντα, καὶ ἀναπαύσας πρὸς ὀλίγον τοῦ ἀχθοῦς, ὑποθεὶς  
αὐτὸν τῇ φορτίᾳ; ΧΑΡ. Ἀκούω καὶ ταῦτα· εἰ δὲ β  
ἀληθὴ ἐστὶ, σὺ ἂν, ὦ Ἑρμῇ, καὶ οἱ ποιηταὶ εἰδῇτε  
EPM. Ἀληθέστατα, ὦ Χάρων· ἢ τίνας γὰρ ἔνεκα  
σοφοὶ ἄνδρες ἐψεύδοντο ἄν; ὥστε ἀναμοχλεύωμεν τὴν  
"Οσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος, καὶ ὁ  
ἀρχιτέκτων "Ομηρος, Αὐτὰρ ἐπ' "Οσση Πήλιον εἰσισί-  
ουλλον. ὄρεῖς, ὅπως ῥαδίως ἄμα καὶ ποιητικῶς ἐξεργα-  
σάμεθα; φέρε οὖν ἀναβὰς ἰδῶ, εἰ καὶ ταῦτα ἱκανά,  
ἢ ἐποικοδομεῖν ἔτι δεήσει. Παπαί, κάτω ἐστὶ ἰσουλὴ ἐν τῇ  
ὑπερείᾳ τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἰών μόγις "Ιο-  
νία, καὶ Λυδία φαίνεται· ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον δ  
Ἰταλίας καὶ Σικελίας· ἀπὸ δὲ τῶν ἀρκτάων, τὰ ἐπὶ  
τάδε τοῦ "Ιστρου μόνα· καὶ κείθεν, ἢ Κρήτη οὐ πάνυ σα-  
φὴς. μετακινήτεια ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἶτη, ὡς  
εἰκεν· εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω  
τοιῶμεν. ὅρα μόνον, μὴ λεπτότερον ἐξεργασάμεθα τὸ  
ἔργον ἀπομηκύνοντες πέρα τοῦ πιθανοῦ· εἴτα συγκα-  
ταρῖφιθύντες αὐτῇ πικρᾷ τῆς "Ομήρου οἰκοδομητικῆς  
παραδῶμεν, ξυντριβίντες τῶν κρανίων. EPM. Θάρ-  
ρει ἀσφαλῶς γὰρ ἔξει ἅπαντα. μετατίθει τὴν Οἶτην·  
ἐπικυλινδεῖσθαι καὶ ὁ Παρνασσός. ἰδοὺ, ἐπάνειμι αὐθις· τ  
εὐ ἔχει· πάντα ὄρω· ἀνάβαινε ἤδη καὶ σὺ. ΧΑΡ.  
Ορεξον, ὦ Ἑρμῇ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικρὰν με ταύ-  
την τὴν μηχανὴν ἀναβιβάζεις. EPM. Εἴγε καὶ  
ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα· οὐκ ἔνι δὲ ἄμφω, καὶ  
ἐσφαλῇ, καὶ φιλοθεάμονα εἶναι· ἀλλ' ἔχου μου τῆς γ



δοξαῖς, καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εὖγε, ἀνελήλυθας καὶ σύ· καὶ ἐπείπερ διπλοῦμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν ἐπιλαβόμενο. καθεζόμεθα. σὺ δὲ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπι- ασκόπει ἅπαντα. ΧΑΡ. Ὁρῶ γῆν πολλήν, καὶ λίμνην

τινὰ μεγάλην περιῤῥέουσαν, καὶ ὄρη, καὶ ποταμούς τοῦ Κωκυτοῦ καὶ Πυριφλεγέδοντος μείζοντας· καὶ ἀνθρώπους πάνυ σμικροὺς, καὶ τινας φωλεοὺς αὐτῶν.

ΕΡΜ. Πόλεις ἐκείναι εἰσιν, οὓς φωλεοὺς εἶναι νομίζεις. ΧΑΡ. Οἶσθα, ὦ Ἐρμῆ, ὡς οὐδὲν ἡμῖν πέπρακται; ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλία, καὶ τὴν Οἶτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν.

ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ ὑψηλοῦ ὁρῶ· ἐβουλόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὰ μόνον,

ὥσπερ ἐν γραφαῖς, ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς, καὶ ἃ πράττουσι, καὶ οἷα λέγουσι· ὥσπερ ὅτε με το- πρῶτον ἐντυχὼν εἶδες γελῶντα, καὶ ἤρου με, ὅ, τι γελῶν ἀκούσας γὰρ τινος ἥσθην ἐς ὑπερβολήν. ΕΡΜ. Τί δὲ τοῦτ' ἦν; ΧΑΡ. Ἐπὶ δεῖπνον, οἶμαι, κληθεὶς ὑπό

τινος τῶν φήλων ἐς τὴν ὑστεραίαν, μάλιστα ἤξω, ἔφη· καὶ μεταξὺ λέγοντος, ἀπὸ τοῦ τέγους κεραμὶς ἐπι- πεσοῦσα, οὐκ οἶδ' ὅτου κινήσαντος, ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν, οὐκ ἐπιτελέσαντος τὴν ὑπόσχεσιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποίμι, καὶ

ἀκούοιμι. ΕΡΜ. Ἐχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι, καὶ ὅξυδερκέστατον ἐν βραχεὶ ἀποφανῶ, παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπαδὴν λαβὼν· καὶ πειδᾶν εἶπα τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν. ΧΑΡ. Λέγε μόνον. ΕΡΜ.

f Ἀχλὺν δ' αὖ τοι ἀπ' ἐρδαλμῶν ἔλιν ἢ πρὶν ἐπῆεν,

Ὅφρ' εὖ γινώσκῃς ἡμῖν θεὸν, ἠδὲ καὶ ἄνδρα.

Τί ἐστιν; ἤδη ὁρᾷς; ΧΑΡ. Ὑπερφυῶς γε· τυφλὸς ὁ Λυγκυεύς ἐκείνος, ὡς πρὸς ἐμέ. ὥστε σὺ τὸ ἐπὶ τούτῳ

προδιδασκέ με, καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλη-  
κατὰ τὸν Ὅμηρον κἀγὼ ἔρωμαι σε, ὡς μάθης οὐδ' αὐ-  
τὸν ἀμελέτητον ὄντα με τῶν Ὀμήρου; EPM. Καὶ  
πόθεν σὺ ἔχεις τὶ τῶν ἐκείνου εἶδεναι, ναύτης αἰὶ καὶ  
πρόσκωπος ᾶν; XAP. † Ὅρᾳς, ὀνειδιστικὸν τοῦτο ἐς a  
τὴν τέχνην. ἐγὼ δὲ, ὅποτε διεπόρθμευον αὐτὸν ἀποθανόν-  
τα, πολλὰ ῥαψαδοῦντος ἀκούσας, ἐνίαν ἔτι μέμνημαι.  
καίτοι χειμῶν ἡμᾶς οὐ μικρὸς τότε κατέλαβεν. Ἐπεὶ  
γὰρ ἤρξατο ἄδειν οὐ πᾶν αἰσιὸν τινα ᾤδην τοῖς πλέου-  
σι, (ὡς ὁ Ἡοσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτά- b  
ραξε τὸν πόντον, ὥσπερ τορύνῃ τινα ἐμβαλαὴν τὴν τρίαί-  
ναν, καὶ πάσας τὰς θυέλλας ᾠρόθυνε, καὶ ἄλλα πολ-  
λὰ,) κυκῶν τὴν θάλασσαν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφρω  
καὶ γνόφος ἐμπεισῶν ὀλίγου † δεῖν περιέτρεψεν ἡμῶν τὴν c  
ναῦν ὅτεπερ καὶ ναυτιάσας ἐκείνος ἀπήμεσε τῶν ῥαψα- c  
δοῶν τὰς πολλὰς αὐτῇ Σκύλλῃ, καὶ Χαρύβδει, καὶ  
Κύκλωπι. EPM. Οὐ χαλεπὸν οὖν ἦν ἐκ τοσούτου  
ἐμέτου ὀλίγα † γοῦν διαφυλάττειν. XAP. Εἰπέ γάρ  
μοι.

Τίς γὰρ ὅδ' ἐστὶ πᾶχιςτος ἀνὴρ, ἧς τε, μέγας τε, d

Ἐξοχος ἀνδρώπων κεφαλὴν καὶ εὐρέας ὤμους;

EPM. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπιπρο-  
τούσι δ' αὐτῶ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέ-  
ρει διὰ τοῦ σταδίου μέσου. XAP. Καὶ πόσῳ δικαιο-  
τερον ἂν ἐμὲ, ᾧ Ἐρμῇ, ἐπαινοῖεν, ὅς αὐτόν σοι τὸν e  
Μίλωνα μετ' ὀλίγον ξυλλαβῶν ἐνθήσομαι ἐς τὸ σκαφί-  
διοι, ὅπσοιαν ἦκη πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχαντάτου τῶν  
ἀνταγωνιστῶν καταπαλαισθεῖς τοῦ θανάτου, μηδὲ  
ξυνεῖς, ὅπως αὐτὸν ὑποσκελίζει; κᾶτα οἰμώζεται ἡμῖν  
ἠλαδὴ, μεμνημένος τῶν στεφάνων τούτων, καὶ τοῦ κρο- f  
του· νῦν δὲ μέγα φρονεῖ, θουμαζόμενος ἐπὶ τῇ τοῦ  
ταύρου φορεῇ. τί οὖν; οἰηθῶμεν ἄρα ἐλπίζειν αὐτὸν καὶ  
πυρρῶς ποτε; EPM. Πόθεν ἐκεῖνος θανάτου  
ἂν μνημονεύσειεν ἂν ἐν ἀκμῇ τοσαύτῃ; XAP. Ἐα

ἐνταῦθα, μηδὲ φόβους ὑποτελεῖν· τὸ δὲ μέγιστον, μηδὲ  
 ῥιγῶν τοῦ χειμῶνος, μηδὲ νοσέειν, μηθ' ὑπὸ τῶν δυνα-  
 ταστέρων ῥαπίσσειν. εἰρήνη δὲ πᾶσα, καὶ τὰ πράγ-  
 ματα εἰς τοῦμπαλιν ἀνестραμμένα· ἡμεῖς μὲν γὰρ οἱ  
 πένητες γελῶμεν, ἀνιῶνται δὲ καὶ οἰκιάζουσιν οἱ πλού-  
 σιοι. ΚΛΩΘ. Πάλαι οὖν σε, ὦ Μίκυλλε, γελῶντα  
 εἶδον· τί δ' ἦν ὃ σε μάλιστα ἐκίνησε γελᾶν; ΜΙΚ.  
 Ἄκουσον, ὦ τιμωτάτῃ μοι Θεῶν· παροικῶν ἄνω τυ-  
 ράννη, πᾶν ἀκριβῶς εἶδον τὰ γιγνόμενα ὑπ' αὐτοῦ,  
 καὶ μοι ἐδόκει τότε ἰσθιῆός τις εἶναι. τῆς τε γὰρ πορ-  
 φύρας τὸ ἄνθος ὄρων, ἐμακάριζον, καὶ τῶν ἀκολουθούν-  
 των τὸ πλῆθος, καὶ τὸν χρυσὸν, καὶ τὰ λιθοκόλλητα  
 ἐκπώματα, καὶ τὰς κλῖνας τὰς ἀργυρόποδας· ἔτι δὲ  
 καὶ ἡ κνίσσα, ἥ τῶν σκευαζομένων εἰς τὸ δεῖπνον, ἀπ-  
 ἔκταναι με· ὥστε ὑπεράνθρωπος τις ἀνὴρ καὶ τρισύβρις  
 κατεφαίνετο, καὶ μονονουχὶ καλλιῖαν, καὶ ὑψηλότερος  
 ὅλῃ πῆγχι βασιλικῇ· ἐπαϊρόμενος τῇ τύχῃ, καὶ σεμ-  
 νῶς προβαίνων, καὶ ἑαυτὸν ἐξυπτιάζων, καὶ τοὺς ἐν-  
 τυγχάνοντας ἐκπλήτταν. ἐπεὶ δὲ ἀπέθανεν, αὐτὸς τε  
 ἀπαγγέλοιος ἄφθῃ μοι ἀποδυσάμενος τὴν τρυφὴν καί-  
 μαυτοῦ ἔτι μᾶλλον κατεγέλαν, οἷον κάβαρμα ἐτεθή-  
 πειν, ἀπὸ τῆς κνίσσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαι-  
 μονίαν, καὶ μακαρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λα-  
 κωνικῇ θαλάττῃ κοχλίδων. Οὐ μόνον δὲ τοῦτον, ἀλλὰ  
 καὶ τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα, καὶ μεταγι-  
 νάσκοντα, ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ' ἀγευσ-  
 τος αὐτῶν ἀπέθανε, τῷ ἀσώτῳ Ῥοδοχάρει τὴν οὐσίαν  
 ἀπολιπὼν, (οὗτος γὰρ ἀγχιστα ἦν αὐτῶν γένους, καὶ  
 πρῶτος ἐπὶ τὸν κλῆρον ἐκαλεῖτο κατὰ τὸν νόμον) οὐκ  
 εἶχον ὅπως καταπαύσω τὸν γέλωτα, καὶ μάλιστα  
 μεμνημένος ὡς ὥχρὸς αἰεὶ, καὶ αὐχμηρὸς ἦν, φροντίδος  
 τὸ μέτωπον ἀνάπλεως, καὶ μόνοις τοῖς δακτύλοις πλου-  
 τῶν, οἷς τάλαντα καὶ μυριάδας ἐλογιζετο, κατὰ μι-  
 κρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθησόμενα πρὸς τοῦ  
 μακαρίου Ῥοδαχάρους. ἀλλὰ τί οὐκ ἀπερχύμεθα ἤδη

γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν. Ἄλλὰ τίνας ἐκεί-  
 νους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ἄμων φέρουσι;  
 EPM. Πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθῃσι, μισθὸν  
 τῶν χρησμῶν, ὅφ' ἂν καὶ ἀπολείπεται μικρὸν ὕστερον  
 φιλόμαντις δὲ ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γάρ  
 ἐστὶν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποστίλβει; τὸ ὕπαρχον  
 μετ' ἐρυθθήματος; νῦν γὰρ πρῶτον εἶδον, ἀκούων αἰε.  
 EPM. Ἐκεῖνο, ὦ Χάρων, τὸ αἰοιδιμον ὄνομα, καὶ  
 τερμάρχητον. ΧΑΡ. Καὶ μὴν οὐχ ὀρῶ, ὃ, τι ἀγαθὸν  
 αὐτῇ πρόσσεται, εἰ μὴ ἄρα τοῦτο μόνον, ὅτι βαρύνονται  
 οἱ φέροντες αὐτό. EPM. Οὐ γὰρ οἶσθα, ὅσοι πύλε-  
 μοι διὰ τοῦτο, καὶ ἐπιβουλαί, καὶ ληστήρια, καὶ  
 ἐπιорκίαι, καὶ φόνοι, καὶ δεσμά, καὶ πλοῦς μακρὸς,  
 καὶ ἐμπορίαι, καὶ δουλείαι; ΧΑΡ. Διὰ τοῦτο, ὦ  
 Ἐρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρω; οἶδα γὰρ τὸν  
 χαλκὸν, ὀβολὸν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων  
 ἐκάστου † ἐκλέγαν. EPM. Ναί· ἀλλ' ὁ χαλκὸς μὲν  
 πολὺς· ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτον  
 δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες  
 ἀσκούττουσι· πλὴν ἀλλ' ἐκ τῆς γῆς καὶ οὗτος, ὥσπερ ὁ δ  
 μόλμβδος, καὶ τᾶλλα. ΧΑΡ. Δεινὴν τινα λέγεις  
 τῶν ἀνθρώπων τὴν ἀβέλτηριαν, οἳ τοσοῦτον ἔρωτα ἔρῳσιν  
 ὄχρου καὶ βαρέως κτήματος. EPM. Ἀλλ' οὐ Σόλων  
 γε ἐκεῖνος, ὦ Χάρων, ἔρῳν αὐτοῦ φαίνεται, ὡς ὀρᾶς·  
 καταγελᾷ γὰρ τοῦ Κροίσου, καὶ τῆς μεγαλυνχίας τοῦ  
 βαρβάρου· καί, μοι † δοκεῖν, ἔρῳσαι τι βούλεται αὐτόν·  
 ἱταπεύσωμεν οὖν. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἶε γὰρ  
 τι δεῖσθαι τῶν πλίνθων τούτων τὸν Πύθιον; ΚΡΟΙΣ.  
 Νῆ Δι'· οὐ γὰρ ἐστὶν αὐτῷ ἐν Δελφοῖς ἀνάθημα  
 οὐδὲν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον οἶε τὸν  
 θεὸν ἀποφαίνειν, εἰ κτήσαιτο ἐν τοῖς ἄλλοις καὶ πλίν-  
 θους χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ οὐ; ΣΟΛ. Πολ-  
 λὴ μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ  
 Δυδίας μεταστέλλεσθαι τὸ χρυσίον δέησει αὐτοὺς, ἢ  
 ἐπιθυμήσωσι. ΚΡΟΙΣ. Πού γὰρ τοσοῦτος ἂν γένοιτο

χρυσός, ὅσος παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ  
 φύεται ἐν Λυδίᾳ; ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ.  
 Τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστέ. ΚΡΟΙΣ. Πῶς ἀμεί-  
 νων ὁ σίδηρος χρυσίου; ΣΟΛ. Ἦν ἀποκρίνη μηδὲν  
 α ἀγανακτῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.  
 ΣΟΛ. Πότερον ἀμείνους οἱ σώζοντες τινὰς, ἢ οἱ σωζό-  
 μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδὴ.  
 ΣΟΛ. Ἀρ' οὖν, ἦν Κύρος, ὡς λογοποιοῦσί τινες, ἐπὶ  
 Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ο  
 β σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδὴ.  
 ΣΟΛ. Καὶ εἴγε μὴ τοῦτον παρασκευάσαιο, οἷχοιτο  
 ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ.  
 † Εὐφήμει, ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν οὖν  
 οὕτω ταῦτα· φαίνῃ δ' οὖν ἀμείνω τὸν σίδηρον ὁμολογῶν  
 c ΚΡΟΙΣ. Οὐκοῦν καὶ τῷ θεῷ κελεύεις σιδηρᾶς πλίν-  
 θους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὐτίς ἀνακα-  
 λεῖν; ΣΟΛ. Οὐδὲ σιδηροῦ ἐκείνός γε δέησεται· ἀλλ'  
 ἦν τε χαλκὸν, ἦν τε χρυσὸν ἀναβῆς, ἄλλοις μὲν ποτε  
 κτῆμα, καὶ ἔρμαιον ἔσῃ ἀνατεθεικώς, Φωκεῦσιν, ἢ  
 d Βοιωτοῖς, ἢ Δελφοῖς αὐτοῖς, ἢ τινι τυράνῳ, ἢ ἰηστῇ-  
 τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. ΚΡΟΙΣ.  
 Ἄεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς, καὶ φθονεῖς.  
 ΕΡΜ. Οὐ φέρει ὁ Λύδος, ὦ Χάρων, τὴν παρρησίαν,  
 καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ  
 e πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ παρ-  
 ιστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν  
 ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἀλόντα ἐπὶ τὴν  
 πυρᾶν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς  
 Κλωθοῦς πρῶτην ἀναγινωσκούτης τὰ ἐκάστω ἐπικεκλωσ-  
 φύμενα· ἐν οἷς καὶ ταῦτ' ἐγγράπτο, Κροῖσον μὲν ἀλῶναι  
 ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπ' ἐκεινησὶ τῆς Μασσα-  
 γετίδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἱπ-  
 που τοῦ λευκοῦ ἐξελαύνουσαν; ΧΑΡ. Νὴ Δία. ΕΡΜ.  
 Τάωυρις ἐκείνη ἐστί. καὶ τὴν κεφαλὴν γε ἀποτε-  
 g μοῦσα τοῦ Κύρου αὕτη ἐς ἄσπὸν ἐμβαλεῖ πλήρη αἵμα-

εἰ δοκεῖ, βαδίζωμεν. ΜΙΚ. Εὖ λέγεις· ἔμβαλέ μοι τὴν δεξιάν· εἰπέ μοι, ἐτελέσθης γὰρ, ὦ Κυνίσκε, τὰ Ἑλευσίαια, οὐχ ὅμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ; ΚΥΝ. Εὖ λέγεις· ἰδοὺ οὖν προσέρχεται ἀδουχοῦσά τις, φοβερὸν τι καὶ ἀπειλητικὸν προσβλέπουσα· ἢ ἄρά που α Ἐρινύς ἐστιν; ΜΙΚ. Ἐοικεν ἀπὸ γε τοῦ σχήματος. ΕΡΜ. Παραλάμβανε τούτους, ὦ Τισιφώνη, τέτταρας ἐπὶ τοῖς χιλίοις. ΤΙΣ. Καὶ μὴν πάλαι γε ὁ Ῥαδάμανθυς οὗτος ὑμᾶς περιμένει. ΡΑΔ. Πρόσαγε αὐτούς, ὦ Ἐρινύ. σὺ δὲ, ὦ Ἑρμῇ, κήρυττε, καὶ προσ- b κάλει. ΚΥΝ. Ὡ Ῥαδάμανθ, πρὸς τοῦ πατρὸς, ἐμὲ πρῶτον ἐπίσκεψαι παραγαγών. ΡΑΔ. Τίνος ἔνεκα; ΚΥΝ. Πάντως βούλομαι κατηγορῆσαί τινας, α συνεπίσταμαι πονηρὰ δρᾶσαντι αὐτῷ παρὰ τὸν βίον οὐκ ἂν οὖν ἀξιόπιστος εἴην λέγων, μὴ οὐχὶ πρότερον c αὐτὸς φανείς οἷός εἰμι, καὶ οἶόν τινα ἐβίωσα τρόπον. ΡΑΔ. Τίς δὲ σύ; ΚΥΝ. Κυνίσκος, ὦ ἄριστε, τὴν γνώμην φιλόσοφος. ΡΑΔ. Δεῦρ' ἐλθε, καὶ πρῶτος ἐς τὴν δίκην κατὰσθη· σὺ δὲ προσκάλει τοὺς κατηγο- ρους. ΕΡΜ. Εἴ τις Κυνίσκου τουτουῖ κατηγορεῖ, d δεῦρο προσίτω. ΡΑΔ. Οὐδεὶς προσέρχεται· ἀλλ' οὐχ ἱκανὸν τοῦτο, ὦ Κυνίσκε· ἀπόδυθι δὲ ὅπως ἐπισκοπήσω σε ἀπὸ τῶν στιγμάτων. ΚΥΝ. Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην; ΡΑΔ. Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσεται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν e ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει. ΚΥΝ. Ἰδοὺ σοι γυμνὸς παρέστηκε· ὥστε ἀναζήτει ταῦτα, ἅπερ σὺ φῆς, τὰ στίγματα. ΡΑΔ. Καθαρὸς ὡς ἐπίπαν οὗτος, πλην τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ, καὶ ἀσαφῶν στιγμάτων. καίτοι, τί τοῦτο; ἔχνη f μὲν, καὶ σημεῖα τῶν ἐγκαυμάτων, οὐκ οἶδα δ' ὅπως ἐξαλήλειπται, μᾶλλον δὲ ἐκκέκοπται· πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχλῆς ἀναπέφνης, ΚΥΝ. Ἐγὼ σοι φράσω· πάλαι πονηρὸς δι' ἀπαιδε- σίαν γενόμενος, καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγ- g

φιλαργυρίαι, καὶ ὄργαι, καὶ μίσση, καὶ τὰ τοιαῦτα  
τούτων δὲ ἡ ἀγνοία μὲν κάτω ξυναναμείμικται αὐτοῖς,  
καὶ συμπολιτεύεται γέ, νῆ Δία, καὶ τὸ μῖσος, καὶ ἡ  
ὄργη, καὶ ζήλοτυπία, καὶ ἀμαθία, καὶ ἀπορία, καὶ  
a φιλαργυρία. ὁ φόβος δὲ, καὶ ἐλπίδες, ὑπεράνω πετιόμε-  
νοι, ὃ μὲν ἐμπύπτων ἐκπλήττει, ἐνότι καὶ ὑποπτήσσειν  
ποιῶ. αἰδ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅπου  
ἐν μάλιστα οἴηται τις ἐπιλήψασθαι αὐτῶν, ἀναπτάμε-  
ναι ὄχονται, κεχρηότας αὐτοὺς ἀπολιποῦσαι, ὅτι καὶ  
b τὸν Τάνταλον κάτω πᾶσχοντα ὄρᾳς ὑπὸ τοῦ ὕδατος.  
"Ἦν δ' ἀτενίσση, κατόψαι καὶ Μοῖρας ἄνω ἐπικλωθού-  
σας ἐκάστω τὸν ἀτρακτον, ἀφ' οὗ ἡρτῆσθαι ξυμβέβη-  
κειν ἅπαντας ἐκ λεπτῶν νημάτων. ὄρᾳς καθάπερ ἀράχ-  
nιά τινα καταβαίοντα ἐφ' ἑκαστον ἀπὸ τῶν ἀτρακ-  
των; ΧΑΡ. Ὅρῶ πᾶν λεπτὸν ἐκάστω νῆμα ἐπιτε-  
πλεγμένον γέ τὰ πολλὰ, τοῦτο μὲν ἐκείνῳ, ἐκεῖνο δὲ  
ἄλλῳ. ΕΡΜ. Εἰκότως, ὧ πορθεμεῦ· εἵμαρται γὰρ  
ἐκείνῳ μὲν, ὑπὸ τούτου φονευθῆναι· τούτῳ δὲ, ὑπ' ἄλ-  
λου· καὶ κληρονομήσαι γέ τοῦτον μὲν ἐκείνου, ὅτου ἂν  
d ἡ μικρότερον τὸ νῆμα· ἐκείνον δὲ αὐτὸν τούτου· τοιόνδε  
γὰρ τι ἡ ἐπιπλοκή δηλοῖ. ὄρᾳς δ' οὖν ἀπὸ λεπτοῦ κρε-  
μαμένους ἅπαντας; καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω  
μετέωρός ἐστι, καὶ μετὰ μικρὸν καταπεσὼν, ἀπορρά-  
γνυντος τοῦ λίνου, ἐπειδὴν μηκέτι ἀντέχη πρὸς το  
e βάρος, μέγαν τὸν ψόφον ἐργάσεται. οὗτος δὲ ὀλίγον  
ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πίση, ἀψοφητὶ κείσεται,  
μόγις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος  
ΧΑΡ. Παγγέλοια ταῦτα, ὧ Ἑρμῆ. ΕΡΜ. Καὶ μὴ  
οὐδ' εἰπὴν ἔχοις ἂν κατὰ τὴν ἀξίαν, ὅπως ἐστὶ κατα-  
r γέλαστα, ὧ Χάρων καὶ μάλιστα αἱ ἄγαν σπουδα  
αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων ὀχέσθαι, ἀναρπάσ-  
τους γιγνομένους ὑπὸ τοῦ βελτίστου θανάτου. ἀγγε-  
λοι δὲ αὐτοῦ, καὶ ὑπηρέται μάλᾳ πολλοὶ, ὡς ὄρᾳς,  
ἡπίελοι, καὶ πυρετοὶ, καὶ φθόαι, καὶ περιπνευμονίαι,  
- καὶ ξίφη, καὶ ληστήρια, καὶ κώνεα, καὶ δικασταί, κα

τύραννοι καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται,  
 ἵνα αἱ εὐ πράττωσιν ὅταν δὲ σφαλῶσι, πολὺ τὸ ὅττο-  
 τοι, καὶ αἰ αἰ, καὶ ὦ μοι μοι. εἰ δ' εὐθὺς ἐξ ἀρχῆς  
 ἐνέουσιν, ὅτι θνητοὶ τέ εἰσιν αὐτοὶ, καὶ ὀλίγον τοῦτον  
 χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν, ὥσπερ ἐξ ὀπίρα-  
 τος, πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν σωφρονέστερον,  
 καὶ ἤττον ἡνῶντο ἀποθανόντες. νῦν δὲ ἐς αἰὶ ἐλπί-  
 σαντες χρῆσθαι τοῖς παροῦσιν, ἐπιθεῖν ἐπιστάς ὁ ὑπὲρ  
 πάντων καλῇ, καὶ ἀπάγῃ, πεθήσας τῷ πυρετῷ, ἢ τῇ  
 φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν, οὐ ποτε προσδο-  
 κήσαντες ἀποσπασθῆσθαι αὐτῶν. ἢ τί γὰρ οὐκ ἂν  
 ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν σκουδῇ οἰκοδομούμενος,  
 καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι, ὅτι ἡ μὲν ἔξι-  
 τέλος αὐτῷ· ὁ δὲ, ἄρτι ἐπιθείς τὸν ὄροφον, ἀπίοι, τῷ  
 κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μαλ' ἔ-  
 θειπνήσας αἰθλος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων,  
 ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἢ γυνή, καὶ φίλους διὰ  
 τοῦτο ἐστιῶν, καὶ τοῦνομα τοῦ πατρὸς τιθεόμενος, εἰ  
 ἥϊστατο, ὥς ἐπταέτης γενόμενος ὁ παῖς τεθνήσκειται,  
 ἄρα ἂν σοι δοκῇ χαίρειν ἐπ' αὐτῷ γενομένῳ; ἀλλὰ τὸ δ  
 αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδί ἐκείνῳ  
 ὄρα, τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλύμπια νεικηκότος  
 τὸν γείτονα δὲ, τὸν ἐκπομίζοντα τὸ παιδίον, οὐχ ὄρα,  
 οὐδὲ οἶδεν ἀφ' οἷας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν  
 γὰρ περὶ τῶν ὄρων διαφερομένους ὄρας, ὅσοι εἰσὶ, καὶ  
 τοὺς ξυναγείροντας τὰ χρήματα, εἴτα, πρὶν ἀπολαύ-  
 σαι αὐτῶν, καλουμένους ὑφ' ἧν εἶπον ἐπιόντων ἀγγέ-  
 λων τε, καὶ ὑπηρετῶν. ΧΑΡ. Ὅρα πάντα ταῦτα,  
 καὶ πρὸς ἐμαυτὸν ἐγὼ ἐννοῶ, τί τὸ ἥδὺ αὐτοῖς παρὰ  
 τὸν βίον, ἢ τί ἐκείνῳ ἐστίν, οὐ στεροῦμενοι ἀγανακτοῦσιν. f  
 EPM. Ἦν γοῦν τοὺς βασιλέας ἴδῃ τις αὐτῶν, οἷπερ  
 εὐδαιμονέστατοι εἶναι δοκοῦσιν, † ἔξω τοῦ ἀβεβαίου, καὶ  
 ὥς φης ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδῶν τὰ  
 κινεῖα εὐρήσει προσόντα αὐτοῖς, φόβους, καὶ ταραχὰς,  
 καὶ μίση, καὶ ἐπιβουλὰς, καὶ ὄργας, καὶ κολακείας· g



τούτοις γὰρ ἅπαντες ζύνεισιν. ἐὼ πένθη, καὶ νόσους, κα-  
 πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν· ὅπου δὲ τὰ  
 τούτων πονηρὰ, λογίζεσθαι κακὸς, οἷα τὰ τῶν ἰδιωτῶν  
 ἂν εἴη. ΧΑΡ. Ἐθέλω γοῦν σοι, ὦ Ἐρμῆ, εἰπεῖν, ὦ  
 α τινι εἰοικέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίος ἅπας  
 αὐτῶν. ἦδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπο  
 κρουνοῦ τινι καταρράττοντι ἀνισταμένας; τὰς φυσαλ-  
 λιδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἀφρός. ἐκεῖνων τοί-  
 κων αἱ μὲν τινες μικραὶ εἰσι, καὶ αὐτίκα ἐκτραγῆσαι  
 b ἀπέσβησαν· αἱ δ' ἐπὶ πλεον διαρκεῦσι· καὶ προσχω-  
 ρουσῶν αὐταῖς τῶν ἄλλων αὐταὶ ὑπερφυσώμεναι ἐς  
 μέγιστον ὄγκον αἰρονται· εἴτα μέντοι ἀκακῆναι πάντως  
 ἐξερράγησάν ποτε· οὐ γὰρ οἶδον τε ἄλλως γενέσθαι. τοῦ-  
 τό ἐστιν ὁ ἀνθρώπων βίος. ἅπαντες ὑπὸ πνεύματος  
 c ἐμπεφυσημένοι, οἱ μὲν μείζους, οἱ δ' ἐλάττους· καὶ οἱ  
 μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ὠκύμορον τὸ φύσημα· οἱ  
 δὲ ἅμα τῷ ξυστῆναι ἐπαύσαντο. πᾶσι δ' οὖν ἀπορρά-  
 γῃναι ἀναγκαῖον. ΕΡΜ. Οὐδὲν χεῖρον σὺ τοῦ Ὀ-  
 μήρου εἰκάσας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν  
 d ὁμοιοῖ. ΧΑΡ. Καὶ τοιοῦτοι ὄντες, ὦ Ἐρμῆ, ὅρῳ οἷα  
 ποιοῦσι, καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν  
 πέρι, καὶ τιμῶν, καὶ κτήσεων ἀμιλλώμενοι, ἅπερ  
 ἅπαντα καταλιπόντας αὐτοὺς δεήσει, ἕνα ὀβολὸν ἔχον-  
 τας, ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ' ὑψηλοῦ  
 e ἐσμὲν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς, ἀπέ-  
 χεσθαι μὲν τῶν ματαιῶν πόνων, ζῆν δὲ αἰὲν τὸν θάνατον  
 πρὸ ὀφθαλμῶν ἔχοντας, λέγων, ὦ μάταιοι, τί ἐσπου-  
 δάκατε περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ ἐς  
 αἰὲν βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σευνῶν αἰδίδιον ἐστιν,  
 f οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ζῆν αὐτῶν ἀποθανόν· ἀλλ'  
 ἀνάγκη, τὸν μὲν γυμνὸν οἴχεσθαι· τὴν οἰκίαν δὲ, καὶ  
 τὸν ἄγρὸν, καὶ τὸ χρυσίον, αἰὲ ἄλλων εἶναι, καὶ μετα-  
 βάλλειν τοὺς δεσπότας. εἰ ταῦτα, καὶ τὰ τοιαῦτα,  
 ἐξ ἐπηκίου ἐμβοήσαιομι αὐτοῖς, οὐκ ἂν οἶμι μέγα ὠφε-  
 ηθῆναι τὸν βίον, καὶ σωφρονεστέρους ἂν γενέσθαι πα-

ραυτού; EPM. ὦ μακάριε, οὐκ οἶδα, ὅπως αὐτοὺς ἡ ἄγνοια, καὶ ἡ ἀπάτη διατεθείκασιν, ὥς μὴδ' αἶν τρυπάνῳ ἔτι διανοχθῆναι αὐτοῖς τὰ ὄντα. τοσοῦτῳ κηρῷ ἔβυσαν αὐτὰ, οἷον περ' Ὀδυσσεὺς τοὺς ἑταίρους ἑώρασε ὅσει τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν αἶν ἐκείνοι αὐτηθεῖεν ἀκοῦσαι, ἣν καὶ σὺ κεκραγὼς διαρράγῃς; ὅπερ γὰρ παρ' ὑμῶν ἡ λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται. πλὴν ἀλλ' εἰσὶν αὐτῶν ὀλίγοι, οὐ παραδεγμένοι τὸν κηρὸν ἐς τὰ ὄντα, πρὸς τὴν ἀλήθειαν ἀποκλίναντες, ὅξυ δεδορκότες ἐς τὰ πράγματα, καὶ κατ-<sup>b</sup> ἐγνωκότες οἷά ἐστιν. ΧΑΡ. Οὐκοῦν ἐκείνοις γοῦν ἐμβοήσαιμεν; EPM. Περιττὸν τοῦτο λέγειν πρὸς αὐτοὺς, ἃ ἴσασιν. ὅρως, ὅπως † ἀποσπάσαντες τῶν πολλῶν καταγελῶσι τῶν γιγνομένων, καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἥδη βου-<sup>c</sup> λυνότες παρ' ὑμᾶς ἀπὸ τοῦ βίου; καὶ γὰρ μισοῦνται, ἐλέγχοντες αὐτῶν τὰς ἀμαθίας. ΧΑΡ. Εὖγε, ὦ γεννάδι· πλὴν πάνυ ὀλίγοι εἰσιν, ὦ Ἑρμῇ. EPM. Ἰκανοὶ καὶ οὗτοι· ἀλλὰ κατίωμεν ἥδη. ΧΑΡ. Ἐν ἱεῖ ἐπόθουν εἰδέναι, ὦ Ἑρμῇ, καὶ μοι δεῖξας αὐτὸ ἐν-<sup>d</sup> τελῇ ἔσῃ τὴν περιήγησιν πεποιηκώς, τὰς ἀποθήκας τῶν σωματῶν, ἵνα κατορύττουσι, θεάσασθαι. EPM. Ἡρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκείνα τὰ χῶματα ὅρως, καὶ τὰς στήλας, καὶ πυραμίδας; ἐκείνα πάντα ε νεκροδοχεῖα, καὶ σωματοφυλακία ἐστι. ΧΑΡ. Τί οὖν ἐκείνοι στεφανοῦσι τοὺς λίθους, καὶ χρίουσι μύρῳ; † οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων, καὶ βόθρον τινὰ ὀρύξαντες, καίουσιν τε ταυτὰ τὰ πολυτελῆ δειπνα, καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον,<sup>f</sup> ὥς † γοῦν εἰκάσαι, ἐγγέουσιν; EPM. Οὐκ οἶδα, ὦ τερθμεῦ, τί ταῦτα πρὸς τοὺς ἐν αἵδου· πεπιστεύκασιν ὅ οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν, ὥς οἶόν τε, περιπετομένης τὴν κνίσσαν, καὶ τὸν καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον.<sup>g</sup>

ΧΑΡ. Ἐρείρους ἔτι πίπει, ἢ ἐσθίειν, ἃν τὰ κρανία  
 ξηρότατα; καίτοι γελοιός εἰμί σοι λέγων ταῦτα, ὅση-  
 μέραι κατὰγοῦσι αὐτούς. οἷοδ' οὖν, εἰ δύναιντ' ἂν ἐπ'  
 ἀνέλθειν ἅπαξ ὑποχθόνιοι γερόμενοι. ἐπεῖτοι καὶ παγ-  
 • γέλοια ἂν, ὧ Ἐρμῇ, ἔκασχον, οὐκ ὀλίγα πράγματ'  
 ἔχων, εἰ ἔδει μὴ κατὰγειν μόνον αὐτούς, ἀλλὰ καὶ αὐ-  
 θις ἀνάγειν πιομένους. ὧ μάταιοι, τῆς ἀροίας, οὐκ εἰδό-  
 τες ἡλίκους ὄροις διαπέκνεται τὰ νεκρῶν, καὶ τὰ ζώντων  
 πράγματα· καὶ οἶα τὰ παρ' ἡμῶν ἐστὶ καὶ ὅτι

- b Κάτθαν' ὁμῶς δ, τ' ἄτυμβος ἀπὲρ, ὅστ' ἔλλαχε τύμβου,  
 • Ἐν δ' ἱῇ τιμῇ Ἴρος, κρείων τ' Ἀγαμέμνων.  
 Θεισίτη δ' Ἴσος, Θείτιδος παῖς ἠνυπόμοιο.  
 Πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμνηστὰ κάρηνα,  
 Γυμνοὶ τε, ξηροὶ τε, κατ' ἀσφοδελὸν λεμῶνα.

- c ΕΡΜ. Ἡράκλεις, ὡς πολὺν τὸν Ὀμηρον ἐπαντλεῖς.  
 ἀλλ' ἐπείπερ ἀνέμνησάς με, θέλω σοι δεῖξαι τὸν τοῦ  
 Ἀχιλλέως τάφον· ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν  
 ἐκείνο τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τίθαπται ἐν τῷ  
 • Ῥοισίῳ. ΧΑΡ. Οὐ μεγάλοι, ὧ Ἐρμῇ, οἱ τάφοι. τὰς  
 d πόλεις τὰς ἐπισήμους ἤδη δεῖζόν μοι, ἃς κάτω ἀκούομεν·  
 τὴν Νίνον τὴν Σαρδαναπάλου, καὶ Βαβυλῶνα, καὶ  
 Μυκῆνας, καὶ Κλεωνάς, καὶ τὴν Ἴλιον αὐτὴν. πολλοὺς  
 γοῦν μέμνημαι διαπορθμεύσας ἐκείθεν, ὡς δέκα ὅλων  
 ἐτῶν μηδὲ νεαλκῆσαι, μηδὲ διαψύξαι τὸ σκαφίδιον.  
 e ΕΡΜ. Ἡ Νίνος υἱὲν, ὧ πορθμεῦ, ἀπόλωλεν ἤδη, καί.  
 οὐδὲν ἔχρος ἔτι λοιπὸν αὐτῆς οὐδ' ἂν εἴπης ὅπου πότ'  
 ἦν. ἡ Βαβυλὼν δέ σοι ἐκείνη ἐστίν, ἡ εὐτυργος, ἡ τὸν  
 μέγαν περίβολον, οὐ μετὰ πηλὺ καὶ αὐτὴ ζήτηθησομέ-  
 νη, ὥσπερ ἡ Νίνος. Μυκηνας δὲ, καὶ Κλεωνάς, αἰσχυ-  
 ρινομαι δεῖξαί σοι καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις  
 γὰρ εὖ οἷδ' ὅτι τὸν Ὀμηρον κατελθὼν ἐπὶ τῇ μεγαλη-  
 γορείᾳ τῶν ἐπῶν· πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες  
 οὖν δὲ τιθήκασι καὶ αὔται. ἀποθνήσκουσι γὰρ, ὧ πορθ-  
 μεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξότατον,

καὶ ποταμοὶ ὅλοι. Ἰνάχου οὖν οὐδὲ τάφος ἐν Ἀργεῖ  
 ἔτι καταλείπεται. ΧΑΡ. Παπαὶ τῶν ἱπαινών, Ὀ-  
 μῆρε, καὶ τῶν ὀνομάτων, Ἴλιον ἔχην, καὶ εὐρυάγυιαν, καὶ  
 εὐκτίμεναι Κλεωναί. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν  
 οἱ πολεμοῦντες ἐκεῖνοι, ἢ ὑπὲρ τίνος ἀλλήλους φοιέου-  
 σιν; ΕΡΜ. Ἀργεῖους ὀρεῖς, ὦ Χάρων, καὶ Λακε-  
 δαιμονίους, καὶ τὸν ἡμιθνήτα ἐκεῖνον στρατηγὸν Ὀβρυ-  
 ἀδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι.  
 ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ὦ Ἑρμῇ, ὁ πόλεμος;  
 ΕΡΜ. Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται. ΧΑΡ. <sup>b</sup>  
 Ω τῆς ἀνοίας, οἷγε οὐκ ἴσασιν, ὅτι καὶ ὅλην τὴν  
 Πελοπόννησον ἑκαστος αὐτῶν κτήσωνται, μόγις αὖ πο-  
 διαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ· τὸ δὲ πεδίου  
 τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάθρων  
 τὸ τρόπαιον ἀνασκάσαντες τῷ ἀρότρῳ. ΕΡΜ. Οὕτω <sup>c</sup>  
 μὲν ταῦτα ἔσται. ἡμεῖς δὲ καταβάντες ἤδη, καὶ κατὰ  
 χάραν εὐθετήσαντες αὐθις τὰ ὄρη, ἀπαλλαττάμεθα,  
 ἔγω μὲν, καθὰ ἐστάλην, σὺ δ' ἐπὶ τὸ πορθμῆϊον· ἤξω δὲ  
 σοι μετ' ὀλίγον καὶ αὐτὸς νεκροστολῶν. ΧΑΡ. Εὖγε  
 ἐποίησας, ὦ Ἑρμῇ· εὐεργέτης αἰεὶ ἀναγεγράφῃ. ἀνάμνη <sup>d</sup>  
 δέ τι διὰ σέ τῆς ἀποδημίας. οἶά ἐστι τὰ τῶν κακοδαι-  
 μονῶν ἀνδρώπων πρᾶγματα; βασιλεῖς, πλίνθοι χρυσαί,  
 ἐκατόμβαι, μάχαι· Χάρωνος δὲ, οὐδεὶς λόγος.

κα'.

## ΚΑΤΑΠΛΟΥΣ, Η ΤΥΡΑΝΝΟΣ.

ΧΑΡ. Εἶεν, ὦ Κλωδοῖ· τὸ μὲν σκάφος τοῦτο ἡμῶν  
 πάλαι εὐτρεπές, καὶ πρὸς ἀναγωγὴν εὖ μάλα παρε-  
 σκευασμένον. ὅ, τε γὰρ ἄντλος ἐκκεχύται, καὶ ὁ ἰστός  
 ὀρθαταί, καὶ ἡ ὀβόνη παρακέκρουσται, καὶ τῶν κωπῶν  
 ἑκάστη τετρώπεται. καλῦει τε οὐδὲν, ὅσον ἐπ' ἐμοί, τὸ  
 ἀγκύριον ἀνασκάσαντας ἀποπλεῖν. ὁ δ' Ἑρμῆς βραδύ-  
 ρει, πάλαι παρῆναι† δέον. κενὸν γοῦν ἐπιβατῶν, ὡς ὀρεῖς, <sup>e</sup>  
 τὸ πορθμῆϊον, τρεῖς ἤδη τήμερον ἀναπεπλευκέναι δυνά-  
 μων. καὶ σχεδὸν ἀμφὶ βουλευτόν ἐστιν· ἡμεῖς δὲ οὐδέ-

πα οὐδ' ὀβολὸν ἐμπεπολήκαμεν. εἴτα ὁ Πλούτων εὖ  
 οἶδ' ὅτι ἐμὲ ῥαθυμεῖν ἐν τούτοις ὑπολήφεται· καὶ ταῦ-  
 τα παρ' ἄλλῃ οὔσης τῆς αἰτίας. ὁ δὲ καλὸς ἡμῖν κα-  
 γαθὸς νεκροπομπὸς, ὥσπερ τις ἄλλος καὶ αὐτὸς ἄνω τὸ  
 α τῆς Λήθης ὕδωρ πεπωκώς, ἀναστρέψαι πρὸς ἡμᾶς ἐπι-  
 λέλῃσται. καὶ ἦτοι παλαίει μετὰ τῶν ἐφήβων, ἢ κιθα-  
 ρίζει, ἢ λόγους τινὰς διεξέρχεται, ἐπιδεικνύμενος τὸν λῆ-  
 ρον τὸν αὐτοῦ· ἢ τάχα που καὶ κλωπεύει ὁ γεννάδας  
 παρελθών. μία γὰρ αὐτοῦ καὶ αὕτη τῶν τεχνῶν. ὁ δ'  
 β οὖν ἐλευθεριάζει πρὸς ἡμᾶς, καὶ ταῦτα, ἐξ ἡμισείας  
 ἡμέτερος ὢν. ΚΛΩΘ. Τί δὲ οἶδας, ὦ Χάρων, εἴ τις  
 ἀσχολία προσέπεισεν αὐτῷ, τοῦ Διὸς ἐπὶ πλέον δεηθέν-  
 τος ἀποχρηῆσασθαι πρὸς τὰ ἄνω πράγματα; δεσπότης  
 δὲ καὶ κείνός ἐστιν. ΧΑΡ. Ἄλλ' οὐχ ὥστε, ὦ Κλωθοῖ,  
 c πέρα τοῦ μέτρου δεσπόζειν κοινουῦ κτήματος, ἐπεὶ οὐδ'  
 ἡμεῖς ποτε αὐτὸν, ἀπιέναι † δεῶν, κατεσχῆκαμεν. ἄλλ'  
 ἐγὼ οἶδα τὴν αἰτίαν· παρ' ἡμῶν μὲν γὰρ ἀσφόδελος μό-  
 νον, καὶ χοαὶ, καὶ πόπανα, καὶ ἐναγίσματα· τὰ δ'  
 ἄλλα, ζόφος, καὶ ὁμίχλη, καὶ σκότος. ἐν δὲ τῷ οὐρανῷ,  
 d φαιδρὰ πάντα, καὶ ἦτε ἀμβροσία πολλή, καὶ τὸ νέκ-  
 ταρ ἄφθονον· ὥστε μοι ἥδιον παρ' ἐκείνοις βραδύνειν  
 εἶοικε· καὶ παρ' ἡμῶν μὲν ἀνίπταται, καδᾶπερ ἐκ  
 δεσμωντηρίου τινὸς ἀποδιδράσκων· ἐπειδὰν δὲ καιρὸς κατ-  
 ιέναι, σχολῇ καὶ βάδην, μόγις ποτὲ κατερχέται.  
 e ΚΛΩΘ. Μηκέτι χαλέπαινε, ὦ Χάρων. πλησίον γὰρ  
 αὐτὸς οὗτος ὡς ὄρεῖς, πολλοὺς τινὰς ἡμῖν ἄγων· μαῶλλον  
 δὲ ὥσπερ τι αἰπύλιον, ἀθρόους αὐτοὺς τῇ ῥάβδῳ σοβῶν.  
 ἀλλὰ τί τοῦτο; δεδεμένον τινὰ ἐν αὐτοῖς, καὶ ἄλλον  
 γελῶντα, ἕνα δὲ τινὰ καὶ πῆραν ἐξημμένον, καὶ ξύλον  
 f ἐν τῇ χειρὶ ὄρεῳ ἔχοντα, δριμύ ἐνορῶντα, καὶ τοὺς ἄλ-  
 λους ἐπισπεύδοντα. οὐχ ὄρεῖς δὲ καὶ τὸν Ἑρμῆν αὐτὸν  
 ἰδρῶτι ρέομενον, καὶ τῷ πόδε κεκονιμένον, καὶ πνευ-  
 στιῶντα; μεστὸν γοῦν δαδματος αὐτῷ τὸ στόμα. τι  
 ταῦτα, ὦ Ἑρμῆ; τίς ἡ σπουδή; τεταραγμένη γὰρ  
 ἡμῶν εἰοικας. ΕΡΜ. Τί δ' ἄλλο, ὦ Κλωθοῖ, ἢ τοῦτο!

ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; οὐ γὰρ συνημι  
τὴν αἰτίαν οὔτε τοῦ σχήματος, οὔτε τῶν ὀνομάτων.  
MEN. Καὶ μὴν πρόδηλόν γε τοῦτο, καὶ οὐ παιτελῶς  
ἀπόρρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες ἐς ἄδου  
κατέλλυθεςαν, ἰγείτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥα- a  
δίας ἂν τὴν τοῦ Αἰάκοῦ φρουρὰν διαλαθεῖν, καὶ ἀκω-  
λύτως παρελθεῖν, ἅτε συνηθέστερον τραγικῶς μάλα πα-  
ραπεμπόμενον ὑπὸ τοῦ σχήματος. Ἦδη δ' οὖν ὑπέ-  
φαινεν ἡμέρα· καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ  
ἀναγωγὴν ἐγιγνόμεθα· παρὲσκέυαστο δ' αὐτῷ καὶ σκά- b  
φος, καὶ ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα, ὅσα πρὸς  
τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παρ-  
ισκευασμένα οὕτω δὴ καὶ αὐτοὶ

βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χρίοντες.

καὶ μέχρι μέν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ· εἶτα δ' c  
ἰσπελευσάμεν ἐς τὸ ἔλος, καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφρά-  
της ἀφανίζεται. περαιωθέντες δὲ καὶ ταύτην ἀφικνούμε-  
θα ἐς τι χωρίον ἔρημον, καὶ ὑλῶδες, καὶ ἀνήλιον· ἐς ὃ  
ἀποβάντες (ἰγείτο δὲ ὁ Μιθροβασζάνης) βόθρον τε ὠρυ-  
ξάμεθα, καὶ τὰ μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν d  
βόθρον ἐσπέισαμεν. ὁ δὲ μάγος ἐν τοσούτῳ δᾶδα καιομέ-  
την ἔχων οὐκ ἔτ' ἡρεμαῖά τῇ Φωνῇ, παμμέγεθες δὲ, ὡς  
οἷός τε ἦν, ἀνακραγὼν, δαίμονάς τε ὁμοῦ πάντας ἐπεβοᾷ-  
το, καὶ Ποινὰς, καὶ Ἐρινύας, καὶ νυχίαν Ἑκάτην, καὶ  
ἔταινήν Περσεφόνειαν, παραμυγνύς ἅμα βαρβαρικά τινα e  
καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐδὺς οὖν  
πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπωδῆς τοῦδαφος  
ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τοῦ Κερεβέρου πορρωθεν ἠκού-  
ετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν, καὶ σκυθραπτόν.

Ἐδδοῖσι δ' ὑπέρθεσθαι ἅαξ ἐτέρων Ἀδωνεύς.

f

κατεφαινετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ  
ὁ Πυριφλεγέθων, καὶ τοῦ Πλούτωνος τὰ βασίλεια.  
κατελθόντες δ' ὁμως διὰ τοῦ χάσματος τὸν μὲν Ῥα-  
δάμανθυ ἐύρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους.

δὲ, ὦ Χάρων, ὀλιγωρίαν ἤδη τοῦ Ἑρμοῦ κατεγινώσκομεν. ΧΑΡ. Τί οὖν ἔτι διαμέλλομεν, ὥς οὐχ ἱκανῆς ἡμῖν γεγεννημένης διατριβῆς; ΚΛΩΘ. Εὖ λέγεις· ἐμβαινέτωσαν. ἐγὼ δὲ προχειρισαμένη τὸ βιβλίον, καὶ  
 α περὶ τὴν ἀποβάθραν καθέζομένη, ὥς ἔθος, ἐπιβαίνοντα ἕκαστον αὐτῶν διαγνώσομαι, τίς, καὶ πόθεν, καὶ ὅν τινα τεθνεῶς τὸν τρόπον. σὺ δὲ παραλαμβάνων στοίβαζε, καὶ συντίθει, ὦ Ἑρμῆ. σὺ δὲ τὰ νεογνὰ ταυτὶ πρῶτα ἐμβαλοῦ· τί γὰρ ἂν καὶ ἀποκρίναιτό μοι;  
 β ΕΡΜ. Ἴδου δὴ σοι, ὦ πορθμεῦ, τὸν ἀριθμὸν· οὗτοι οἱ τριακόσιοι μετὰ τῶν ἐκτεθειμένων. ΧΑΡ. Βαβαί τῆς εὐαγρίας, ὁμφρακίας ἡμῖν νεκροὺς ἤκεις ἄγων. ΕΡΜ. Βούλει, ὦ Κλωθοῖ, τοὺς ἀκλαύστους ἐπὶ τούτοις ἐμβιβασάμεθα; ΚΛΩΘ. Τοὺς γέροντας λέγεις; οὕτω ποίει. τί γάρ με δεῖ πράγματα ἔχειν, τὰ πρὸ Εὐκλείδου πῶς ὦν ἐξετάζουσιν; οἱ ὑπὲρ ἐξήκοντα ὑμεῖς πάριτε ἤδη. τί τοῦτο; οὐκ ἐπακούουσί μου, βεβυσμένοι τὰ ἄλλα ὑπὸ τῶν ἐτῶν. δεήσει τάχα καὶ τούτους ἀράμενον παραγαγεῖν. ΕΡΜ. Ἴδου πάλιν οὕτοι  
 δ δυεῖν δέοντες τετρακόσιοι, τακεροὶ πάντες, καὶ πέπειροι, καὶ κατ' ὥραν τετρυγημένοι. ΚΛΩΘ. Νῆ Δί', ἐπεὶ ἄσταφίδες γε πάντες ἤδη εἰσί. Τοὺς τραυματίας ἐπὶ τούτοις, ὦ Ἑρμῆ, παράγαγε· καὶ πρῶτόν μοι εἵπατε, ὅπως ἀποθανόντες ἤκετε; μᾶλλον δὲ αὐτὴ πρὸς  
 ε τὰ γεγραμμένα ὑμᾶς ἐπισκέψομαι· πολεμοῦντας ἀποθανεῖν ἔδει χθρὲς ἐν Μηδίᾳ τέτταρας ἐπὶ τοῖς ὀγδοήκοντα, καὶ τὸν Ὀξύερτου υἱὸν μετ' αὐτῶν Γωβάρην. ΕΡΜ. Πάρεσι. ΚΛΩΘ. Δί' ἔρωτα αὐτοὺς ἀπέσφαξαν ἐπτά. καὶ ὁ φιλόσοφος Θεαγένης, διὰ τὴν ἐταίραν τὴν Μεγαρόθεν. ΕΡΜ. Οὐτοί' πληρόν. ΚΛΩΘ. Ποῦ δὲ οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόντες; ΕΡΜ. Παρεστάσιν. ΚΛΩΘ. Ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φονευθεῖς; ΕΡΜ. Ἴδού τοι πλησίον. ΚΛΩΘ. Τοὺς ἐκ δικαστηρίων δῆτα παράγωγε. λέγω δὴ τοὺς ἐκ τυμπάνου, καὶ τοὺς ἀνεσκολο-

πισμένους· οἱ δ' ὑπὸ ληστῶν ἀποθανόντες ἐκαταίδεκα, τοῦ εἶπεν, ὦ Ἑρμῆ; ΕΡΜ. Πάρεσιν οἷδε οἱ τραυματίαι, οὓς ἔρξς. τὰς δὲ γυναῖκας ἅμα βούλει παραγάγω; ΚΛΩΘ. Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε· ἅμα γὰρ τεθῆασι, καὶ τὸν ὅμοιον τρόπον. καὶ τοὺς α ἀπὸ πυρετοῦ δέ, καὶ τούτους ἅμα· καὶ τὸν ἱατρὸν μετ' αὐτῶν Ἀχιθακλέα. Ποῦ δὲ ὁ φιλόσοφος Κυνίσκος, ὃν ἔδει τῆς Ἑκάτης τὸ δεῖπνον φαγόντα, καὶ τὰ ἐκ τῶν καθαρσιῶν αἰετ, καὶ πρὸς τούτοις γε, σπείαν ὀμῆν, ἀποθανεῖν; ΚΥΝ. Πάλαι σοι παρίστηκα, ὦ βελτίσ· b τῇ Κλωθοῖ. τί δὲ με ἀδικήσαντα, τοσοῦτον εἰσας ἀνὼ τὸν χρόνον; ΣΧΩΔ'· γὰρ ὅλον μοι τὸν ἄτρακτον ἐπέκλωσας, καί τοι παλλ'· εἰς ἐπειράβην τὸ νῆμα διακόψας ἐλθεῖν· ἀλλ' οὐκ οἷο ὅπως ἄρρηκτον ἦν. ΚΛΩΘ. Ἐφορὸν σε καὶ ἱατρὸν εἶναι τῶν ἀνδραπίνων ἀμαρτημάτων ἀπελίμπανον· ἀλλ' ἔμβαινε ἀγαθῇ τύχῃ. ΚΥΝ. Μὰ Δί', ἦν μὴ πρότερόν γε τουτοῖν τὸν δεδεμένον ἐμβιβασάμεθα· δέδια γὰρ μὴ σε παραπίσῃ δεόμενος. ΚΛΩΘ. Φέρ' ἴδω τίς ἐστι. ΕΡΜ. Μεγαπένθης ὁ Λακύνδου, τύραννος. ΚΛΩΘ. Ἐπίβαινε σύ. ΜΕΓ. d Μηδαμῶς, ὦ δέσποινα Κλωθοῖ. ἀλλά με πρὸς ὀλίγον ἔασον ἀνελθεῖν. εἰτά σοι αὐτόμολος ἦξω, καλοῦντος μηδενός. ΚΛΩΘ. Τί δ' ἐστίν, οὗ χάριν ἀφικέσθαι θέλεις; ΜΕΓ. Τὴν οἰκίαν ἐκτελέσαι μοι πρότερον ἐπίτρεψον· ἡμιτελής γὰρ ὁ δόμος καταλέλειπται. ΚΛΩΘ. Λη· e ρεῖς· ἀλλ' ἔμβαινε. ΜΕΓ. Οὐ πολὺν χρόνον, ὦ Μοῖρα, αἰτῶ. μίαν με ἔασον μεῖναι τήνδε ἡμέραν, ἄχρις ἂν τι ἐπισκήψω τῇ γυναικὶ περὶ τῶν χρημάτων, ἔνθα τὸν μέγαν εἶχον θησαυρὸν καταρωρυγμένον. ΚΛΩΘ. † Ἀραρεν' οὐκ ἂν τύχοις. ΜΕΓ. Ἀπολείται οὖν χρυ· f σὸς τοσοῦτος; ΚΛΩΘ. Οὐκ ἀπολείται. θάρρει τούτου γε ἕνεκα· Μεγακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεψιὸς παρὰ ληψεται. ΜΕΓ. Ὡ τῆς ὕβρεως, ὁ ἐχθρός, ὃν ὑπὸ ραθυμίας ἔγωγε οὐ προαπέκτεινα; ΚΛΩΘ. Ἐκείνος αὐτός· καὶ ἐπιβιάσεται σοι ἔτη τετταράκοντα, καὶ μι· f



κρόν τι † πρὸς, τὰς παλλακίδας, καὶ τὴν ἐσθῆτα, καὶ  
τὸν χρυσὸν ὅλον σου παραλαβάν. ΜΕΓ. Ἀδικεῖς,  
ὦ Κλωθοῖ, τὰ μὲν τοῖς πολεμιατάτοις διανέμεις.  
ΚΛΩΘ. Σὺ γὰρ οὐχὶ Κυδιμάχου αὐτὰ ὄντα, ὦ  
a γειναιότατε, παρὲλῆφεις, ἀποκτείνας τε αὐτὸν καὶ τὰ  
παιδιὰ ἐτι ἐμπνέοντι ἐπισφάξας; ΜΕΓ. Ἀλλὰ νῦν  
ἐμὰ ἦν. ΚΛΩΘ. Οὐκοῦν ἐξήκει σοι ὁ χρόνος ἤδη  
τῆς κτήσεως. ΜΕΓ. Ἀκουσον, ὦ Κλωθοῖ, ἃ σοι ἰδίᾳ  
μηδενὸς ἀκούοντος εἶπῃν βούλομαι· ὑμεῖς δὲ ἀπόστητε  
b πρὸς ὀλίγον. ἂν με ἀφῆς ἀποδράναι, χίλιά σοι τάλαν-  
τα χρυσίου ἐπιστήμου δώσω· ὑπισχυοῦμαι σήμερον.  
ΚΛΩΘ. Ἐτι γὰρ χρυσὸν, ὦ γελοῖε, καὶ τάλαντα διὰ  
μνήμης ἔχεις; ΜΕΓ. Καὶ τοὺς δύο δὲ πρατῆρας εἰ  
βούλεις προσθήσω, οὓς ἔλαβον ἀποκτείνας Κλεόκριτον,  
c † ἔλκοντας ἐκάτερον χρυσοῦ ἀπέφθου τάλαντα ἐκατόν.  
ΚΛΩΘ. Ἐλκετε αὐτόν· ἔοικε γὰρ οὐκ ἐπεμβήσεσθαι  
ἡμῖν ἐκάν. ΜΕΓ. † Μαρτύρομαι ὑμᾶς· ἀτελεῖς μὲν  
τὸ τεῖχος, καὶ τὰ νεώρια. ἐξετίλεσα γὰρ ἂν αὐτὰ ἐπι-  
βιούς πέντε μόνας ἡμέρας. ΚΛΩΘ. Ἀμέλησον· ἀλ-  
d λος τειχεῖ. ΜΕΓ. Καὶ μὴν τοῦτό γε πάντως εἰγνω-  
μον αἰτῶ. ΚΛΩΘ. Τὸ ποῖον; ΜΕΓ. Ἐς τοσαύ-  
τον ἐπιβιῶναι, μέχρις ἂν ὑπαγάγωμαι Πισίδας, καὶ  
Λυδοῖς ἐπιθῶ τοὺς φόρους, καὶ μνήμα ἐαυτοῦ παμμέ-  
γεθες ἀναστήσας, ἐπιγράψω ὅποσα ἔπραξα μεγάλα  
e καὶ στρατηγικὰ παρὰ τὸν βίον. ΚΛΩΘ. † Οὐτως,  
οὐκ ἔτι μίαν ἡμέραν αἰτεῖς, ἀλλὰ σχεδὸν εἰκοσιν ἡμέρας  
διατριβήν. ΜΕΓ. Καὶ μὴν ἐγγυητὰς ὑμῖν ἔτοιμος  
παρασχέσθαι τοῦ τάχους, καὶ τῆς ἐπανόδου. εἰ βού-  
λεσθε δὲ, καὶ ἄντανδρον ὑμῖν ἀντ' ἑμαντοῦ παραδώσω  
ἑτὸν ἀγαπητόν. ΠΛΩΘ. Ὡ μισαρεῖ, ὅν ἦνχου πολ-  
λάκις ὑπὲρ γῆς καταλιπεῖν; ΜΕΓ. Πάσαι ταῦτ'  
ἡνυχήμεν· νυνὶ δ' ὁρῶ τὸ βέλτιον. ΚΛΩΘ. Ἦξει  
καὶ κείνός σοι μετ' ὀλίγον, ὑπὸ τοῦ νεωστὶ βασιλεύοντος  
ἀνηρημένος. ΜΕΓ. Οὐκοῦν ἀλλὰ τοῦτό γε μὴ ἀν-  
g είπης, ὦ Μοῖρᾶ, μοι. ΚΛΩΘ. Τὸ ποῖον; ΜΕΓ.

Εἰδέναι βούλομαι τὰ μετ' ἐμὲ ὃν τινα ἔξει τὸν τρόπον.  
**ΚΛΩΘ.** Ἄκου· μᾶλλον γὰρ ἀνιάσῃ μαθών. τὴν μὲν  
 γυναῖκά σοι Μίδας ὁ δοῦλος ἔξει, καὶ πάλαι δὲ αὐτὴν  
 ἐμώχευεν. **ΜΕΓ.** Ὁ κατάρατος, ὃν ἐγὼ, πειθόμενος  
 αὐτῇ, ἀφῆκα ἐλεύθερον. **ΚΛΩΘ.** Ἡ θυγάτηρ δὲ α  
 σου, ταῖς παλλακίσιν τοῦ νυνὶ τυραννοῦντος ἐγκαταλεχ-  
 θήσεται· εἰκόνες δὲ καὶ ἀνδριάντες, οὓς ἡ πόλις ἀνίστη-  
 σέ σοι πάλαι, πάντες ἀνατετραμμένοι, γέλωτα παρ-  
 ἔξωσι ταῖς δεωμένοις. **ΜΕΓ.** Εἰπέ μοι, τῶν φίλων δὲ  
 αὐδαῖς ἀγανακτεῖ τοῖς δεωμένοις; **ΚΛΩΘ.** Τίς γὰρ ο  
 ἦν σοι φίλος; ἢ ἐκ τίνος αἰτίας δικαίας γενόμενος; ἀγ-  
 νοῖς ὅτι καὶ πάντες οἱ προσκυνοῦντες καὶ τῶν λεγομέ-  
 νων καὶ πραττομένων ἕκαστα ἐπαινοῦντες, ἢ φόβῳ, ἢ  
 ἐλπίσιν, ταῦτ' ἔδρων, τῆς ἀρχῆς ὄντες φίλοι, καὶ πρὸς  
 τὸν καιρὸν ἀποβλέποντες; **ΜΕΓ.** Καὶ μὴν σπένδον- c  
 τες ἐν τοῖς συμποσίοις, μεγάλη τῇ φωνῇ ἐπὶ ἡνυχόντό  
 μοι πολλὰ καὶ ἀγαθὰ, προαποθανεὶν ἕκαστος αὐτῶν  
 ἔτοιμος, εἰ † εἶδον τε εἶναι. καὶ ὅλας, ὅρκους αὐτοῖς ἦν  
 ἐγὼ. **ΚΛΩΘ.** Ταναγορὸν παρ' ἐνὶ αὐτῶν χθές δειπ-  
 νήσας, ἀπέθανες. τὸ γὰρ τελευταῖόν σοι πεινῶ ἐνεχθῆν, d  
 ἐκεῖνο δευρὶ κατέπεμψε σε. **ΜΕΓ.** Τοῦτ' ἄρα πικροῦ  
 τινος ἡσδύμενη. τί βουλόμενος δὲ ταῦτ' ἔπραξες;  
**ΚΛΩΘ.** Πολλὰ με ἀνακρίνεις, ἐμβῆναι δέον. **ΜΕΓ.**  
 Ἔσθ' με πνίγει μάλιστα, ὦ Κλωθοῖ, διόπερ ἐπόθουν καὶ  
 πρὸς ὀλίγον ἐς τὸ φῶς ἀνακύνψαι πάλιν. **ΚΛΩΘ.** e  
 Τί δὲ τοῦτό ἐστιν; εἰσὶ γὰρ τι παμμέγεδρες εἶναι.  
**ΜΕΓ.** Καρίων ὁ ἐμὸς οἰκέτης, ἐπεὶ τάχιστα με ἀπο-  
 θανάτῃ εἶδε, περὶ δαίτην ὀψίαν ἀνελθὼν ἐς τὸ αἶκημα,  
 ἐνθα ἐκείμην, σχολῆς οὔσης, (οὐδεὶς γὰρ οὐδὲ ἐφύλατ-  
 τέ με) Γλυκέριον τὴν παλλακίδα μου, (καὶ πάλαι δὲ f  
 αἰμαι, πεποιωνήκει,) ἐπισπασάμενος τὴν θύραν, κατ-  
 εφάλησε, καθάπερ οὐδενὸς ἔνδον παρόντος· εἶτα ἀπο-  
 βλέψας ἐς ἐμὲ, σὺ μέντοι, φησὶν, ὦ μισερὸν ἀνθρώπον,  
 πτοηρὴς μοι παλλάκις οὐδὲν ἀδικοῦντι ἐνέτινας· καὶ  
 ταῦθ' αἶμα λέγων, παρέτιλλε σέ με καὶ κατὰ κόρρης g

Σάτυρος ὁ Θεογείωνος Μαραθώνιος. τοιαῦτα καὶ τὰ  
τῶν ἀνθρώπων πράγματά ἐστιν, ὥς τότε μοι ὀρῶντι  
ἔδοξεν. ΦΙΛ. Εἰπέ μοι, ὦ Μένιπτε, οἱ δὲ τοὺς πο-  
λυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ  
a γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα,  
οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν;  
MEN. Ληρεῖς, ὦ οὗτος. εἰ γὰρ ἐθεάσῃ τὸν Μαυσαίλῳ  
αὐτὸν (λέγω δὲ τὸν Κάρα, τὸν ἐκ τοῦ τάφου περιβόη-  
τον) εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν· οὕτω ταπεινῶς  
b ἔρριπτο ἐν παραβύστω που, λανθάνων ἐν τῷ λοιπῷ δή-  
μῳ τῶν νεκρῶν, ἐμοὶ † δοκεῖν, τοσοῦτον ἀπολαύων τοῦ  
μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπι-  
κείμενος. ἐπειθὰν γὰρ, ὦ ἑταῖρε, ὁ Αἰάκος ἀπομετρήσῃ  
ἐκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον πο-  
c δὸς) ἀνάγκη ἀγαπῶντα κατακείσθαι πρὸς τὸ μέτρον  
συνεσταλμένον. πολλῶ δ' ἂν οἶμαι μᾶλλον ἐγέλαις, εἰ  
ἐθεάσῃ τοὺς παρ' ἡμῶν βασιλέας, καὶ σατράπας  
πταχέοντας παρ' αὐτοῖς, καὶ ἦτοι ταρχοπωλοῦντας  
ὕπ' ἀπορίας, ἢ τὰ πρῶτα διδάσκοντας γράμματα,  
d καὶ ὑπὸ τοῦ τυχόντος ὑβρίζομένους, καὶ κατὰ κόρη-  
ρῆς παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτα-  
τα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ Δεασάμενος  
οὐδὲ κρατεῖν ἑμαυτοῦ δυνατὸς ἦν· ἐδείχθη δὲ μοι ἐν γα-  
μιδίᾳ τινὶ μισθοῦ ἀκούμενος τὰ παθρὰ τῶν ὑποδημά-  
e των. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις  
μετακτοῦντας, Ξέρξας λέγω, καὶ Δαρεῖους, καὶ Πο-  
λυκράτεις. ΦΙΛ. Ἄτοπα διηγῇ τὰ περὶ τῶν βασι-  
λέων, καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης  
ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν;  
f MEN. Ὁ μὲν Σωκράτης ἀπὸ περὶ ἐκείνου διελέγ-  
χων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμῆδης, καὶ Ὀ-  
δυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός.  
ἔτι μέντοι ἐπιφύσητο αὐτῷ, καὶ διαφθῆκε ἐκ τῆς φαρ-  
μακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παροι-  
g κει μὲν Σαρδαναπάλῃ τῷ Ἀσσυρίῳ, καὶ Μίδῃ τῷ

ὑπισχνῆται δάσειν, ἀφεθεὶς πρὸς ὀλίγον; Θαῦμα γοῦν  
 ἔχει με, εἰ μὴ ἀγαπητὴ καὶ σοὶ ἡ διατριβή. ΜΙΚ.  
 Ἀκουσον, ὦ βελτίστη Μοιρῶν· οὐ πάνυ με ἡ τοῦ  
 Κύκλωπος ἐκείνου εὐφραίνει δωρεὰ, τὸ ὑπισχνεῖσθαι,  
 ὅτι πύματον ἐγὼ τὸν Οὐτὶν κατέδομαι. ἂν <sup>α</sup>τε γοῦν  
 πρῶτον, ἂν τε πύματον, οἱ αὐτοὶ ὀδόντες περιμένου-  
 σιν. ἄλλως τε, οὐδ' ὁμοῖα τὰμὰ τοῖς τῶν πλουσίων·  
 ἐκ διαμέτρου γὰρ ἡμῶν οἱ βίοι, <sup>†</sup> φασίν. ὁ μὲν γὰρ τυ-  
 ραννος, εὐδαιμόνων εἶναι δοκῶν παρὰ τὸν βίον, φοβερός  
 ἅπασι, καὶ περίβλεπτος, ἀπολιπὼν χρυσὸν τοσοῦτον, <sup>β</sup>  
 καὶ ἀργύριον, καὶ ἐσθῆτα, καὶ ἵππους, καὶ δειπνα, καὶ  
 γυναῖκας εὐμόρφους, εἰκότως ἡνιάτο, καὶ ἀποσπῶμενος  
 αὐτῶν ἤχθετο. οὐ γὰρ οἶδ' ὅπως καθάπερ ἰξῶ τινι προσ-  
 ἔχεται τοῖς το·ούτοις ἡ ψυχὴ, καὶ οὐκ ἐθέλει ἀπαλ-  
 λάττεσθαι ῥαδίως, ὥστε αὐτοῖς πάλαι προστετηκυῖα <sup>γ</sup>  
 μᾶλλον δὲ ὥσπερ ἀρρήκτός τις οὗτος ὁ δεσμός ἐστιν,  
 ᾧ δεῖσθαι ξυμβέβηκεν αὐτοῦς· ἀμέλει καὶν ἀπάγη τις  
 αὐτοὺς μετὰ βίας, ἀναγκάσουσι· καὶ τᾶλλα ὄντες  
 θρασεῖς, δειλοὶ πρὸς ταύτην εὐοίσκονται τὴν ἐπὶ τῷ  
 Ἀθῆν φέρουσιν ὁδόν. ἐπιστρέφονται γοῦν εἰς τοῦτίσω, <sup>δ</sup>  
 ὥσπερ οἱ δυσέρωτες, καὶ πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ  
 φωτὶ βούλονται, οἷα ὁ μάταιος ἐκείνος ἐποίει, καὶ πα-  
 ρὰ τὴν ὁδὸν ἀποδιδράσκων, καὶνταυθὰ σε καταλιπαρῶν.  
 Ἐγὼ δὲ, ὥστε μηδὲν ἔχων ἐνέχυρον ἐν τῷ βίῳ, οὐκ  
 ἄγρην, οὐ συνοικίαν, οὐ χρυσόν, οὐ σκεῦος, οὐ δόξαν, <sup>ε</sup>  
 οὐκ εἰκόνας, εἰκότως εὐζωνος ἦν· καὶ περὶ μόνον ἡ Ἀ-  
 τροπος ἔνευσέ μοι, ἄσμενος ἀπορρίψας τὴν σμίλην καὶ  
 τὸ κάττυμα, κρηπίδα τινὰ ἐν ταῖν χερσὶν ἔχων, ἀναπη-  
 δήσας εὐθὺς ἀνυπόδετος, οὐδὲ τὴν μελαντηρίαν ἀπο-  
 νηψάμενος εἰσέμην· μᾶλλον δὲ ἡγούμην ἐς τὸ πρόσω <sup>ς</sup>  
 ὄρην. οὐδὲν δέ με τῶν κατόπιν ἐπέστρεψε, καὶ μετεκά-  
 λει. καὶ, νῆ Δί', ἦδη καλὰ τὰ παρ' ὑμῖν πάντα ὄρω.  
 τό, τε γὰρ ἰσοτιμίαν ἅπασιν εἶναι, καὶ μηδὲνα τοῦ  
 πλοσίου διαφέρειν, ὑπερήδιστον ἔμοιγ' οὖν δοκεῖ. τεκ-  
 ναίρομαι δὲ μηδ' ἀπαιτεῖσθαι χρεᾶ τοὺς ὀφείλοντας <sup>g</sup>

ἐνταῦθα, μηδὲ φόβους ὑποτελεῖν· τὸ δὲ μέγιστον, μηδὲ  
 ῥιγῶν τοῦ χειμῶνος, μηδὲ νοσεῖν, μηδὲ ὑπὸ τῶν δυνα-  
 τωτέρων ῥαπίζεσθαι. εἰρήνη δὲ πᾶσα, καὶ τὰ πράγ-  
 ματα ἐς τοῦ μπαλιν ἀνεστραμμένα· ἡμεῖς μὲν γὰρ οἱ  
 πένητες γελῶμεν, ἀνιῶνται δὲ καὶ οὐκ ἔχουσιν οἱ πλού-  
 σιοι. ΚΛΩΘ. Πάλαι οὖν σε, ὦ Μίκυλλε, γελῶντα  
 ἑώρων· τί δ' ἦν ὃ σε μάλιστα ἐκίνει γελᾶν; ΜΙΚ.  
 Ἄκουσον, ὦ τιμιωτάτῃ μοι θεῶν· παροικῶν ἄνω τυ-  
 ράννῳ, πᾶν ἀκριβῶς ἑώρων τὰ γιννόμενα ὑπ' αὐτοῦ,  
 καὶ μοι ἐδόκει τότε ἰσόθεός τις εἶναι. τῆς τε γὰρ πορ-  
 φύρας τὸ ἄνθος ὄρων, ἐμακρρίζον, καὶ τῶν ἀκολουθούν-  
 των τὸ πλῆθος, καὶ τὸν χρυσὸν, καὶ τὰ λιθοκόλλητα  
 ἐκπώματα, καὶ τὰς κλίνας τὰς ἀργυροπόδας· ἔτι δὲ  
 καὶ ἡ κνίσσα, ἡ τῶν σκευαζομένων ἐς τὸ δεῖπνον, ἀπ-  
 ἔκλαιέ με· ὥστε ὑπεράνθρακός τις ἀνὴρ καὶ τρισόλβιος  
 κατεφαινετο, καὶ μονονουχὶ καλλίαν, καὶ ὑψηλότερος  
 ὄλῳ πῆχτει βασιλικῶ· ἐκπαιρόμενος τῇ τύχῃ, καὶ σεμ-  
 νῶς προβαίνων, καὶ ἑαυτὸν ἐξυπτιάζων, καὶ τοὺς ἐν-  
 τυγχάνοντας ἐκπλήττων. ἐπεὶ δὲ ἀπέθανεν, αὐτὸς τε  
 ἀπαγγέλοιος ᾤφθη μοι ἀποδυσάμενος τὴν τρυφήν· κά-  
 μαυτοῦ ἔτι μᾶλλον κατεγέλων, οἶον κάβαγμα ἐτεθή-  
 πειν, ἀπὸ τῆς κνίσσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαι-  
 μονίαν, καὶ μακρρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λα-  
 κωνικῇ θαλάττῃ κοχλίδων. Οὐ μόνον δὲ τοῦτον, ἀλλὰ  
 καὶ τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα, καὶ μεταγι-  
 νώσκοντα, ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ' ἀγρευ-  
 τος αὐτῶν ἀπέθανε, τῷ ἄσάτῳ Ῥοδοχάρει τὴν οὐσίαν  
 ἀπολιπών, (οὗτος γὰρ ἀγχίστα ἦν αὐτῷ γένους, καὶ  
 πρῶτος ἐπὶ τὸν κλῆρον ἐκαλεῖτο κατὰ τὸν νόμον) οὐκ  
 εἶχον ὅπως καταπαύσω τὸν γέλωτα, καὶ μάλιστα  
 μεμνημένος ὡς ἀχρὸς αἰεὶ, καὶ αὐχμηρὸς ἦν, φροντίδος  
 τὸ μέταπκον ἀνάπλεως, καὶ μόνοις τοῖς δακτύλοις πλου-  
 τῶν, οἷς τάλαντα καὶ μυριάδας ἐλογιζετο, κατὰ μι-  
 κρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθησόμενα πρὸς τοῦ  
 μακαρίου Ῥοδοχάρους. ἀλλὰ τί οὐκ ἀπερχόμεθα ἤδη

καὶ μεταξὺ γὰρ πλείοντες τὰ λοιπὰ γελασόμεθα οἰμώ-  
ζοντας αὐτοὺς ὀρώντες. ΚΛΩΘ. Ἐμβαινε, ἵνα καὶ  
ἀνιμῶσται ὁ πορθιμὲν τὸ ἀγκύριον. ΧΑΡ. † Οὗτος,  
ποῖ φέρε; πλήρες ἦδη τὸ σκάφος· αὐτοῦ περίμενε· ἐς  
αὔριον ἔωθεν σε διαπορθιμύσομεν. ΜΙΚ. Ἀδικοῖς, ὦ  
Χάρων, ἔωλον ἦδη νεκρὸν ἀπολιμπάνων· ἀμέλει † γράψ-  
ομαί σε παραινόμεν ἐπὶ τοῦ Ῥαδαμάνθυος. οἴμοι  
τῶν κακῶν· ἦδη πλέουσιν· ἐγὼ δὲ μόνος ἐνταῦθα περι-  
λειψόμεμαι. καίτοι, τί οὐ διανήχομαι κατ' αὐτούς;  
οὐ γὰρ ὁδία μὴ ἀπαγορεύσας ἀποπικηγῶ, ἦδη τεθνεώς·<sup>b</sup>  
ἄλλως τε οὐδὲ τὸν ὀβολὸν ἔχων τὰ πορθιμῖα καταβα-  
λεῖν. ΚΛΩΘ. Τί τοῦτο; περίμεινον, ὦ Μίκυλλε·  
οὐδέ μιν οὕτω σε διελθεῖν. ΜΙΚ. Καὶ μὴν ἴσως ὑμῶν  
καὶ προκαταχθήσομαι. ΚΛΩΘ. Μηδαμῶς, ἀλλὰ  
προσελάσσομαι, ἀναλαβώμεν αὐτὸν, καὶ σὺ, ὦ Ἑρμῆ,<sup>c</sup>  
συνανάσπασον. ΧΑΡ. Ποῦ νῦν καθεδεῖται; μιστὰ  
γὰρ πάντα ὥς ὀρεῖς. ΕΡΜ. Ἐπὶ τοὺς ἄμους, εἰ  
δοκεῖ, τοῦ τυράννου. ΚΛΩΘ. Καλῶς ὁ Ἑρμῆς ἐπε-  
νόησεν· ἀνάβαινε οὖν, καὶ τὸν τένοντα τοῦ ἀλιτηρίου  
καταπάτει· ἡμεῖς δ' εὐπλοῶμεν. ΚΥΝ. ὦ Χάρων, d  
καλῶς ἔχει σοι τὰς ἀληθείας ἐντεῦθεν εἰπεῖν. ἐγὼ τὸν  
ὀβολὸν μὲν οὐκ ἂν ἔχοιμι δοῦναί σοι, καταπλεύσας·  
πλέον γὰρ οὐδὲν ἐστὶ τῆς πῆρας, ἢν ὀρεῖς, καὶ τούτου  
τοῦ ξύλου· τᾶλλα δὲ, ἢν ἀντλεῖν ἐθέλῃς, ἔτοιμος, καὶ  
πρόσκαπτος εἶναι· μέμνη δὲ οὐδὲν, ἢν εὐῆρες καὶ καρτε-<sup>e</sup>  
ροί μοι ἐρετμόν δῶς μόνον. ΧΑΡ. Ἐρεττε· καὶ τουτὶ  
γὰρ ἱκανὸν παρὰ σοῦ λαβεῖν. ΚΥΝ. Ἡ καὶ ὑποκε-  
λεῖσαι θεήσῃ; ΧΑΡ. Νη· Δί', ἥνπερ εἰδῆς κέλυσμά  
τι τῶν ναυτικῶν. ΚΥΝ. Οἶδα καὶ πολλὰ, ὦ Χά-  
ρων, τῶν ναυτικῶν. ἀλλ' ὀρεῖς, ἀντεπηχρῶσιν οὗτοι δα-<sup>f</sup>  
κρυόντες. ὥστε ἡμῖν τὸ ἄσμα ἐπιταραχθήσεται. ΠΛ.  
Οἴμοι τῶν κτημάτων. ΑΛΛ. Οἴμοι τῶν ἀγρῶν.  
ΑΛΛ. Ὅττε τοῖ, τὴν οἰκίαν οἶαν ἀπέλιπον. ΑΛΛ.  
Ὅσα τάλαντα ὁ κληρονόμος σπαθήσει λαβάν. ΑΛΛ.  
Αἶ, αἶ, τῶν νεογνῶν μου παιδίων. ΑΛΛ. Τίς ἄρα g

τὰς ἀμπέλους τρυγήσει, ὥς πέρυσιν ἐφυτευσάμην·  
 ΕΡΜ. Μίκυλλε, σὺ δ' οὐδὲν οἰμάζεις; καὶ μὴν οὐ  
 θέμις ἀδακρυτὶ διαπλεῦσαι τινα. ΜΙΚ. "Απαγε.  
 οὐδὲν ἐστὶν ἐφ' ὅτῳ ἂν οἰμάζωμαι εὐπλοῶν. ΕΡΜ.  
 "Ομῶς καὶν μικρόν τι πρὸς τὸ ἔθος ἐπιστέναζον. ΜΙΚ.  
 Οἰμάζομαι τοίνυν, ἐπειδὴ σοι, ὦ Ἑρμῆ, δοκεῖ. οἶμοι  
 τῶν καττυμάτων· οἶμοι τῶν κρηπίδων τῶν παλαιῶν·  
 ὅττοτοῖ, τῶν σαβρῶν ὑποδημάτων· οὐκ ἔτι ὁ καποδαί-  
 μων ἔωθεν ἐς ἐσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χεῖμῶ-  
 νος ἀνυπόδετός τε, καὶ ἡμίγυμνος περινοστήσω, τοὺς  
 ὀδόντας ὑπὸ τοῦ κρύους συγκροτῶν. τίς ἄρα μου τὴν  
 σμίλην ἔξει, καὶ τὸ κεντητήριον; ἰκανῶς τεβρῆννται· σχι-  
 δὸν δὲ ἦδη καὶ καταπεπλευκάμεν. ΧΑΡ. † "Αγε δὴ,  
 τὰ πορθμῖα περῶτον ἡμῖν ἀπόδοτε· καὶ σὺ δὲ, δός·  
 c παραὶ πάντων ἦδη ἔχω· δός καὶ σὺ τὸν ὀβολόν, ὦ Μί-  
 κυλλε. ΜΙΚ. Παίζεις, ὦ Χάρων, ἢ καδ' ὕδατός,  
 † φασιν, ἦδη γράφεις, παραὶ Μικύλλου ἦδη τινὰ ὀβολὸν  
 προσδοκῶν· † ἀρχὴν δὲ, οὔτε οἶδα εἰ τετράγωνόν ἐστιν  
 ὀβολός, ἢ στρογγύλον. ΧΑΡ. "Ω καλῆς ναυτιλίας  
 d καὶ ἐπικερδοῦς τήμερον· ἀποβαίνετε δ' ὅμως· ἐγὼ δ'  
 ἵππους, καὶ βοῦς, καὶ κύνας, καὶ τὰ λοιπὰ ζῶα μέτ-  
 ειμι. διαπλεῦσαι γὰρ καὶ κεῖνα δεῖ. ΚΛΩΘ. "Α-  
 παγε αὐτοὺς, ὦ Ἑρμῆ, παραλαβών· ἐγὼ δὲ αὐτῇ, ἐς  
 τὸ ἀντιπέρας † ἀποπλευσοῦμαι, Ἰνδοπάτην, καὶ Ἑρα-  
 e μίθεην τοὺς Σῆρας διάξουσα· τεθνάσι γὰρ δὴ πρὸς ἀλ-  
 λήλων, περὶ γῆς ὅρων μαχόμενοι. ΕΡΜ. Προΐωμεν,  
 ὦ οὔτοι· μᾶλλον δὲ πάντες ἐξῆς ἐπεσδέ μοι. ΜΙΚ.  
 Ἑράκλεις, τοῦ ζόφου. ποῦ νῦν ὁ καλὸς Μέγχιλλος; ἢ †  
 τῷ διαγνῶ τις ἐνταῦθα εἰ καλλίων Φρύνη Σιμμιγχιῆς  
 f πάντα γὰρ ἴσα, καὶ ὁμόχροα, καὶ οὐδὲν οὔτε καλόν,  
 οὔτε κάλλιον· ἀλλ' ἦδη καὶ τὸ τριβάνιον, πρότερον τίως  
 ἄμορφον εἶναι δοκοῦν, ἰσότιμον γίγνεται τῇ πορφυρίδι  
 τοῦ βασιλείας. ἀφανῆ γὰρ ἄμφω, καὶ ὑπὸ τῶ αὐτῶ σκο-  
 τῷ καταδεδυκότα. Κυνίσκε, σὺ δὲ ποῦ ποτε ἄρα ὦν τυγ-  
 -χάρεις; ΚΥΝ. Ἐνταῦθα, λέγω σοι, Μίκυλλε· ἀλλ' αἶμα,

εἰ δοκεῖ, βαδίζωμεν. ΜΙΚ. Εὖ λέγεις· ἔμβαλέ μοι τὴν δεξιάν· εἰπέ μοι, ἐτελέσθης γὰρ, ὦ Κυνίσκε, τὰ Ἑλευσίαια, οὐχ ὅμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ; ΚΥΝ. Εὖ λέγεις· ἰδοὺ οὖν προσέρχεται δαδουχοῦσά τις, φοβερόν τι καὶ ἀπειλητικὸν προσβλέπουσα· ἢ ἄρά που α Ἑριννύς ἐστιν; ΜΙΚ. Ἔοικεν ἀπὸ γε τοῦ σχήματος. ΕΡΜ. Παραλάμβανε τούτους, ὦ Τισιφώνη, τέτταρας ἐπὶ τοῖς χιλίοις. ΤΙΣ. Καὶ μὴν πάσαι γε ὁ Ῥαδάμανθυς οὗτος ὑμᾶς περιμένει. ΡΑΔ. Πρόσαγε αὐτούς, ὦ Ἑριννύ. σὺ δὲ, ὦ Ἑρμῇ, κήρυττε, καὶ προσ-η κάλει. ΚΥΝ. Ὦ Ῥαδάμανθου, πρὸς τοῦ πατρὸς, ἐμὲ πρῶτον ἐπίσκεψαι παραγαγών. ΡΑΔ. Τίνος ἔνεκα; ΚΥΝ. Πάντως βούλομαι κατηγορεῖσάί τινας, ἃ συνεπίσταμαι πονηρὰ δρᾶσαντι αὐτῶ παρὰ τὸν βίον οὐκ ἂν οὖν ἀξιόπιστος εἴην λέγων, μὴ οὐχὶ πρότερον c αὐτὸς φανεῖς οἷός εἰμι, καὶ οἶόν τινα ἐβίωσα τρόπον. ΡΑΔ. Τίς δὲ σύ; ΚΥΝ. Κυνίσκος, ὃ ἄριστε, τὴν γνώμην φιλόσοφος. ΡΑΔ. Δεῦρ' ἔλθε, καὶ πρῶτος ἐς τὴν δίκην κατὰσθηθι σὺ δὲ προσκάλει τοὺς κατηγορούς. ΕΡΜ. Εἴ τις Κυνίσκου τουτουῖ κατηγορεῖ, d δεῦρο προσίτω. ΡΑΔ. Οὐδεὶς προσέρχεται· ἀλλ' οὐχ ἱκανὸν τοῦτο, ὦ Κυνίσκε· ἀπόδυθι δὲ ὅπως ἐπισκοπήσω σε ἀπὸ τῶν στιγμάτων. ΚΥΝ. Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην; ΡΑΔ. Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσθαι παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν e ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει. ΚΥΝ. Ἰδοὺ σοι γυμνὸς παρέστηκα· ὥστε ἀναζητεῖ ταῦτα, ἅπερ σὺ φῆς, τὰ στίγματα. ΡΑΔ. Καθαρὸς ὡς ἐπίπαν οὗτοσί, πλην τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ, καὶ ἀσαφῶν στιγμάτων. καίτοι, τί τοῦτο; ἔχνη f μὲν, καὶ σημεῖα τῶν ἐγκαυμάτων, οὐκ οἶδα δ' ὅπως ἐξαλλήλειπται, μᾶλλον δὲ ἐκκέκοπται· πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφθης, ΚΥΝ. Ἐγὼ σοι φράσω· πάσαι πονηρὸς δι' ἀπαιδευ- τίαν γενόμενος, καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγ- g



ματα, ἐπειδὴ τάχιστα φιλοσοφεῖν ἠρξάμην, κατ' ὀλίγον ἀπάσας τὰς κηλίδας ἐκ τῆς ψυχῆς ἀπελουσάμην. ΡΑΔ. Ἀγαθὴ γέ, † αὐτός, καὶ ἀνυσιμωτάτῳ χρησάμενος τῷ φαρμάκῳ· ἀλλ' ἀπιθὶ ἐς τὰς Μα-  
 α κάρων νήσους, τοῖς ἀρίστοις συνεσόμενος, κατηγορήσας γέ πρότερον οὗ φῆς τυράννου. ἄλλους προσκάλει. ΜΙΚ. Καὶ τοῦμόν, ὦ Ραδάμανθυ, μικρόν ἐστι, καὶ βραχείας τινὸς ἐξετάσεως δεόμενον· πάλαι γοῦν σοὶ καὶ γυμνὸς εἰμι, ὥστε ἐπισκόπει. ΡΑΔ. Τίς δὲ ἂν τυγχάν-  
 b νεις; ΜΙΚ. Ὁ σκυτοτόμος Μίκυλλος. ΡΑΔ. Εὐγέ, ὦ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος· ἀπιθὶ καὶ σὺ παρὰ Κυνίσκον τουτονί. τὸν τύραννον ἤδη προσκάλει. ΕΡΜ. Μεγαπένθης Λακύνδου ἠκέτω. ποῖ στρέφῃ; πρόσθι. σὲ τὸν τύραννον προσκαλῶ πρόβαλλ' αὐτόν, ὦ  
 c Τισιφώνη, ἐς τὸ μέσον, ἐπὶ τράχηλον ὠθοῦσα· σὺ δέ, ὦ Κυνίσκε, κατηγορεῖ, καὶ διέλερχε ἤδη πλησίον γὰρ αὐτῆς οὐτοσί. ΚΥΝ. Τὸ μὲν ὅλον, οὐδὲ λόγων ἔδει· γνώσῃ γὰρ αὐτὸν αὐτίκα μάλα εἶός ἐστιν ἀπὸ τῶν στιγματά-  
 d ταν· ὅμως δέ, καὶ αὐτὸς ἀποκαλύψω σοὶ τὸν ἄνδρα, καὶ τῷ λόγῳ δείξω φανερώτερον. οὐτοσί γὰρ ὁ τρισκατά-  
 ρατος, ὅποσα μὲν ἰδιώτης ἂν ἔπραξε, παραλείψει μοι δοκῶ· ἐπεὶ δὲ τοὺς θρασυτάτους προσεταιριόμενος, καὶ  
 θραυφόρους συναγαγὼν, ἐπαναστὰς τῇ πόλει τύραννος κατέστη, ἀκρίτους μὲν ἀπέκτεινε πλείονας ἢ μυρίου·  
 e τὰς δὲ εὐσίως ἐκάστων ἀφαιρούμενος, καὶ πλούτου πρὸς τὸ ἀκρότατον ἀφικόμενος, οὐδεμίαν μὲν ἀπολα-  
 σίαν ἰδέαν παραλείπειν· ἀπάσῃ δὲ ὁμότητι, καὶ ὕβρει κατὰ τῶν ἀθλίων πολιτῶν ἐχρήσατο, παρθέρους διαφθεί-  
 ρων, καὶ γυναῖκας κατασχύνων, καὶ πάντα τρόπον  
 f τοῖς ὑπηκόοις ἐμπαροινῶν. καὶ ὑπερφίας μὲν γέ, καὶ τύφου, καὶ τοῦ πρὸς τοὺς ἐντυγχάνοντας φευδάγματος, οὐδὲ κατ' ἐξίαν δύναμι οἶν παρ' αὐτοῦ λαβεῖν τὴν δίπλη-  
 ράδιον γοῦν ἂν τις τὸν ἥλιον, ἢ τοῦτον ἀσκαρδαμυκτὶ προσέβλεψεν· οὐ μὴν καὶ τὸ τῶν κολάσεων πρὸς ὁμότη-  
 ετα καινουργὸν αὐτοῦ τίς ἂν διηγῆσθαι δύναιτο,

ὅγε μὴδὲ τῶν οἰκειοτάτων ἀπέσχετο; καὶ ταῦτα, ὅτι  
 μὴ ἄλλως κενή τις ἐστὶ κατ' αὐτοῦ διαβολή, αὐτίκα  
 εἶση, προσκαλέσας τοὺς ὑπ' αὐτοῦ πεφονευμένους· μάλ-  
 λον δὲ ἅπλητοι ὡς ὄρεας πάρεσι, καὶ περιστάντες,  
 ἄγχουσι αὐτόν· οὗτοι πάντες, ὧς Ῥαδάμανθου, πρὸς α  
 τοῦ ἀλιτηρίου τεθναῖσιν· οἱ μὲν, γυναικῶν ἕνεκα εὐμόρ-  
 φον ἐπιβουλεύοντες· οἱ δὲ, θυγατέρων πρὸς ὕβριν ἀπα-  
 γομένων ἀγανακτήσαντες· οἱ δὲ, ὅτι ἐπλούτου· οἱ δὲ,  
 ὅτι ἦσαν δεξιοί, καὶ σώφρονες, καὶ οὐδαμοῦ ἡρέσποντο  
 τοῖς θρωμένοις. ΡΑΔ. Τί πρὸς ταῦτα φῆς, ὦ μιαρὲ b  
 σύ; ΜΕΓ. Τοὺς μὲν φόνους εἰργασμαι, οὓς λέγει·  
 τὰ δ' ἄλλα πάντα, τὰς μοιχείας, καὶ τὰς δια-  
 φθοράς τῶν παρθένων, ταῦτα πάντα Κυνίσκος μου  
 κατεφύεσσαιτο. ΚΥΝ. Οὐκοῦν καὶ τούτων, ὦ Ῥαδά-  
 μανθου, παρέξω σοι μάρτυρας. ΡΑΔ. Τίνας τούτους c  
 λέγεις; ΚΥΝ. Προσκάλεσθαι μοι, ὦ Ἐρμῆ, τὸν λύχριον  
 αὐτοῦ, καὶ τὴν κλίνην· μαρτυρήσουσι γὰρ αὐτοὶ παρελ-  
 θόντες, οἷα πράττοντι συνηπίσταντο αὐτῶν. ΕΡΜ. Ἡ  
 Κλίνη, καὶ ὁ Λύχνος ὁ Μεγαπένθους παρέστω· εὐγε  
 ἐτοίγησαν ὑπακούσαντες. ΡΑΔ. Εἴπατε οὖν ὑμεῖς ἅ d  
 σὺνιστε Μεγαπένθει τούτῳ· προτέρα δὲ σὺ ἢ Κλίνη  
 λέγε. ΚΛΙΝ. Πάντα ἀληθῆ κατηγορήσας Κυνίσκος·  
 ἐγὼ μέντοι ταῦτα εἶπῶν, ὧς δέσποτα Ῥαδάμανθου,  
 αἰσχύνομαι· τοιαῦτα ἦν ἃ ἐπ' ἐμοῦ διεπράττετο.  
 ΡΑΔ. Σαφέστατα μὲν οὖν καταμαρτυρεῖς, μὴ δ' e  
 ὑπέων αὐτὰ ὑπομένουσα· καὶ σὺ δὲ ὁ Λύχνος ἤδη μαρ-  
 τύρει. ΔΥΧ. Ἐγὼ τὰ μεθ' ἡμέραν μὲν, οὐκ οἶδα·  
 ὧς γὰρ παρεῖν· ἃ δὲ τῶν νυκτῶν ἐποίει, ὅκνῳ λέγειν  
 τὴν ἀλλὰ εὐθεασάμην γε πολλὰ, καὶ ἄρρητα, καὶ πᾶ-  
 σαν ὕβριν ὑπερπεπαικότα. καίτοι πολλάκις ἐκὼν τοῦ- f  
 λαιον οὐκ ἔπινον, ἀποσβῆναι θέλων· ὁ δὲ, καὶ προσῆγέ  
 με τοῖς θρωμένοις, καὶ τὸ φῶς μου πάντα τρόπον κατ-  
 ἐμίαινε. ΡΑΔ. Ἄλλος ἤδη τῶν μαρτύρων· ἀλλὰ καὶ  
 ἀπόδυσθι τὴν πορφυρίδα, ἵνα καὶ τὸν ἀριθμὸν ἴδωμεν τῶν  
 ἐτιγμάτων. παπαί, ὅλος οὗτος· πελιδνός, καὶ κατὰ g

γραφος, μᾶλλον δὲ κυάνεός ἐστιν ἀπὸ τῶν στιγμάτων.  
 τίνα οὖν κολασδεῖή τρόπον; ἄρ' ἐς τὸν Πυριφλεγέθον-  
 τά ἐστιν ἐμβλητέος, ἢ παραδοτέος τῷ Κερβέρι; ΚΥΝ.  
 Μηδαμῶς· ἀλλ' εἰ θέλεις, ἐγὼ σοι καινὴν τίνα καὶ  
 a πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι. ΡΑΔ. Λέγε,  
 ὥς ἐγὼ σοι μεγίστην ἐπὶ τούτῳ χάριν εἶσομαι. ΚΥΝ.  
 Ἔθος ἐστὶν οἶμαι τοῖς ἀποθήσκουσι πᾶσι, πίνειν τὸ  
 Λήθης ὕδωρ. ΡΑΔ. Πάνυ μὲν οὖν. ΚΥΝ. Οὐκοῦν  
 μόνος ἐξ ἀπάντων ἄποτος ἔστω. ΡΑΔ. Διατί δῆ;  
 b ΚΥΝ. Χαλεπὴν οὕτως ὑφέξει τὴν δίχην, μεμνημένος  
 οἷος ἦν, καὶ ὅσον ἐδύνατο ἐν τοῖς αἰῶνι, καὶ ἀναπεμπα-  
 ζόμενος τὴν τρυφήν. ΡΑΔ. Εὖ λέγεις· καὶ καταδε-  
 δικάσθω, καὶ παρὰ τὸν Τάνταλον ἀπαχθεῖς οὐτοσί  
 δεδεδωκέναι, μεμνημένος ὧν ἐπραξε κατὰ τὸν βίον.

κς'.

## ΜΕΝΙΠΠΟΣ Η ΝΕΚΤΟΜΑΝΤΕΙΑ.

## ΜΕΝΙΠΠΟΣ ΚΑΙ ΦΙΛΩΝΙΔΗΣ.

c ΜΕΝ.

ἽΩ χαῖτε μέγαθρον ἐρπύλα ὧ ἐστίας ἐμῆς  
 ἽΩς ἄσμενός σ' ἰσίδου ἐς φάος μίλων.

ΦΙΛ. Οὐ Μένιππος οὗτός ἐστιν ὁ κύων; οὐμμενον  
 ἄλλος, εἰ μὴ ἐγὼ παραβλέπω Μενίππους ὅλους. τί δ'  
 d αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, πῖλος,  
 καὶ λύρα, καὶ λεοντῇ; προσιτέον δὲ ὅμως αὐτῷ. χαῖτε,  
 ὦ Μένιππε, καὶ πόθεν ἡμῖν ἀφίξαι; πολὺν γὰρ χρόνον  
 γὰ πέφηνας ἐν τῇ πόλει. ΜΕΝ.

ἽΗω νεκρῶν κευθμῶνα, καὶ σκότου πύλας  
 e Λιπὼν, ἢ ᾧδης χωρὶς ᾧκισται θεῶν.

ΦΙΛ. Ἑρέα κλεις, † ἐλελήθει Μένιππος ἡμᾶς ἀποθανών,  
 καὶ τ' ἐξ ὑπαρχῆς ἀναβιβάζει; ΜΕΝ.

Οὐκ, ἀλλ' ἐτ' εὐπυνου αἰδῆς μ' ἰδέξασθαι.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας; ΜΕΝ.

Νεότης μ' ἐπῆρε, καὶ θράσος τοῦ τοῦ πλείον.

ΦΙΛ. Παῦσαι, μακάριε, τραγωδῶν, καὶ λέγε οὕτως ἅ πως ἀπλῶς καταβὰς ἀπὸ τῶν ἱαμβείων, τίς ἡ στολή; τί σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ οὐχ ἡδεῖά τις, οὐδὲ ἀσπάσιος ἡ ὁδός. ΜΕΝ.

Ὦ φιλότης, χρεῖώ με κατήγαγεν εἰς αἶδα,

Ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο.

b

ΦΙΛ. † Οὗτος, ἀλλ' ἡ παραπαίεις· οὐ γὰρ ἂν οὕτως ἡμέτερος ἐρραψώδεις πρὸς ἄνδρας φίλους. ΜΕΝ. Μὴ θαυμάσης, ὦ ἑταῖρε· νεωστὶ γὰρ Εὐριπίδην καὶ Ὀμήρου συγγενόμενος, οὐκ οἶδ' ὅπως ἀνεπλήσθην τῶν ἱπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχε- c ται. Ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει; ΦΙΛ. Καινὸν οὐδὲν, ἀλλ' οἶα καὶ πρὸ τοῦ, ἀρπάζουσιν, ἐπιорκοῦσι, τοκογλυφοῦσιν, ὀβολοστατοῦσιν. ΜΕΝ. "Αθλιοι, καὶ κακοδαίμονες· οὐ γὰρ ἴσασιν οἶα ἐναγχος κεκύρωται παρὰ τοῖς κάτω, καὶ οἶα κε- d χερσιτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ὦ, μὰ τὸν Κέρβερον, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐτούς. ΦΙΛ. Τί φῆς; δίδοκται τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ πολλά. ἀλλ' οὐδέ μιν ἐκφέρειν αὐτὰ πρὸς ἅπαντας, οὐδὲ τὰ ἀπόρρητα e ἐξαγορεύειν, μὴ καὶ τις ἡμᾶς γράψῃται γραφὴν ἀσβεβείας ἐπὶ τοῦ Ῥαδαμάνθυος. ΦΙΛ. Μηδαμῶς, ὦ Μενίππε, πρὸς τοῦ Διὸς, μὴ φθονήσης τῶν λόγων φίλῳ ἀνδρὶ. πρὸς γὰρ εἰδότα σιωπᾶν ἐρεῖς· τάτ' ἄλλα καὶ πρὸς μνημυμένον. ΜΕΝ. Χαλεπὸν μὲν ἐπιτάττεις f τὸ πύτιταγμα, καὶ οὐ πάντῃ ἀσφαλές· πλὴν ἀλλὰ σὺ γιγνέσθαι τολμητέον. ἔδοξε δὲ τοὺς πλουσίους τούτους, καὶ πολυχρημάτους, καὶ τὸ χρυσίον κατάκλειστον, ὥστε τὴν Δανάην, φυλάττοντας— ΦΙΛ. Μὴ πρότε-

ρον εἴπης, ὦ γὰρ θεέ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν, αἶ μάλιστ' ἂν ἠδέως ἀκούσαιμί σου, ἥτις αἰτία σοι τῆς καθόδου ἐγένετο, τίς δὲ ὁ τῆς παρείας ἡγεμόν; εἰδὲ εἴης ἄτε εἶδες, ἄτε ἤκουσας παρ' αὐτοῖς. εἰκός γάρ δὴ φιλόκαλον ὄντα σε μὴδὲν τῶν ἀξίων Δέας ἢ ἀκοῆς παραλιπεῖν. MEN. Ὑπουργητέον καὶ ταῦτά σοι. τί γὰρ ἂν καὶ † πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; καὶ δὴ πρῶτά σοι δίδειμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ὠρμήθην πρὸς τὴν κατάβασιν. ἐγὼ γὰρ, ἄχρι μὲν ἐν παισὶν ἦν, ἀκούων Ὀμήρου καὶ Ὅσιόδου πολέμους καὶ στάσεις διηγουμένων οὐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἤδη τῶν Δεῶν, ἔτι δὲ καὶ μοιχείας αὐτῶν, καὶ βίας, καὶ ἀρπαγὰς, καὶ δίκας, καὶ πατέρων ἐξολάσεις, καὶ ἀδελφῶν γάμους, πάντα ταῦτα ἡγούμην εἶναι καλὰ, καὶ οὐ παρέργως ἐκινούμην πρὸς αὐτά. ἔπει δὲ εἰς ἀνδρας τελεῖν ἤρξάμην, πάλιν αὐτὸ ἐνταῦθα ἤκουον τῶν νόμων τάναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύειν, μήτε στασιάζειν, μήτε ἀρπάζειν. ἐν μεγάλῃ οὖν καθειστήκειν ἀμφιβολίᾳ, οὐκ εἰδὼς ὅ, τι χρῆσαίμην ἐμαυτῇ. οὔτε γὰρ τοὺς Δεοὺς ἂν ποτε ἡγούμην μοιχεύσαι καὶ στασιάζσαι πρὸς ἀλλήλους, εἰ μὴ ὥς περὶ καλῶν τούτων ἐγίνωσκον οὗτ' ἂν τοὺς νομοθέτας τάναντία τούτοις παραινέειν, εἰ μὴ λυσitteλεῖν ὑπελάμβανον. Ἐπεὶ δὲ διηπόρου, ἔδοξέ μοι ἐλθόντα παρὰ τοὺς ἐκαλουμένους τούτους φιλοσόφους, ἐγχειρίσαι τε ἑμαυτὸν, καὶ δεηθῆναι αὐτῶν χρῆσθαί μοι ὅ, τι βούλοιντο, καὶ τινα ὁδὸν ἀπλὴν καὶ βεβαίαν ὑποδείξαι τοῦ βίου. ταῦτα μὲν δὴ φρονῶν προσῆειν αὐτοῖς· ἐλελήθειν δ' ἐμαυτὸν ἐς αὐτό † φασι τὸ πῦρ ἐκ τοῦ καπνοῦ βιαζόμενος. παρὰ γὰρ δὴ τούτοις μάλιστα εὗρισκον ἐπισκοπῶν τὴν ἀννοίαν, καὶ τὴν ἀπορίαν πλείονα· ὥστε μοι τάχιστα χρυσοῦν ἀπέδειξαν οὗτοι τὸν τῶν ἰδιωτῶν βίον. ἀμέλει ὁ μὲν αὐτῶν παρήγειν τὸ πᾶν ἡδεσθαι, καὶ μόνον τοῦτο ἐκ παντὸς μετέιναι· τοῦτο γὰρ εἶναι τὸ εὐδαιμον. εἰ δὲ τις ἑμπαλιν ποιεῖν ἀπάντα, καὶ μοιχεύειν, καὶ το

σῶμα καταναγκάζειν, ῥυτῶντα, καὶ αὐχμῶντα, καὶ  
 πᾶσι δυσαρεστοῦντα, καὶ λοιδορούμενοι, συνεχῆς ἐπιρ-  
 ραψωδῶν τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς  
 ἀρετῆς ἔπη, καὶ τὸν ἰδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνά-  
 βασιν. ἄλλος καταφρονεῖν χρημάτων παρεκλεύετο, καὶ α  
 ἀδιάφορον ὁρᾶσαι τὴν κτῆσιν αὐτῶν. ὁ δὲ τις αὐτὸν πᾶ-  
 λιν, ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπεφαίνετο.  
 περὶ μὲν γὰρ τοῦ κόσμου τί χρὴ καὶ λέγειν; ὅς γε  
 ἰδέας, καὶ ἀσώματα, καὶ ἀτόμους, καὶ πανὰ, καὶ τοι-  
 οῦτόν τινα ὄχλον ὀνομάτων ὀσημέραι παρ' αὐτῶν ἀκούουσιν b  
 ἐναυτίαν. καὶ τὸ πάντων δεινῶν ἀτοπώτατον, ὅτι περὶ  
 τῶν ἐναντιωτάτων ἕκαστος αὐτῶν λέγων, σφόδρα νικῶν-  
 τας καὶ πιθανοὺς λόγους ἐπορίζετο, ὥστε μήτε τῷ θερ-  
 μῶν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρῶν, ἀντι-  
 λέγειν ἔχειν, καὶ ταῦτα, εἰδὼτα σαφῶς, ὡς οὐκ ἂν ποτε c  
 θερμὸν τι εἴη καὶ ψυχρὸν ἐν ταυτῷ χρόνῳ. ἀτεχνῶς  
 οὖν ἔπασχον τοῖς νυστάζουσι τούτοις ἄμοιον, ἄρτι μὲν  
 ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπαλιν. Ἔτι δὲ πολλῶ  
 τοῦτο ἐπείγειν ἀτοπώτερον· τοὺς γὰρ αὐτοὺς τούτους εὐ-  
 ρισκον ἐπιτηδῶν ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτη- d  
 δεύοντας. τοὺς γοῦν καταφρονεῖν παραινοῦντας χρημά-  
 των, ἐάρων ἀπρίξ ἐχομένους αὐτῶν, καὶ περὶ τόπων δια-  
 φερομένους, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντα  
 ἕνεκα τούτων ὑπομένοντας. τοὺς τε τὴν δόξαν ἀποβαλ-  
 λομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας· ἥδονῃς τε e  
 αὐτὸν σχεδὸν ἅπαντας πατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύ-  
 τη προσηρητημένους. Σφαλεῖς οὖν καὶ ταύτης τῆς ἐλ-  
 πίδος ἔτι μᾶλλον ἐδυσχέραινον, ἥρῃμα παραμυθούμενος  
 ἑμαυτὸν, ὅτι μετὰ πολλῶν, καὶ σοφῶν, καὶ σφόδρα ἐπὶ  
 συνέσει διαβεβημένων, ἀνότηός τε εἰμι, καὶ τάλῃθις f  
 ἐπὶ ἀγνοῶν περιέρχομαι. Καί μοι ποτὲ διαγρυπνοῦντι  
 τούτων ἕνεκα ἔδοξεν εἰς Βαβυλῶνα ἐλθόντα δεηθῆναί τι-  
 νος τῶν μάγων, τῶν Ζωροάστρου μαθητῶν καὶ διαδό-  
 χων ἥκουσι δ' αὐτοὺς ἐπαυδαῖς τε καὶ τελεταῖς τισιν  
 ἀνοίγειν τε τοῦ ἄδου τὰς πύλας, καὶ κατὰγειν, ὃν ἂν g

βούλονται, ἀσφαλῶς, καὶ ὀπίσω αὐθις ἀναπέμπτει.  
 ἀριστοι οὖν ἡγούμεν ἵνα παρὰ τινος τούτων διαπραξ-  
 άμενον τὴν κατάρβασιν, ἰλθόντα παρὰ Τειρεσίαν τὸν  
 Βοιάτιον, μαυρὴν παρ' αὐτοῦ, ἅτε μάντεως καὶ σοφοῦ,  
 α τίς ἐστὶν ὁ ἀριστος βίος, καὶ ὃν ἂν τις ἔλοιτο εὖ φρο-  
 νῶν. καὶ δὴ ἀναπηδήσας, ὡς † εἶχον τάχους ἔτεινον εὐθὺ  
 Βαβυλῶνος. ἰλθὼν δὲ συγγίνομαι τινὶ τῶν Χαλδαίων  
 σοφῷ ἀνδρὶ, καὶ θεσπισίῳ τὴν τέχνην, πολλῶ μὲν τὴν  
 κόμην, γένειον δὲ μάλα σεμνὸν καθεμμένῳ· τοῦνομα δὲ  
 β ἦν αὐτῷ Μισροβαρζάνης. δεηθεὶς δὲ, καὶ καδικετεύ-  
 σας, μόλις ἔτυχον παρ' αὐτοῦ ἐφ' ὅτῳ βούλοιτο μισθῷ  
 καθηγήσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δὲ με ὁ  
 ἀνὴρ πρῶτα μὲν ἡμέρας ἐννέα καὶ εἵκοσιν, ἅμα τῇ σε-  
 λήνῃ ἀρξάμενος, ἔλουε, κατὰ γων ἐπὶ τὸν Εὐφράτην ἑω-  
 • θεν, πρὸς ἀνατέλλοντα τὸν ἥλιον ῥῆσιν τινα μακρὰν  
 ἐπiléγων, ἧς οὐ σφόδρα κατήκουον· ὥσπερ γὰρ οἱ φαῦ-  
 λοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ ἀσα-  
 φές ἐφθέγγετο· πλην ἅλλ' ἐάκει γέ τινας ἐπικαλεῖσθαι  
 δαίμονας. μετὰ γοῦν τὴν ἐπαυθὴν τρεῖς ἂν μου πρὸς τὸ  
 δ πρόσωπον ἀποπτύσας, ἐπανήει πάλιν, οὐδένα τῶν ἀπαν-  
 τάντων προσβλέπων. καὶ σιτία μὲν ἡμῖν τὰ ἀκρόδρυα,  
 ποτὸν δὲ γάλα καὶ μελίκρατον καὶ τὸ τοῦ Χοάσπου  
 ὕδωρ, εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας. ἐπεὶ δὲ ἄλλῃς εἶχε  
 τῆς προδιατήσεως, περὶ μέσας νύκτας ἐπὶ τὸν Τίγρητα  
 • ποταμὸν ἀγαγὼν ἐκάθηρε τέ με, καὶ ἀπέμαξε, καὶ  
 περιήγνισε δαδὶ, καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν, ἅμα  
 καὶ τὴν ἐπαυθὴν ἐκείνην ὑποτονθορύσας· εἶτα ὅλον με κα-  
 ταμαγεύσας καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ  
 τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, ὡς † εἶχον,  
 ἰ ἀναποδίζοντα· καὶ τολοιπὸν ἀμφὶ πλοῦν εἶχομεν. Αὐ-  
 τὸς μὲν οὖν μαγικὴν τιν' ἔδου στολὴν, τὰ πολλὰ εἰο-  
 κυῖαν τῇ Μηδικῇ· ἐμὲ δὲ τούτοις † φέρων ἐνσπεύασε  
 τῷ πῖλῳ, καὶ τῇ λεοντῇ, καὶ προσέειπε τῇ λύρῃ· καὶ  
 παρεκελεύσατο, ἥν τις ἔρηταί με τοῦνομα, Μένιππον  
 - μὲν μὴ λέγειν, Ἡρακλῆα δὲ, ἢ Ὀδυσσεά, ἢ Ὀρφέα

ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; οὐ γὰρ συνημι τὴν αἰτίαν οὔτε τοῦ σχήματος, οὔτε τῶν ὀνομάτων. ΜΕΝ. Καὶ μὴν πρόβηλόν γε τοῦτο, καὶ οὐ πατελῶς ἀπόρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες ἐς ἄδου κατελλύθησαν, ἵγείτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥα- a δὴς ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν, καὶ ἀκωλύτως παρελθεῖν, ἅτε συνηθέστερον τραγικῶς μᾶλα παραπεμπόμενοι ὑπὸ τοῦ σχήματος. Ἦδη δ' οὖν ὑπέφαινεν ἡμέρα· καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ ἀναγαγὴν ἐγινόμεθα· παρσκευάστο δ' αὐτῶ καὶ σκά- b φος, καὶ ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα, ὅσα πρὸς τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παροσκευασμένα οὕτω δὴ καὶ αὐτοὶ

Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χιόντες.

καὶ μέχρι μὲν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ· εἶτα δ' ἰσπελεύσαμεν ἐς τὸ ἔλος, καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφράτης ἀφανίζεται. περαιοθέντες δὲ καὶ ταύτην ἀφικνούμεθα ἐς τι χωρίον ἔρημον, καὶ ὑλῶδες, καὶ ἀνήλινον· ἐς δ' ἀποβάντες (ἵγείτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ἀρυξάμεθα, καὶ τὰ μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν βόθρον ἐσπέισαμεν. ὁ δὲ μάγος ἐν τοσούτῳ δᾶδα καιομένην ἔχων οὐκ ἔτ' ἡρεμαία τῇ Θωνῇ, παμμέγεθες δὲ, ὡς αὐὸς τε ἦν, ἀνακραγὼν, δαίμονας τε ὁμοῦ πάντα ἐπεβοᾶτο, καὶ Ποινάς, καὶ Ἑρινύας, καὶ νυχίαν Ἑκάτην, καὶ ἱταίνην Περσεφόνειαν, παραμιγνὺς ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθύς οὖν πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐκπῶδης τοῦδαφος ἀνέριγγυντο, καὶ ἡ ὑλακὴ τοῦ Κερβέρου πόρρωθεν ἠκούετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν, καὶ σκυθρωπόν.

Ἐδδοίει δ' ὑπὲρθεῖν ἀναξ ἱέρων Ἀἰδωνεύς. f

κατεφαίνετο γὰρ ἤδη τὰ πλείστα, καὶ ἡ λίμνη, καὶ ὁ Πυριφλεγέθων, καὶ τοῦ Πλούτωνος τὰ βασίλεια. κατελθόντες δ' ὁμῶς διὰ τοῦ χάσματος τὸν μὲν Ῥαδάμανθυν εὖρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους.



ὁ δὲ Κέρβερος ὑλάκτησε μέντοι, καὶ παρεκίνησε ταχὺ  
 δέ μου κρούσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη  
 ὑπὸ τοῦ μέλους. ἐπεὶ δὲ πρὸς τὴν λίμνην ἤλθομεν,  
 † μικροῦ μὲν οὐδ' ἐπεραιώθημεν· ἦν γὰρ ἤδη πλῆρες τὸ  
 a πορθμῆϊον, καὶ οἰμαγῆς ἀνάπλεων· τραυματαῖαι δὲ πάν-  
 τες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ  
 δὲ ἄλλό τι συντετριμμένος, ἐμοὶ † δοκεῖν ἕκ τινος πο-  
 λέμου παρόντες. ὁμῶς δ' οὖν ὁ βέλτιστος Χάρων, ὃς  
 εἶδε τὴν λεοντὴν, οἴηθείς με τὸν Ἑρακλέα εἶναι, ἐσεῖδε-  
 b ξατό με, καὶ διεπύρρμευσέ τε ἄσμενος, καὶ ἀποβασι-  
 δισσήμεναι τὴν ἀτραπὸν. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ,  
 προῆει μὲν ὁ Μιθροβαρζάνης, εἰπόμεν δ' ἐγὼ κατό-  
 πιν † ἐχόμενος αὐτοῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφι-  
 κνούμεθα, τῷ ἀσφοδέλῳ κατάφυτον. ἔνθα δὴ περιεπί-  
 c τοντο ἡμᾶς τετριγυῖαι τῶν νεκρῶν αἱ σκιάι. κατ' ὀλίγον  
 δὲ προϊόντες παρεγενόμεθα πρὸς τὸ τοῦ Μῖνου δικαστή-  
 ριον· ἐτύγχανε δὲ ὁ μὲν ἐπὶ Θρόνου τινὸς ὑψηλοῦ καθή-  
 μενος· † παρυστήκεισαν δὲ αὐτῷ Ποιναί, καὶ ἀλάστορες,  
 καὶ Ἑρινύες. ἐτέρωθεν δὲ προσήγοντο πολλοὶ τινες ἐφ-  
 d εξῆς ἀλύσει μακρὰ δεδεμένοι· ἐλέγοντο δὲ εἶναι μοιχοί,  
 καὶ πορνοβοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ συ-  
 κοφάνται, καὶ τοιοῦτος ὁμίλος τῶν πάντα κυκάντων ἐν  
 τῷ βίῳ. χωρὶς δὲ οἱ τε πλούσιοι, καὶ τοκογλύφοι προσ-  
 ἤεσαν, ἀχροί, καὶ προγάστορες, καὶ ποδαγροί, κλοιὸν  
 e ἕκαστος αὐτῶν, καὶ κόρακα διτάλαντον ἐπικείμενος.  
 ἐφιστῶτες οὖν ἡμεῖς ἐωρῶμέν τε τὰ γιγνόμενα, καὶ  
 ἠκούομεν τῶν ἀπολογουμένων. κατηγοροῦν δὲ αὐτῶν κατ-  
 νοὶ τινες καὶ παραδόξοι ῥήτορες. ΦΙΛ. Τίνες οὗτοι,  
 πρὸς Διός; μὴ γὰρ ὀκνήσης καὶ τοῦτο εἰπεῖν. ΜΕΝ.  
 f Οἷσθ' ἂν που ταυτασί τ' αὖς πρὸς τὸν ἥλιον ἀποτελουμέ-  
 νας σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν οὖν.  
 ΜΕΝ. Αὗται τοίνυν, ἐπειδὴν ἀποθάνωμεν, κατηγο-  
 ροῦσί τε καὶ καταμαρτυροῦσι, καὶ διελέγχουσι τὰ πε-  
 πραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν  
 g ἀξιόπιστοι δοκοῦσιν, ὥτε αἰεὶ συνοῦσαι, καὶ μηδέποτε

ἀφιστάμεναι τῶν σαυμάτων. Ὁ δ' οὖν Μίνως ἐπιμα-  
 λῶς ἐξετάζων ἀπέπεμπεν ἕκαστον εἰς τὸν τῶν ἀσεβῶν  
 χώρον, δίκην ὑφέζοντα κατ' ἀξίαν τῶν τετολμημένων.  
 καὶ μάλιστα ἐκείνων ἦπτετο, τῶν ἐπὶ πλούτοις τε καὶ  
 ἀρχαῖς τετυφωμένων, καὶ μονονουχί καὶ προσκυνῶσαι<sup>a</sup>  
 περιμενόντων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν,  
 καὶ τὴν ὑπεροψίαν μυσαττόμενος· καὶ ὅτι μὴ ἐμέμ-  
 ηντο θνητοί τε ὄντες αὐτοὶ, καὶ θνητῶν ἀγαθῶν τετυ-  
 χηκότες. οἱ δὲ, ἀποδυσάμενοι τὰ λαμπρὰ ἐκείνα πάντα,  
 πλούτους λέγων, καὶ γένη, καὶ δυναστείας, γυμνοὶ, κά-<sup>b</sup>  
 τω νενευκότες παρειστήκεισαν, ὥσπερ τινα ὄνειρον ἀνα-  
 τιμπαζόμενοι τὴν παρ' ἡμῶν εὐδαιμονίαν· ὥστε ἔγωγε  
 ταῦθ' ὄρων ὑπερέχαιρον, καὶ εἰ τινα γνωρίζαιμι αὐτῶν,  
 προσιὼν αὖν ἡσυχῇ πως, ὑπεμίμνησκον οἷος ἦν παρὰ τὸν  
 βίον, καὶ ἡλίκον ἐφύσα τότε, ἥνίκα πολλοὶ μὲν ἔαθεν<sup>c</sup>  
 ἐπὶ τῶν πυλῶνων παρειστήκεισαν, τὴν προόδον αὐτοῦ  
 περιμένοντες, ἀθούμενοί τε, καὶ ἀποκλειόμενοι πρὸς τῶν  
 ἡκετῶν· ὁ δὲ μόγις αὖν ποτε ἀνατείλας αὐτοῖς πορφυ-  
 ροῖς τις, ἢ περιέχρυσος, ἢ διαποικίλος, εὐδαίμονας ᾤετο  
 καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, ἦν τὸ δ'  
 στήθος, ἢ τὴν δεξιὰν προτείνων δοίη καταφιλεῖν. ἐκείνοι  
 μὲν οὖν ἡνιῶντο ἀκούοντες. Τῷ δὲ Μίνῳ μία τις καὶ  
 πρὸς χάριν ἐδικάσθη δίκη· τὸν γάρ τοι Σικελιάτην Διο-  
 νυσιον, πολλὰ καὶ ἀνόσια ὑπὸ τε Δίῳνος κατηγορηθέν-<sup>e</sup>  
 τα, καὶ ὑπὸ τῆς σκιάς καταμαρτυρηθέντα, παρελθὼν  
 Ἀρίστιππος ὁ Κυρηναῖος (ἄγουσι δ' αὐτὸν ἐν τιμῇ,  
 καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικροῦ δαῖν τῇ  
 Χίμαιρᾳ προσδεθέντα, παρέλυσε τῆς καταδίκης, λέγων  
 πολλοῖς αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσ-  
 θαι δεξιόν. Ἀποστάντες δὲ ὅμως τοῦ δικαστηρίου<sup>f</sup>  
 πρὸς τὸ κολαστήριον ἀφικνούμεθα. ἔνθα δὴ, ὦ φίλε,  
 πάλαι καὶ ἔλκειναι ἦν ἀκούσαι τε, καὶ ἰδεῖν· μαστίγων  
 πε γὰρ ὁμοῦ ψόφος ἠκούετο, καὶ αἱμαγῇ τῶν ἐπὶ τοῦ  
 πυρὸς ὀπταμένων, καὶ στρέβλαι, καὶ κύφωτες, καὶ τρο-  
 χῶν. καὶ ἡ Χίμαιρα ἐσπάραντε, καὶ ὁ Κέρβερος ἐδάε-<sup>g</sup>

δαπτεῖ· ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δούλοι, σατυράπαι, πένητες, πλούσιοι, πτωχοί· καὶ μετέμειλε πᾶσι τῶν τετολμημένων. ἐνίους δὲ αὐτῶν καὶ ἐγνωρίσαμεν ἰδόντες, ὅποσοι ἦσαν τῶν ἐναγχος τετελευτηκότων. οἱ δὲ ἐνεκαλύπτοντο, καὶ ἀπεστρέφοντο· εἰ δὲ καὶ προσβλέποιεν, μάλα δουλοπρεπές τι, καὶ κολακευτικόν· καὶ ταῦτα, πῶς † οἷι βαρεῖς ὄντες, καὶ ὑπερόπται παρὰ τὸν βίον; τοῖς μέντοι πένησιν ἡμιτέλεια τῶν κακῶν ἐδέδοτο, καὶ ἀναπαυόμενοι πάλιν ἐκολάζοντο. καὶ μὴν ἀρκείνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον χαλεπῶς ἔχοντα, καὶ τὸν γηγενῆ Τιτυόν· Ἡράκλεις ὅσος· ἔκειτο γὰρ τόπον ἐπέχων ἀγροῦ. Διελθόντες δὲ καὶ τούτους, ἐς τὸ πεδίον ἐσβάλλομεν τὸ Ἀχερεύσιον· εὐρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε, καὶ τὰς ἡρώϊνας, καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν κατὰ ἔθνη καὶ φυλὰ διαιτωμένους· τοὺς μὲν παλαιούς τινας, καὶ εὐρωτιῶντας, καὶ, ὥς φησιν Ὀμηρος, ἀμνηνοὺς· τοὺς δὲ νεαλεῖς, καὶ συνεστηκότας· καὶ μάλιστα τοὺς Αἰδγυπτίους αὐτῶν διὰ τὸ πολυαρκεῖς τῆς ταριχείας. τὸ μέντοι διαγινώσκειν ἕκαστον οὐ πάνυ τι ἦν ῥάδιον· ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὁστέων γεγυμνωμένων· πλὴν μόγῃς καὶ διὰ πολλοῦ ἀναθεωροῦντες αὐτοὺς ἐγινώσκομεν. ἔκειντο δ' ἐπ' ἀλλήλοις εἰμαυροὶ, καὶ ἄσημοι, καὶ οὐδὲν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. ἀμέλει, πολλῶν ἐν ταῦτά σκελετῶν κειμένων, καὶ πάντων ὁμοίων, φοβερόν τι, καὶ διάκενον † δεδορκῶτων, καὶ γυμνοὺς τοὺς ὀδόντας προφαινότων, ἠπόρουν πρὸς ἑμαυτὸν, ᾧ τινι διακρίναιμι τὸν Θεοσίτην ἀπὸ τοῦ καλοῦ Νιρέως, ἢ τὸν μεταίτην Ἴeron ἀπὸ τοῦ Φαϊάκων βασιλέως, ἢ Πυρρίαν τὸν μάγῃρον ἀπὸ τοῦ Ἀγαμέμνονος· οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ ὅσα ἦν, ἀδηλα, καὶ ἀνεπίγραφα, καὶ ὑπ' οὐδενὸς ἔτι διακρίεσθαι δυνατόμενα. Τοιγάρτοι ἐκείνα ὁρῶντι εἶδοκε μοι ὁ τῶν ἀν-

θράσυν βίος τομπῇ τινι μαζᾷ προσεκύει, χρηστὸν  
 δὲ καὶ διατάττειν ἕκαστα ἢ Τύχη, διάφορα καὶ το-  
 κίᾳ τοῖς τομπέουσιν σχήματα προσάπτουσα. τὸν μὲν  
 γὰρ λαβοῦσα ἢ Τύχη βασιλικῶς διασκεύασε, τῶν  
 τε ἐπιβείσα, καὶ δορυφόρους παραδοῦσα, καὶ τὴν πεφ-  
 λήν στέψασα τῷ διαδήματι· τῷ δὲ οἰκέτου σχῆμα πε-  
 ριέθηκε· τὸν δὲ τινα καλὸν εἶναι ἐκόσμησε· τὸν δὲ ἄμορ-  
 φον καὶ γελοῖον παρεσκεύασε· παρτοδατῆν γὰρ εἶναι  
 δεῖν γενέσθαι τὴν Δίαν. πολλάκις δὲ διὰ μέσης τῆς  
 τομπῆς μετέβαλε τὰ ἐνὶ σχήματα, οὐκ ἔασα ἐς τί-  
 λος διαπομπεῦσαι, ὥς ἐτάχθησαν, ἀλλὰ μεταμφίσασα  
 τὸν μὲν Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτου καὶ αἰχμη-  
 λώτου σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τῶς ἐν  
 τοῖς οἰκέταις πομπευόντα, τὴν Πολυκράτους τυραννίδα  
 μετενέδυσσε, καὶ μέχρι μὲν τινος εἶασε χρῆσθαι τῷ σχή-  
 ματι. ἐπειδὴν δ' ὁ τῆς τομπῆς καιρὸς παρέλθῃ, τῆς  
 αὐτὰ ἕκαστος ἀποδοῦς τὴν σκευὴν, καὶ ἀποδυσάμενος  
 τὸ σχῆμα μετὰ τοῦ σώματος, ὥσπερ ἦν πρὸ τοῦ, γίγ-  
 νεται, μηδὲν τοῦ πλησίον διαφέρειν. εἴησι δ' ὑπ' ἀγ-  
 νημοσύνης, ἐπειδὴν ἀπαίτῃ τὸν κόσμον ἐπιστᾶσα ἢ δ  
 Τύχη, ἄχθονται γε, καὶ ἀγανακτοῦσιν, ὥσπερ οἰκίαν  
 τινὰ στερισκόμενοι, καὶ οὐχ, ὡς πρὸς ὀλίγον ἐχρήσαντο,  
 ἀποδιδόντες. Οἶμαι δὲ σε καὶ τῶν ἐπὶ τῆς σκηνῆς  
 πολλάκις ἐωρακέναι τοὺς τραγικοὺς ὑποκριτὰς τού-  
 τους, πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέον-  
 τας, ἐνίοτε δὲ Πριάμους γιγνομένους, ἢ Ἀγαμέμνονας·  
 καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς  
 τὸ τοῦ Κέκροπος ἢ Ἐρεχθίδος σχῆμα μιμησάμενος,  
 μετ' ὀλίγον οἰκίτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκλεισ-  
 μένος. ἤδη δὲ πέρας ἔχοντος τοῦ δράματος, ἀποδυσά-  
 μένος ἕκαστος αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα,  
 καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καταβάς ἀπὸ τῶν  
 ἱμβάτων, πένης καὶ ταπεινὸς περιέρχεται, οὐκ ἔτ'  
 Ἀγαμέμνων ὁ Ἀτρείδης, οὐδὲ Κρέων ὁ Μενοιτιάδης,  
 ἀλλὰ Πῶλος Χαρικλῆους Σουμειῦς ὀνομαζόμενος, ἢ ἢ

Σάτυρος ὁ Θεογείτωνος Μαραθάνιος. τοιαῦτα καὶ τὰ  
τῶν ἀνθρώπων πρᾶγματά ἐστιν, ὡς τότε μοι ὄρῳντι  
ἔδοξεν. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ δὲ τοὺς πο-  
λυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ  
α γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα,  
οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν;  
ΜΕΝ. Δηρεῖς, ὦ οὗτος. εἰ γὰρ ἐθεάσω τὸν Μαυσεωλὸν  
αὐτὸν (λέγω δὲ τὸν Κάρα, τὸν ἐκ τοῦ τάφου περιβόη-  
τον) εὐ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν· οὕτω ταπεινῶς  
b ἔρριπτο ἐν παραβύσται που, λανθάνων ἐν τῇ λοιπῇ δῆ-  
μῳ τῶν νεκρῶν, ἐμοὶ † δοκεῖν, τοσοῦτον ἀπολαύων τοῦ  
μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπι-  
κειμένος. ἐπειθὰν γὰρ, ὦ ἐταῖρε, ὁ Αἰακὸς ἀπομεινέσθῃ  
ἐκίσταται τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον πο-  
c δὸς) ἀνάγκη ἀγαπῶντα κατακεισθῆναι πρὸς τὸ μέτρον  
συνεσταλμένον. πολλῶν δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ  
ἐθεάσω τοὺς παρ' ἡμῶν βασιλέας, καὶ σατράπεις  
πταχεύοντας παρ' αὐτοῖς, καὶ ἥτοι ταριχτοπαλοῦντας  
ὑπ' ἀπορίας, ἢ τὰ πρῶτα διδάσκοντας γράμματα,  
d καὶ ὑπὸ τοῦ τυχόντος ὑβριζομένους, καὶ κατὰ κόρ-  
ρης παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτα-  
τα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος  
οὐδὲ κρατεῖν ἑαυτοῦ δυνατὸς ἦν· ἐδείχθη δὲ μοι ἐν γα-  
μιδίᾳ τινὶ μισθοῦ ἀκούμενος τὰ σαβρὰ τῶν ὑποδημά-  
e των. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις  
μετατιτοῦντας, Ξέρξας λέγω, καὶ Δαρεῖους, καὶ Πο-  
λυκράτους. ΦΙΛ. Ἄτοπα διηγῇ τὰ περὶ τῶν βασι-  
λέων, καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης  
ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν;  
f ΜΕΝ. Ὁ μὲν Σωκράτης καὶ κεὶ περιέχεσθαι διελέγ-  
χων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμῆδης, καὶ Ὁ-  
δυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός.  
ἔτι μέντοι ἐπιφύσητο αὐτῷ, καὶ διωδήκει ἐκ τῆς φαρ-  
μακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παραι-  
\* καὶ μὲν Σαρδαναπάλη τῷ Ἀσσυρίῳ, καὶ Μίδῃ τῷ

μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος· ἀλλὰ πρὶν εἰσρυῆναι, σχεδὸν ἐκχυθήσομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν πεχηνὸς τοῦ πίθου, καὶ ἀκώλυτος ἡ ἔξοδος. ΖΕΥΣ. Οὐκ οὖν εἰ μὴ, ἐμφράξῃται τὸ πεχηνὸς τοῦτο, καὶ εἰς τὸ α  
ἄπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχέϊ σου, ῥαδίως εὐρήσει τὴν διφθέραν αὐτίς, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' αἴπιτε ἤδη, καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ὦ Ἑρμῆ, ἐπανιών, πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτης, ὅπως τὸν b  
περαυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένον αὐτοῦ δεησόμεθα. ΕΡΜ. Προΐωμαι, ὦ Πλουῦτε. τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χυλὸς ὦν. ΠΛΟΥΤ. Οὐκ αἰὶ τοῦτο, ὦ Ἑρμῆ, ἀλλ' ὅπόταν μὲν c  
ἀπὶά παρὰ τινὰ πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χυλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίοτε τοῦ περιμέροντος. ὅπόταν δὲ ἀπαλλάττεσθαι δέῃ, πτηνὸν ὄψει, πολὺ τῶν ὀρνέων ὠκύτερον. ἅμα γοῦν ἔπεσεν ἡ ὕσπληγξ, d  
παρ' ἧν ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηδήσας τὸ στάδιον, οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθὴ ταῦτα φῆς. ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν οὐδὲ ὀβολὸν, ὥστε πρίσθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους, καὶ πολυ- e  
τελεῖς, ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἄν ὄνος ὑπῆρξε πώποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται, οὐδ' αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ † ὄναρ πλουτοῦσιν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῆ, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε· f  
οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς, ἅτε πλουτοδότης, καὶ μεγαλόδωρος καὶ αὐτὸς ὦν. δηλοὶ γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι δέῃ με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες ωε, καὶ κατασημηνάμενοι ἐπιμελῶς, φορηδὸν g

ἐνεβριμήσατο ἡ Βριμῶ, καὶ ὑλάκτησεν ὁ Κέρβερος·  
 οὕτω γὰρ ἐντελῇ γίγνεται, καὶ κύρια τὰ ἀνεγνωσμένα.  
 Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δὲ, οὔτε  
 ἀφίγμην ἔνεκα, τῷ Τειρεσίᾳ προσελθὼν ἰκέτευον αὐτὸν,  
 α τὰ πάντα διηγησάμενος, εἰπεῖν πρὸς με, Ποῖον τινα  
 ἡγεῖται τὸν ἄριστον βίον. ὁ δὲ γελάσας (ἔστι δὲ τυ-  
 φλὸν τι γερόντιον, καὶ ἄχρον, καὶ λεπτόφωνον) ὦ τέκ-  
 νον, φησί, τὴν μὲν αἰτίαν οἶδά σου τῆς ἀπορίας, ὅτι  
 πρὸς τῶν σοφῶν ἐγένετο, οὐ τὰ αὐτὰ γινωσκόντων  
 β εἶ. τοῦ· ἀτὰρ οὐ θέμις λέγειν πρὸς σέ· ἀπέριηται γὰρ  
 ὑπὸ τοῦ Ῥαδαμάνθυος. μηδαμῶς, ἔφη, ὦ πατέριον,  
 ἀλλ' εἰπὲ, καὶ μὴ περιῖθης με σοῦ τυφλώτερον περιϊόν-  
 τα ἐν τῷ βίῳ. ὁ δὲ δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν  
 ἄλλων ἀποσπάσας, ἡρέμα προσκύνσας πρὸς τὸ οὐς  
 c φησὶν, Ὁ τῶν † ἰδιωτῶν ἄριστος βίος, καὶ σωφρονέστε-  
 ρος· ὡς τῆς ἀφροσύνης παυσάμενος τοῦ μετεωρολογεῖν,  
 καὶ τέλη καὶ ἀρχὰς ἐπισκοπεῖν, καὶ καταπτύσας τῶν  
 σοφῶν τούτων συλλογισμῶν, καὶ τὰ τοιαῦτα λῆρον  
 ἡγησάμενος, τοῦτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ  
 d παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, καὶ  
 περὶ μηδὲν ἐσπουδακώς. ὡς εἰπὼν πάλιν ὤρτο κατ'  
 Ἄσφοδελὸν λειμῶνα. Ἐγὼ δὲ, καὶ γὰρ ἤδη ὄψε ἦν,  
 ἄγε δὴ, ὦ Μιθροβαρζάνη, φημί, τί διαμέλλομεν, καὶ  
 οὐκ ἄπιμεν αὐθις ἐς τὸν βίον; ὁ δὲ πρὸς ταῦτα, θάρ-  
 e ρει, φησὶν, ὦ Μένιππε· ταχείαν γάρ σοι καὶ ἀπεράγμο-  
 να ὑποδείξω ἀτραπὸν. καὶ δὴ ἀπαγαγὼν με πρὸς τι  
 χαρρίον τοῦ ἄλλου ζοφεράτερον, δείξας τῇ χειρὶ πόρρω-  
 θεν ἀμαυρόν τι καὶ λεπτὸν ὥσπερ διὰ κλειθρίας ἐστὶν  
 φῶς, Ἐκεῖνο, ἔφη, ἐστὶ τὸ ἱερὸν τοῦ Τροφωνίου, καὶ κῆ-  
 f ρθεν κατέρχονται οἱ ἀπὸ Βοιωτίας· ταύτην οὖν ἀνιθί,  
 καὶ εὐθύς ἔση ἐπὶ τῆς Ἑλλάδος. Ἡσθεῖς δὲ τοῖς εἰρημέ-  
 νοις ἐγὼ, καὶ τὸν μάγον ἀσπασάμενος, χαλεπᾶς μά-  
 λα διὰ τοῦ στομίου ἀνερπύσας, οὐκ οἶδ' ὅπως ἐν Δε-  
 βαδεΐᾳ γίγνομαι.

κγ'.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ, ΗΤΟΙ, ΒΙΟΣ  
ΛΟΥΚΙΑΝΟΥ.

"Αρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν, ἤδη τὴν ἡλικίαν πρόσηβος ὢν· ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων, ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις οὖν ἐδόξε παιδεία μὲν καὶ πόνου πολλοῦ, καὶ χρόνου μακροῦ, καὶ δαπάνης οὐ μικρᾶς, καὶ τύχης αὖτε δεισθαι λαμπρᾶς· τὰ δὲ ἡμέτερα μικρά τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν. Εἰ δὲ τινα τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθύς ἂν αὐτὸς ἔχειν τὰ ἀρκούντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκίσσιτος εἶναι, τηλικούτος ὢν οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρων αἰετὸ τὸ γιγνόμενον. Δευτέρως οὖν σκέψας ἀρχὴν προὔτιθη, τίς ἀρίστη τῶν τεχνῶν, καὶ βραχὺ ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα, καὶ προχειρὸν ἔχουσα τὴν ἡμετέραν γίαν, καὶ διαρκῆ τὸν πόρον. Ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἑκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν Δεῖον ἀπιδῶν, (παρῆν γὰρ ὁ πρὸς μητρὸς Δεῖος, ἀριστος ἐρμολύφος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς τὸ μάλιστα εὐδόκιμος) οὐδέ μιν, εἶπεν, ἄλλην τέχνην ἐπιπρατεῖν, σοῦ παρόντος· ἀλλὰ τοῦτον ἄγε, δείξας ἐμὲ, καὶ διδάσκει παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμωστήν, καὶ ἐρμολυφέα· τὸ δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἶσθα, ἔχων δεξιᾶς. ἐτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδῶν· ὅποτε γὰρ ἀφαιρήν ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βίας, ἢ ἰπποῦς, ἢ καὶ νηὶ Διὶ ἀνθρώπους ἀνέπλαττον, εἰκότως, ὡς ἐδόκουν τῷ πατρί· ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον· τότε δὲ ἑταῖρος εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς. Ἄμα τε οὖν ἐπιστήδειος ἐδόκει



ἡμέρα τέχνης ἐνάρχεσθαι, κίγῳ παρεδεδόμην τῷ Δεῖῳ,  
 μὰ τὸν Δί' οὐ σφόδρα τῷ πράγματι ἀχθόμενος· ἀλλὰ  
 μοι καὶ παιδίσκην τινὰ οὐκ ἀτερπῇ ἐδόκει ἔχειν, καὶ  
 πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεοὺς τε  
 α γλύφων, καὶ ἀγαλμάτιά τινὰ μικρὰ κατασκευάζων  
 ἑμαντῶ τε, καὶ κείνοις, οἷς προηρούμην. Καὶ τότε  
 πρῶτον ἐκείνῳ καὶ σύνθετες τοῖς ἀρχομένοις ἐγίγνετο· ἐγ-  
 κοπτεῖα γάρ τινά μοι δοὺς ὁ Δεῖος, ἐκέλευσέ μοι ἡρέμα  
 καδικέσθαι πλακὸς ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοι-  
 νὸν, Ἄρχῃ δέ τοι ἡμισυ παντός. Σκληρότερον δὲ κατ-  
 ενεγκόντος ὑπ' ἀπειρίας, κατεάγη μὲν ἡ πλάξ· ὁ δὲ  
 ἀγανακτήσας, σκυτάλην τινὰ κειμένην πλυσίον λαβὼν,  
 οὐ πράως, οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε  
 δάκρυά μοι τὰ προοίμια τῆς τέχνης. Ἀποδράς οὖν  
 c ἐκείθεν ἐπὶ τὴν οἰκίαν ἀφικνουῦμαι, συνεχῆς ἀνολολύζων,  
 καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλευς· καὶ διηγού-  
 ωμαι τὴν σκυτάλην, καὶ τοὺς μάλωπας ἐδείκνυον, καὶ  
 κατηγόρουν πολλὴν τινὰ ἀμώτητα, προσδείς, ὅτι ὑπὸ  
 φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλλωμαι κατὰ  
 d τὴν τέχνην. Ἀγανακτῆσαμένης δὲ τῆς μητρὸς, καὶ  
 πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νύξ ἐπῆλθε,  
 κατέδραθον ἔτι ἐνδακρυς, καὶ τὴν νύχθ' ὅλην ἐννοῶν.  
 Μέχρι μὲν δὴ τούτων γελάσιμα, καὶ μειρακιώδη τὰ  
 εἰρημένα· τὰ μετὰ ταῦτα δὲ οὐκέτι εὐκαταφρόνητα, ὧ  
 e ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροα-  
 τῶν δεόμενα· ἵνα γὰρ καθ' Ὅμηρον εἶπω, Θεῖός μοι  
 ἐνύπνιον ἦλθεν ὄνειρος, Ἀμβρασίην διὰ νύκτα, ἐναργυῆς  
 οὕτως, ὥστε μὴδὲν ἀπολείπεσθαι τῆς ἀληθείας· ἔτι  
 γοῦν καὶ μετὰ τοσοῦτον χρόνον τάτε σχήματά μοι τῶν  
 f φαινέτων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φανὴ τῶν  
 ἀκουσθέντων ἑναυλος· οὕτω σαφῇ πάντα ἦν. Δί·  
 γυναῖκες λαβόμεναι ταῖν χερσὶν εἰλκὸν με πρὸς ἑαυτῇ  
 ἑκατέρω μάλᾳ βιαίως καὶ καρτερῶς· † μικροῦ γοῦν  
 με διεσπᾶσαντο πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ  
 ἄρ' ἄρτι μὲν ἂν ἡ ἑ. ῥα ἐπεκράτει, καὶ παρὰ μικρὸν

ὅλοι εἶχέ με· ἄρτι δὲ ἂν αὐθις ὑπὸ τῆς ἐτέρας εἰχόμεν.  
 ἐβδων δὲ πρὸς ἀλλήλας ἐκατέρω, ἡ μὲν, ὥς αὐτῆς ὄντα  
 με κεκτησθῆναι βούλοιο· ἡ δὲ, ὥς μάστιγ τῶν ἀλλοτρίων  
 ἀντιποιοίτο. ἦν δὲ ἡ μὲν ἐργατική, καὶ ἀνδρική, καὶ  
 αὐχμηρὰ τὴν κόμην, τὰ χεῖρε τύλων ἀνάπλευς, διεζωσ- a  
 μένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, ὅς ἦν ὁ  
 θεῖος, ὅποτε ξέοι τοὺς λίθους· ἡ ἐτέρα δὲ μάλα εὐπρόσ-  
 πκος, καὶ τὸ σχῆμα εὐπρεπές, καὶ κόσμιος τὴν ἀνα-  
 βολήν. τέλος δ' οὖν ἐφιαῖσί μοι δικάζειν, ὅποτερὰ βου-  
 λοίμην συνεῖναι αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ b  
 ἀνδρώδης ἔλεξεν· Ἐγὼ, φίλε παῖ, Ἑρμογλυφική τέχνη  
 εἰμί, ἣν χθές ἤρξα μαινθάνειν, οἰκεία τέ σοι καὶ συγγε-  
 νῆς οἰκοθεν· ὃ, τε γὰρ πάππός σου (εἰποῦσα τοῦνομα  
 τοῦ μητροπάτορος) λιθοξόος ἦν, καὶ τὰ θεῖα ἀμφοτέρω  
 καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. εἰ δὲ θελοῖς λήρων· e  
 μὲν καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δεῖξ-  
 ασα τὴν ἐτέραν, ἔπεισθαι δὲ καὶ συνοικεῖν ἐμοί, πρῶτα  
 μὲν θρέψῃ γεννικῶς, καὶ τοὺς ἄμους ἔξεις κατετρούς,  
 φθόνου δὲ παντός ἀλλότριος ἔση, καὶ οὐποτε ἄπει ἐπὶ  
 τὴν ἀλλοδαπὴν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλ- d  
 πᾶν οὐδὲ ἐπὶ λόγοις ἐπαινέσονται σε πάντες. Μὴ μυ-  
 σαχθῆς δὲ τοῦ σώματος τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ  
 πιναρόν· ἀπὸ γὰρ τῶν τοιούτων ὀρμώμενος καὶ Φειδίας  
 ἐκεῖνος ἔδειξε τὸν Δία, καὶ Πολύκλειτος τὴν Ἥραν εἰρ-  
 γάσατο, καὶ Μύρων ἐπηνέθη, καὶ Πραξιτέλης Ἰδαυμάσ- e  
 θη· προσκυνοῦνται γοῦν οὗτοι μετὰ τῶν θεῶν· εἰ δὲ τού-  
 των εἰς γέναιο, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν  
 ἀνθρώποις γέναιο; ζῆλωτόν δὲ καὶ τὸν πατέρα ἀποδείξ-  
 εις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα. Ταῦτα  
 καὶ ἔτι τούτων πλείονα διαπταίουςα, καὶ βαρβαρίζουσα f  
 πάντοθεν, εἶπεν ἡ Τέχνη, μάλα δὲ σπουδῇ συνείρουσα,  
 καὶ πείθειν με πειρωμένη· ἀλλ' οὐκέτι μέμνημαι· τὰ  
 πλείστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν. ἐπεὶ δ'  
 οὖν ἐπαύσατο, ἄρχεται ἡ ἐτέρα ᾧδὲ πως· Ἐγὼ δὲ, ᾧ  
 τέκνον, Παιδεία εἰμί ἣδ' ἀνηθήθης σοι. καὶ γνωρίμη, εἰ g

καὶ μηδέπω εἰς τέλος μου πεπεύρασαι. ἡλικία μὲν οὐν  
 τὰ ἀγαθὰ ποιεῖν λιθοξόος γενόμενος, αὐτῇ προεῖρηκεν·  
 οὐδὲν γὰρ ἔστι μὴ ἐργάτης ἔσθῃ, τῷ σώματι πονῶν, καὶ  
 τούτῳ τὴν ἄπασαν ἐλπίδα τοῦ βίου τεθειμένος, ἀφα-  
 α νῆς μὲν αὐτὸς ὦν, ὀλίγα καὶ ἀγεννῆ λαμβάνων, ταπει-  
 νὸς τὴν γνώμην, εὐτελής δὲ τὴν † προῶν, οὔτε φίλοις  
 ἐπιδικάσιμος, οὔτε ἐχθροῖς φοβερός, οὔτε τοῖς πολίταις  
 ζηλωτός· ἀλλ' αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ τοῦ  
 πολλοῦ δήμου εἰς, αἰετὸν προῦχοντα ὑποκτῆσσαν, καὶ  
 b τὸν λέγειν δυνάμενον θρασυτέρων, λαγῶ βίῳ ζῶν, καὶ  
 τοῦ κρείττονος ἔρμαιον ὦν. εἰ δὲ καὶ Φειδίας, ἡ Πολύ-  
 κλειτος γένοιτο, καὶ θρασυτέρων πολλὰ ἐξεργάσαιο, τὴν  
 μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις  
 τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὐξαιτ' ἂν σοι ὁμοίος γενέσ-  
 c θαι· οἷός γάρ ἂν ἦς, βάνυστος, καὶ χειρῶναξ, καὶ  
 ἀποχειροβίωτος νομισθήσῃ. Ἦν δὲ μοι πειθῇ, πρῶτον  
 μὲν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ  
 πράξεις θρασυτέρων, καὶ λόγους αὐτῶν ἀπαγγέλλου-  
 σα, καὶ πάντων, ὡς εἰπεῖν, ἔμπειρον ἀποφαίνουσα· καὶ  
 d τὴν ψυχὴν, ὅπερ σοι περιώτατόν ἐστι, κατακοσμήσω  
 πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνῃ, δικαιο-  
 σύνῃ, εὐσεβείᾳ, πρᾶότητι, ἐπεικεσίᾳ, συνέσει, καρτερίᾳ,  
 τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὀρμῇ·  
 ταῦτα γὰρ ἔστιν ὁ τῆς ψυχῆς ἀκέραιος ὡς ἀληθῶς  
 e κόσμος. λήσει δὲ σε οὔτε παλαιὸν οὐδὲν, οὔτε νῦν γενέσ-  
 θαι δέον, ἀλλὰ καὶ τὰ δέοντα πρόβψει μετ' ἐμοῦ·  
 καὶ ὅλως, ἅπαντα, ὅποσα ἔστι τάτε θεία, τάτε ἀν-  
 θρώπινα, οὐκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν  
 πένης ὁ τοῦ δεινός, ὁ βουλευσάμενός τι περὶ ἀγεννοῦς  
 f οὕτων τέχνης, μετ' ὀλίγον ἅπανσι ζηλωτός καὶ ἐπίφθονος  
 ἔσθῃ, τιμώμενος καὶ ἐπαινούμενος, καὶ ἐπὶ τοῖς ἀρίστοις  
 εὐδοκίμων, καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προῦχόντων  
 ἀποβλεπόμενος, ἐσθλὰ μὲν τοιαύτην ἀμπεχόμενος,  
 (δείξασα τὴν ἑαυτῆς· πάντῃ δὲ λαμπρὰν ἐφόρει) ἀρχῆς  
 g δὲ καὶ προεδρίας ἀξιούμενος. καὶ πού ποτε ἀποδημῆς, οὐδ'

ἐπὶ τῆς ἀλλοδαπῆς ἀγνώως οὐδ' ἀφανῆς ἔσῃ τοιαῦτά  
 σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὁράντων ἕκασ-  
 τος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ, ΟΥ-  
 ΤΟΣ ΕΚΕΙΝΟΣ, λέγων. Ἄν δέ τι σπουδῆς ἄξιον  
 ἦ, καὶ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, α  
 εἰς σέ πάντες ἀποβλέψονται· καὶ ἂν που τι λέγων τύχης,  
 κεχρηότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες, καὶ εὐ-  
 δαιμονίζοντές σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πα-  
 τέρα τῆς εὐποτυμίας. ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοι  
 γίνονται τινες ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω. b  
 καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθης, οὐποτε παύση  
 συνὰ τοῖς πεπαιδευμένοις, προσομιλῶν τοῖς ἀρίστοις.  
 ἄρ᾽ τὸν Δημοσθένην ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἤλικον  
 ἐποίησα; ὁρᾷς τὸν Αἰσχίνην, ὃς τυμπανιστρίας υἱὸς ἦν;  
 ἀλλ' ὅμως αὐτὸν δι' ἐμὲ Φίλιππος ἐθεράπευσεν. ὁ δὲ c  
 Σωκράτης καὶ αὐτὸς ὑπὸ τῇ ἐρμολυφικῇ ταύτῃ τρα-  
 φεῖς, ἐπειδὴ τάχιστα συνῆκε τοῦ κρείττονος, καὶ δρα-  
 πτεύσας παρ' αὐτῆς ἠυτομόλησεν ὡς ἐμὲ, ἀκούεις ὡς  
 παρὰ πάντων ἄδεται; Ἄφεις δὲ αὐτοὺς τηλικούτους  
 καὶ τοιούτους ἀνδρας, καὶ πράξεις λαμπράς, καὶ λό- d  
 γους σεμινοὺς, καὶ σχῆμα εὐπρεπές, καὶ τιμὴν, καὶ  
 δόξαν, καὶ ἔπαινον, καὶ προεδρείας, καὶ δύναιμιν, καὶ  
 ἀρχάς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέ-  
 σει εὐδαιμονίζεσθαι, χιτῶνιόν τε πιναρὸν ἐνδύσῃ, καὶ  
 σχῆμα δουλοπρεπές ἀναλήψῃ, καὶ μοσχλία, καὶ γλυ- e  
 φεία, καὶ ποτέας, καὶ κολαπτῆρας ἐν ταῖν χερσὶν ἔξεις,  
 κάτω νενευκῶς εἰς τὸ ἔργον, χαμαιπετῆς, καὶ χαμαι-  
 ζήλος, καὶ πάντα τρέπον ταπεινός· ἀνακύπτων δὲ οὐδέ-  
 ποτε, οὐδὲ ἀνδρῶδες, οὐδὲ ἑλευθέριον οὐδὲν ἱππινῶν, ἀλ-  
 λά τὰ μὲν ἔργα ὅπως εὐρυθῆμα καὶ εὐσχῆμονα ἔσται f  
 σοι προνοῶν, ὅπως δὲ αὐτὸς εὐρυθμός τε καὶ κόσμιος  
 ἔσῃ, ἥκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σιαν-  
 τὸν λίθων. Ταῦτα ἔτι λεγούσης αὐτῆς, οὐ περιμείνας  
 ἐγὼ τὸ τέλος τῶν λόγων, ἀναστὰς ἀπεφνήαμην· καὶ  
 τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν, μετέβαι- g

ρον πρὸς τὴν Παιδείαν μάλα γεγηθῶς· καὶ μάλιστα  
 ἐπεὶ μοι καὶ εἰς νοῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς  
 εὐθὺς οὐκ ὀλίγας ἀρχομένῳ μοι χθές ἐνετρίψατο. ἡ δὲ  
 ἀπολειφθεῖσα τὸ μὲν πρῶτον ἡγανάκτει, καὶ τῷ χεῖρι  
 a συνεκρότει, καὶ τοὺς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ  
 τὴν Νιόβην ἀκούομεν, ἐπεπήγει, καὶ εἰς λίθον μετεβί-  
 βλητο. εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε· Δαυμα-  
 τοποιοὶ γάρ οἱ ὄνειροι. Ἡ ἐτέρα δὲ πρὸς με ἀπιδουσα,  
 τοιγαροῦν ἀμείψομαί σε, ἔφη, τῇσδε τῆς δικαιοσύνης,  
 b ὅτι καλῶς τὴν δίκην ἐδίκασας· καὶ ἔλθε ἥδη, ἐπίβηθι  
 τούτου τοῦ ὄχηματος, (δείξασά τι ὄχημα ὑποπτέρῳ  
 ἵππων τινῶν, τῷ Πηγασῷ ἐοικότων) ὅπως ἴδῃς οἶα καὶ  
 ἡλία καὶ ἀκολουθήσας ἑμοὶ ἀγνοήσῃν ἑμέλλες. ἐπεὶ δὲ  
 ἀνῆλθον, ἡ μὲν ἤλαυνε, καὶ ὑψηνιόχει· ἀρθεῖς δὲ εἰς  
 c ὕψος ἐγὼ ἐπισκόπων, ἀπὸ τῆς ἐῷ ἀρξάμενος ἄχρι πρὸς  
 ἐσπέραν, πόλεις, καὶ ἔθνη, καὶ δήμους, καθάπερ ὁ Τριπ-  
 τόλεμος ἀποσπείρων τι ἐς τὴν γῆν. οὐκέτι μὲν τοι  
 μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκείνο ἦν· πλὴν τοῦτο  
 μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἐπῆνουν, καὶ  
 d αὐτ' εὐφημίας, καθ' οὗς γενοίμην τῇ πτῆσει, παρῆπι-  
 πον. Δείξασα δὲ μοι τὰ τσαῦτα, καὶ μὲ τοῖς ἐπα-  
 νοῦσιν ἐκείνοις, ἐπανήγαγεν αὐθις, οὐκέτι τὴν αὐτὴν ἐσ-  
 θῆτα ἐκείνην ἐνδεδυκότα, ἣν εἶχον ἀφιπτάμενος· ἀλλ'  
 ἑμοὶ ἐδόκουν εὐπάρυφός τις ἐπανήκειν. καταλαβοῦσα  
 e οὖν καὶ τὸν πατέρα ἐστῶτα καὶ περιμένοντα, ἐδείκνυεν  
 αὐτῷ ἐκείνην τὴν ἐσθῆτα, καὶ με, ὅς ἡκοιμι· καί τι  
 καὶ ὑπέμνησεν, οἶα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσατο.  
 ταῦτα μέμνημαι ἰδὼν, ἀντίπαις ἔτι ὢν, ἐμοὶ δοκεῖ ἐκ-  
 ταραχθεὶς πρὸς τὸν τῶν πληγῶν φόβον. Μεταξὺ δὲ  
 f λέγοντος, Ἡράκλεις, ἔφη τις, ὥς μακρὸν τὸ ἐνύπνιον,  
 καὶ δικανικόν. εἴτ' ἄλλος ὑπέκρουσε, χεῖμερηνὸς ὄνειρος,  
 ὅτι μήκισταί εἰσιν αἱ νύκτες· ἡ τάχα που τρεῖς περὶ  
 ὥσπερ ὁ Ἡρακλῆς καὶ αὐτός ἐστι. τί δ' ὦν ἐπῆλθεν  
 αὐτῷ ληῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνηστῆραι πα-  
 g δικῆς νυκτός, καὶ ὀνείρων ταλαιῶν, καὶ ἥδη γεγηρακό-

τῶν; ἔωλος γὰρ ἡ ψυχρολογία· † μὴ ὄνείρων τινῶν ἡμᾶς  
 ὑποκριτάς τινας ὑπελήφεν; οὐκ ᾧ ἔγαθέ. οὐδὲ γὰρ ὁ  
 Ξενοφῶν ποτε διηγούμενος τὸ ἐνύπνιον, ὡς εἶδοκει αὐτῶν  
 καὶ ἐν τῇ πατρῷᾳ οἰκίᾳ, καὶ τὰ ἄλλα, (ἴστε γὰρ)  
 οὐχ † ὑπόκρισιν τὴν ὄψιν, οὐδὲ ὡς φλυαρεῖν ἐγνωκῶς αὐ- a  
 τὰ διεξήει· καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀπογνώσει  
 πραγμάτων, περιστάτων πολεμίων· ἀλλὰ τι καὶ χρή-  
 σιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν καὶ γὰρ τοῦτον ὄνει-  
 ρον ὑμῶν διηγησάμην ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ  
 βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, b  
 εἴ τις αὐτῶν ὑπὸ πενίας ἐβелоκακεῖ, καὶ πρὸς τὰ ἥττω  
 ἀποκλίνει, φύσιν οὐκ ἀγεννῇ διαφθείρων. ἐπιρρώσθησε-  
 ται εὖ οἶδ' ὅτι καὶ κεῖνος, ἀκούσας τοῦ μύθου, ἰκανὸν  
 ἑαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν  
 ὦν πρὸς τὰ κάλλιστα ὤρμησα, καὶ παιδείας ἐπιθύ- c  
 ησα, μηδὲν ἀποδείλιάσας πρὸς τὴν πεινίαν τὴν τότε·  
 οἷος δὲ πρὸς ὑμᾶς ἐπανέλλυθα, εἰ καὶ μηδὲν ἄλλο, οὐ-  
 θεὸς † γοῦν τῶν λιθογλύφων ἀδοξότερος.

κδ'.

## ΤΙΜΩΝ, Η ΜΙΣΑΝΘΡΩΠΟΣ.

ΤΙΜΩΝ. ΖΕΥΣ. ΕΡΜΗΣ. ΠΛΟΥΤΟΣ. ΠΕ-  
 ΝΙΑ. ΓΝΑΘΩΝΙΔΗΣ. ΦΙΛΙΑΔΗΣ.  
 ΔΗΜΕΑΣ. ΘΡΑΣΥΚΛΗΣ.

ΤΙΜ. ὦ Ζεῦ φίλιε, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ  
 ἐφέςτιε, καὶ ἀστεροπητὰ, καὶ ὄρκει, καὶ νεφέληγερέτα, d  
 καὶ ἐρίγδουπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιη-  
 ται καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέ-  
 τρα· τότε γὰρ αὐτοῖς πολυάνυμος γινόμενος ὑπερείδεις  
 τὸ πίπτον τοῦ μέτρου, καὶ ἀναπληροῖς τὸ κεχρηνὸς τοῦ  
 ῥυθμοῦ· ποῦ σοι νῦν ἡ ἐρισμάραγος ἀστραπή, καὶ ἡ e  
 βαρύβρομος βροντή, καὶ ὁ αἰθαλόεις, καὶ ἀεργής, καὶ

σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λῆρος ἦδη  
 ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀπεχνῶς, ἔξω τοῦ  
 πατάγου τῶν ὀνομάτων. τὸ δὲ αἰοιδιμὸν σου, καὶ ἐκη-  
 βόλον ὄπλον, καὶ πρόχειρον, οὐκ οἶδ' ὅπως τελέως ἀπ-  
 αίσβη, καὶ ψυχρὸν ἐστί, μὴδὲ ὀλίγον σπινθήρα ὀργῆς  
 κατὰ τῶν ἀδικούντων διαφυλάττον. Θᾶττον γοῦν τῶν  
 ἐπιорκεῖν τις ἐπιχειροῦντων ἔωλον θρυαλλίδα φοβηθείη  
 ἂν, ἢ τὴν τοῦ πανθαμάρτος κεραυνοῦ φλόγα. οὕτω  
 δαλὸν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν  
 b ἢ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι· μόνον δὲ τοῦτο οἶσα-  
 θαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπληθῇσονται τῆς  
 ἀσβόλου. ὥστε ἦδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς  
 ἀντιβροντᾷ ἐτόλμα, οὐ κἄν τοι † ἀπίθανος ᾖν, πρὸς  
 οὕτω ψυχρὸν τὴν ὀργὴν Δία, θερμοεργὸς ἀνὴρ, καὶ με-  
 c γαλαυχούμενος. πῶς γὰρ, ὅπουγε καθάπερ ὑπὸ μαν-  
 δραγόρα καθεύδεις; ὅς οὔτε τῶν ἐπιорκούντων ἀκούεις,  
 οὔτε τοὺς ἀδικούντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμ-  
 βλυώττεις πρὸς τὰ γιγνόμενα· καὶ τὰ ἅτα ἐκκεκῶφα-  
 σαι, καθάπερ οἱ παρηγηκότες. Ἐπεὶ νέοςγε ἔτι, καὶ  
 d ὀξύθυμος ᾖν, καὶ ἀκμαῖος τὴν ὀργὴν, πολλὰ κατὰ τῶν  
 ἀδίκων καὶ βιαίων ἐποίεις, καὶ οὐδέποτε ἤγες τότε πρὸς  
 αὐτοὺς ἐπεχειρίαν· ἀλλ' αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς  
 ἦν, καὶ ἡ αἰγὶς ἐπείσειετο, καὶ ἡ βροντὴ ἐπαταγεῖτο,  
 καὶ ἡ ἀστραπὴ συνεχὲς, ὥσπερ εἰς ἀκροβολισμὸν, προη-  
 e κοντίζετο. οἱ σεισμοὶ δὲ κοσκινηδὸν, καὶ ἡ χιὼν σωρη-  
 δὸν, καὶ ἡ χάλαζα πετρηδὸν. καὶ ἵνα σοι φορτικῶς  
 διαλέγωμαι, ὑετοὶ τε ῥαγδαῖοι, καὶ βίαιοι, ποταμὸς  
 ἐκάστη σταγών. ὥστε τηλικαύτῃ ἐν ἀκαρεῖ χρόνῳ ναυ-  
 αγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίαν  
 f ἅπαντων καταδεδυνόταν, μόγις ἔν τι κιβώτιον περισω-  
 θῆναι προσοκῆλιν τῷ Λυκαρεῖ, ζώπυρόν τι τοῦ ἀνθρῶ-  
 πίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μεί-  
 ζονος. Τοιγάρτοι ἀκόλουθα τῆς ῥαθυμίας τὰ πύχειρα  
 κομίζῃ παρ' αὐτῶν, οὔτε δύοντος ἔτι σοι τινὸς οὔτε  
 g στεφανοῦντος, εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίαν καὶ

οὗτος, οὐ πάνυ ἀναγκαῖα παρὰ δεκάων, ἀλλ' ὡς ἔθος τι  
 ἀρχαῖον συντελών. καὶ παρ' ἡμῶν Κρόνον σι, ὃ  
 θῶν γενναϊότατε, ἀποφαίνουσι, παρυσάμενοι τῆς τιμῆς.  
 ἰὼ λόγιε ὑποσάκις ἦδη σου τὸν πᾶν σισυλλήλασον † οἱ  
 δὲ καὶ αὐτῶ σοι τὰς χεῖρας Ὀλυμπιάσῃ ἐπιβεβλήκα- a  
 σι. καὶ σὺ ὁ ὑψηλόμενης ἀκνησας, ἡ ἀναστῆσαι τοὺς  
 κύνας, ἡ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομή-  
 σαντες αὐτοὺς συλλάβοιεν, ἔτι συσκευαζομένους πρὸς  
 τὴν φυγὴν. ἀλλ' ὁ γενναῖος, καὶ Γυγαστολέτωρ, καὶ  
 Τιτανοκράταρ, ἐκάθησο, τοὺς πλοκάμους περικυρόμε- b  
 νος ὑπ' αὐτῶν, δεκάπτηχυν κεραυτὸν ἔχων ἐν τῇ δεξιᾷ.  
 ταῦτα τοῖσιν, ὃ θρυμμάσιε, πηρία παύσεται οὕτως  
 ἀμείλως παρράμενα; ἢ τότε κολάσεις τὴν τοσαύτην  
 ἀδικίαν; πόσοι Φαίβοιτες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς  
 οὕτως ὑπέραντλον ὕβριν τοῦ βίου; Ἴνα γάρ, τὰ κοινὰ c  
 ἰάσας, τὰμὰ εἶπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας,  
 καὶ πλουσίους ἐκ πενιστάτων ἀποφῆνας, καὶ πᾶσι τοῖς  
 διομένοις ἐπικουρήσας, μᾶλλον δὲ ἀβρόον ἐς εὐεργεσίαν  
 τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπιυδὴ πένης διὰ ταύ-  
 τα ἰγενόμην, οὐκ ἔτι γνωρίζομαι πρὸς αὐτῶν, οὔτε d  
 προσβλέπουσι οἱ τέως ὑποκτῆσσοιτες καὶ προσκυνοῦν-  
 τες, καὶ τοῦ ἐμοῦ νέυματος ἀνηρημένοι. ἀλλ' ἦν που  
 καὶ ὁδῶ βαδίζων ἐντύχοιμι τινὶ αὐτῶν, ὥσπερ τινὰ  
 στήλην παλαιοῦ νεκροῦ ὑπτίαν, ὑπὸ τοῦ χρόνου ἀνατε-  
 τραμμένην, παρέρχονται, μηδὲ ἀναγνόντες· οἱ δὲ καὶ e  
 πόρρωθεν ἰδόντες, ἑτέραν ἐκτρέπονται, δυσάντητον, καὶ  
 ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες, τὸν οὐ  
 πρὸ πολλοῦ σωτήρα, καὶ εὐεργέτην αὐτῶν γεγεννημένον.  
 Ὡστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχάτιαν τραπό-  
 μενος, ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν, ὑπό- f  
 μισδος ὀβολῶν τεσσάρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ  
 προσφιλοσοφῶν ἐνταῦθα. τοῦτο † γοῦν μοι δοκῶ κερδα-  
 νῆν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράτ-  
 τουντας· ἀνιαιρότερον γὰρ τοῦτό γε. ἦδη ποτὲ οὖν, ὃ Κρό-  
 νου καὶ Ῥέας υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισά-



μενος, καὶ νήδυμον, (ὕπὲρ τὸν Ἐπιμενίδην γὰρ κεκοί-  
 μησαι,) καὶ ἀναρρίπισας τὸν κεραυνὸν, ἢ ἐκ τῆς Αἴτης  
 ἐναυσάμενος, μεγάλῃν ποιήσας τὴν φλόγα, ἐπιδείξαιό  
 τινα χολὴν ἀνδρώδους καὶ νεανικοῦ Διός, εἰ μὴ ἀληθῆ  
 αἴσθι τὰ ὑπὸ Κρητῶν περὶ σοῦ, καὶ τῆς σῆς ταφῆς μυ-  
 θολογούμενα. ΖΕΥΣ. Τίς οὗτός ἐστιν, ὦ Ἑρμῆ, ὁ  
 κεκραγὼς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ἱμμηττὸν ἐν τῇ  
 ὑπαρξείᾳ; πιναρὸς ὄλος, καὶ αὐχμῶν, καὶ ὑποδίφθερος.  
 σκάπτει δὲ οἶμαι ἐπικεκυφώς· λάλος ἄνθρωπος, καὶ  
 ὁδρασύς. ἤπου φιλόσοφός ἐστιν; οὐ γὰρ ἂν οὕτως ἀσε-  
 βεῖς τοὺς λόγους διεξῆι καθ' ἡμῶν. ΕΡΜ. Τί φῆς,  
 ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρετίδου, τὸν Κο-  
 λυττήα; οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τε-  
 λειῶν ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς ὕλας ἐκατόμβας·  
 c παρ' ᾧ λαμπρῶς εἰώθαμεν ἐορτάζειν τὰ Διᾶσια.  
 ΖΕΥΣ. Φεῦ τῆς ἀλλαγῆς ὁ καλὸς ἐκείνος, ὁ πλού-  
 σιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; τί τ' παθὼν οὖν τοιοῦτός  
 ἐστιν; αὐχμηρὸς, ἄθλιος, καὶ σκαπανεύς, καὶ μισθω-  
 τὸς, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρειν τὴν δικελλαν.  
 d ΕΡΜ. Οὕτωςί μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐ-  
 τὸν, καὶ φιλανθρωπία, καὶ ὁ πρὸς τοὺς δεομένους ἅπαν-  
 τας οἶκτος. ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια, καὶ εὐήθεια, καὶ  
 ἀκρισία περὶ τοὺς φίλους· ὅς οὐ συνίει κόραξι καὶ λύ-  
 κois χαριζόμενος. ἄλλ' ὑπὸ γυνῶν τοσοῦτων ὁ κακο-  
 e δαίμων κειρόμενος τὸ ἥπαρ, φίλους εἶναι αὐτοὺς, καὶ  
 ἑταίρους ᾤετο ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας  
 τῇ βορᾷ. οἱ δὲ τὰ ὅσῃα γυμνάσαντες ἀκριβῶς, καὶ  
 περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες  
 καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ἄχοντο, αὖον αὐτὸν,  
 f καὶ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες, οὐδὲ γνω-  
 ρίζοντες ἔτι, οὐδὲ προσβλέποντες, (πόθεν γὰρ;) ἢ  
 ἐπικουροῦντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα  
 δικελλήτης, καὶ διφθερίας, ὡς ὀρεῖς, ἀπολιπὼν ὑπ' αἰσ-  
 χύνῃς τὸ ἄστυ, μισθοῦ γεωργεῖ, μελαγχολῶν τοῖς κα-  
 g ποῖς· ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ, μάλα ὑπεροκ

τικῶς παρέχονται, οὐδὲ τοῦνομα εἰ Τίμων καλοῖτο εἰ-  
 δότες. ΖΕΥΣ. Καὶ μὴν οὐ παροπτίος ἀνὴρ, οὐδὲ ἀμει-  
 λητός, εἰκότα γὰρ ἡγανάκτει δυστυχῶν· ἐπεὶ καὶ ὁμοια  
 ποιήσομεν τοῖς καταράτοις κύλαξιν ἐκείνοις, ἐπιλελησ-  
 μένοι ἀνδρὲς, τοσαῦτα μηρία ταύρων τε, καὶ αἰγῶν α  
 πτότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν. ἔτι γοῦν ἐν  
 ταῖς ῥίσι τὴν κνίσσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας  
 τε, καὶ θορύβου πολλοῦ τῶν ἐπιροκούντων, καὶ βιαζο-  
 μένων, καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ  
 τῶν ἱεροσυλούντων, (πολλοὶ γὰρ οὗτοι, καὶ δυσφύλακ- b  
 τοι, καὶ οὐδὲ ἐπ' ὀλίγον καταμῦσαι ἡμῖν ἐφιάσι,) πο-  
 λὺν ἤδη χρόνον οὐδ' ἀπέβλεψα εἰς τὴν Ἀττικὴν· καὶ  
 μάλιστα ἐξ οὗ φιλοσοφία, καὶ λόγων ἔριδες ἐπεπόλα-  
 σαν αὐτοῖς. μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκρα-  
 γότων, οὐδὲ ἐπακούειν ἐστὶ τῶν εὐχῶν. ὥστε ἡ ἐπιβυ- c  
 σάμενον χρῆ τὰ ὅσα καδῆσθαι, ἡ ἐπιτριβῆναι πρὸς  
 αὐτῶν, ἀρετὴν τινα, καὶ ἀσώματα, καὶ λήρους μεγά-  
 λη τῇ φωνῇ ξυνειρόντων. διὰ ταῦτά τοι καὶ τοῦτον  
 ἀμειλῆθῃαι συνέβη πρὸς ἡμῶν, οὐ φαῦλον ὄντα. "Ὅμως  
 δὲ τὸν Πλοῦτον, ὃν Ἐρμῆ, παραλαβὼν, ἄπιθι παρ' αὐ- d  
 τὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλοῦτος καὶ τὸν Θησαι-  
 ρὸν μετ' αὐτοῦ, καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμω-  
 νι, μηδὲ ἀπαλλαττέσθωσαν οὕτω ῥαδίως, κἄν ὅτι  
 μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκη αὐτοὺς τῆς  
 οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαρισ- e  
 τίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὐθις μὲν σκέψο-  
 μαι, καὶ δίκην δώσουσιν, ἐπειδὴν τὸν κεραυνὸν ἐπισκευ-  
 ᾶσω· κατεαγμέναι γὰρ αὐτοῦ καὶ ἀπεστομωμέναι εἰσι  
 δύο ἀκτῖνες αἱ μέγισται, ὅποτε φιλοτιμότερον ἡκόντι-  
 σα πρῶν ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν· ὃς ἐπειθε τοὺς f  
 ὁμίλητάς μηδὲ ὅλως εἶναι τινὰς ἡμᾶς τοὺς θεοὺς. ἀλλ'  
 ἐκείνου μὲν διήμαρτον (ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα  
 Περικλῆς·) ὁ δὲ κεραυνὸς εἰς τὸ ἀνάκειον παρασκήψας,  
 ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη  
 περὶ τῇ πέτρᾳ. πλὴν ἱκανὴ ἐν † τοσούτῳ καὶ αὕτη τι- g

μαρτία ἔσται αὐτοῖς, εἰ ὑπερπλουτοῦντα τὸν Τίμωνα  
οἰῶσιν. ΕΡΜ. Οἷον ἦν τὸ μέγα πεπραγέναι, καὶ  
ὀχληρὸν εἶναι, καὶ θρασύν; οὐ τοῖς δικαιολογοῦσι μό-  
νοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον· ἰδοὺ  
<sup>a</sup> γὰρ αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσε-  
ται ὁ Τίμων, βοήσας, καὶ παρρησιασάμενος ἐν τῇ εὐχῇ,  
καὶ ἐπιστρέψας τὸν Δία. εἰ δὲ σιωπῇ ἔσκαπτει ἐπιπε-  
κυφῶς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος. ΠΛΟΥΤ.  
'Αλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν.  
<sup>b</sup> ΖΕΥΣ. Διατί, ὦ ἄριστε Πλούτε, καὶ ταῦτα, ἐμοῦ  
κελεύσαντος; ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς  
ἡμᾶς, καὶ ἐξεφόρει, καὶ εἰς πολλὰ κατεμέριζε, καὶ ταῦ-  
τα, πατρῶον αὐτῷ φίλον ὄντα· καὶ μόνον οὐχὶ διπρά-  
νοις με ἐξέωθει τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν  
<sup>c</sup> χειρῶν ἀπορρίπτουντες. αὐθις οὖν ἀπέλθω, παρασίτοις  
καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος; ἐπ' ἐκείνους,  
ὦ Ζεῦ, πέμπε με, τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς  
περιέψοντας, οἷς τίμιος ἐγώ, καὶ περιπόθητος. οὗτοι δὲ  
οἱ λάροι τῇ πενίᾳ ξυνέστωσαν, ἣν προτιμῶσιν ἡμῶν,  
<sup>d</sup> καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ δίκηλαν,  
ἀγαπάτωσαν ἄθλιοι, τέτταρας ὀβολοὺς ἀποφέροντες,  
οἱ δεκαταλάντους δωρεὰς ἀμειλιτὶ προίεμενοι. ΖΕΥΣ.  
Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σέ. πά-  
νυ γὰρ αὐτὸν ἡ δίκηλα πεκαιδαγώγηκεν, εἰ μὴ  
<sup>e</sup> παντάπασιν ἀνάλγητός ἐστι τὴν ὁσφύν, ὥς χρῆν σε  
ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μὲντοι πάνυ μεμψί-  
μοιρος εἶναί μοι δοκεῖς, ὅς νῦν μὲν τὸν Τίμωνα αἰτιᾷ,  
διότι σοι τὰς θύρας ἀναπετάσας, ἥφειε περινοστεῖν  
ἐλευθέραις, οὔτε ἀποκλείων, οὔτε ζηλοτυπῶν ἄλλοτε δὲ  
<sup>f</sup> τούνακτίον ἡγανάκτεις κατὰ τῶν πλουσίων, κατακε-  
κλεισθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς, καὶ κλεισί,  
καὶ σημείαν ἐπιβολαῖς· ὥς μὴδὲ παρακύνψαι σοὶ ἐς τὸ  
φῶς δυνατὸν εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με, ἀπο-  
πιγέσθαι λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο  
ἔχρὸς ἡμῶν ἐφαίνου, καὶ φροντίδος ἀνάπλεως, τυν-

ἰσχυρὰς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν συλλογισ-  
 μῶν, καὶ ἀποδράσασθαι ἀπειλῶν εἰ καιροῦ λάβοιο  
 παρ' αὐτῶν. καὶ οὕτως, τὸ πρᾶγμα ὑπέρδεινον ἐδόκει  
 σοι, ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δα-  
 νιάν, παρενέυσθαι ὑπ' ἀκριβέσι καὶ παμπονήροις α  
 παιδαγωγοῖς ἀνατρεφόμενοι τῷ Τόκῳ, καὶ τῷ Λο-  
 γισμῷ. Ἄτοκα γοῦν ποιεῖν ἐφασκες αὐτοὺς, ἐρῶντας  
 μὲν εἰς ὑπερβολήν, † ἐξὸν δὲ ἀπολαύειν, οὐ τολμῶντας,  
 οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι, κυρίους γε ὄντας,  
 ἀλλὰ φυλάττειν ἐγγεγορότας, ἐς τὸ σημεῖον καὶ τὸν b  
 μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν  
 οἰομένους, οὐ τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μη-  
 δὲν μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ  
 φάττῃ κύνα, μήτε αὐτὴν ἐσθίουσαν τῶν κρίθων, μήτε  
 τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ c  
 κατεγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων, καὶ  
 τὸ καινότατον, αὐτοὺς ζηλοτυπούντων· ἀγνοούντων δὲ  
 ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ ὑπέι-  
 κων λαθραίως ἐμπαροινήσει, τὸν κακοδαίμονα καὶ ἀνέ-  
 ραστον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόστομον d  
 λυγχιδίον, καὶ θιψαλέον θρυαλλίδιον ἐπαγρυπνεῖν ἑάσας  
 τοῖς τόκοις. πῶς οὖν οὐκ ἄδικον, πάλαι μὲν σε ταῦτα  
 αἰτιαῖσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;  
 ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληθ' ἐξετάζεις, ἄμφω σοι  
 εὐλογα δόξαν ποιεῖν. τοῦ τε γὰρ Τίμωνος τὸ πᾶν τοῦτο e  
 ἀνειμένον, ἀμελὲς καὶ οὐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ, εἰκό-  
 τως ἂν δοκίῃ· τοὺς τε αὖ κατὰκλειστον ἐν δούραις καὶ  
 σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοίμην,  
 καὶ πιμελής, καὶ ὑπέρογκος, ἐπιμελουμένους, οὔτε  
 προσαπτομένους αὐτοὺς, οὔτε εἰς τὸ φῶς προάγοντας, f  
 ὡς μηδὲ ὀφθείην πρὸς τινος, ἀνοήτους ἐνόμιζον εἶναι, καὶ  
 ὑβριστάς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσούτοις θεσμοῖς  
 κατασέποντας· οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν,  
 ἄλλω τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὐτ' οὖν  
 ἱκείνους, οὔτε τοὺς πᾶν προχείρους εἰς ἐμὲ τούτους g

ἐπαινώ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήσου-  
 τας τῷ πράγματι, καὶ μήτε ἀφεξομένους τοπαράπαν,  
 μήτε προσομένους τὸ ὅλον. σκόπει γὰρ, ὦ Ζεῦ, πρὸς  
 τοῦ Διὸς, εἴ τις νόμῳ γήμας γυναῖκα νέαν, καὶ καλὴν,  
 α ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τοπαράπαν,  
 ἀφίεις καὶ βαδίξειν ἔνθα ἂν ἐθέλοι νύκτωρ, καὶ μεθ'  
 ἡμέραν, καὶ ξυνεῖναι τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς  
 ἀπάγοι μοιγευθσομένην, ἀνοίγων τὰς θύρας, καὶ μασ-  
 τροπέων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἄρα ὁ τοιοῦ-  
 b τος ἐρῶν δόξειεν ἄν; οὐ σύ γε, ὦ Ζεῦ, τοῦτο φαίης ἄν,  
 ἐρασθεῖς πολλάκις. Εἰ δὲ τις ἔμπαλιν ἐλευθέραν γυ-  
 ναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότῳ παῖ-  
 δων γησιῶν, ὁ δὲ μήτε αὐτὸς προσάπτοιτο ἀκμαίης  
 καὶ καλῆς παρθένου, μήτε ἄλλῃ προσβλέπειν ἐπιτρέ-  
 c ποι, ἄγονον δὲ καὶ στεῖραν κατακλείσας παρθενεῖοι,  
 καὶ ταῦτα ἐρῶν φάσκων, καὶ δῆλος ὢν ἀπὸ τῆς χροῆς,  
 καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ τῶν ὀφθαλμῶν ὑποδε-  
 δουπότων, ἐσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν  
 ἄν, † δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τοῦ γάμου,  
 d καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην,  
 καθάπερ ἴεريان τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ  
 βίου; ταῦτα καὶ αὐτὸς ἀγανακτῶ, πρὸς ἐνίῳ μὲν ἀτί-  
 μως λακτιζόμενος καὶ λαφυσσόμενος, καὶ ἐξαντλούμε-  
 νος· ὑπ' ἐνίῳ δὲ, ὥσπερ στιγματίας δραπετῆς πεπεδη-  
 e μένος. ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν; διδά-  
 σι γὰρ ἄμφω καλὴν τὴν δίκην· οἱ μὲν, ὥσπερ ὁ Τάν-  
 ταλος, ἄποτοι καὶ ἄγευστοι, καὶ ξηροὶ τὸ στόμα, ἐπι-  
 κεχρηνότες μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς,  
 ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν ἀρπυιῶν ἀφαι-  
 ρρούμενοι. ἀλλ' ἄπιθι ἤδη σωφρονεστέραν παραπολὺ τῷ  
 Τίμῳ ἐντευξόμενος. ΠΛΟΥΤ. Ἐκείνος γὰρ πότε  
 παύσεται ὥσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ὅλας  
 εἰσρῆῃναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλό-  
 μενος τὴν ἐπὶ ῥοὴν, μὴ ὑπέραντλος εἰσπεσῶν ἐπικλύσω  
 g αὐτόν; ὥστε ἐς τὸν τῶν Δαναίδων πίθον ὑδροφορήσειν

μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος· ἀλλὰ πρὶν εἰσρυῆναι, σχεδὸν ἐκχυθήσομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν πεχηρὸς τοῦ πίθου, καὶ ἀκώλυτος ἡ ἐξοδος. ΖΕΥΣ. Οὐκ οὖν εἰ μὴ ἐμφράζεται τὸ πεχηρὸς τοῦτο, καὶ εἰς τὸ α ἅπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχέϊ σου, ῥαδίως εὐρήσει τὴν διφθέραν αὐθις, καὶ τὴν δίπελλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἄπιτε ἤδη, καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ὦ Ἑρμῇ, ἐπανιῶν, πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτης, ὅπως τὸν b κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθιγμένου αὐτοῦ δεησόμεθα. ΕΡΜ. Προΐωμιν, ὦ Πλούτε. τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὦ γενναῖα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χαλὸς ἦν. ΠΛΟΥΤ. Οὐκ αἰεὶ τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὅποτε μὲν c ἀπὶ πᾶρά τινος πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χαλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηράωντος ἐνίοτε τοῦ περιμένοτος. ὅποτε δὲ ἀπαλλάττεσθαι δέη, πτηνὸν ὄψει, πολὺ τῶν ὀρνέων ἀκύτερον. ἅμα γοῦν ἔπεισεν ἡ ὕσπληγξ, d ἐγὼ ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηθήσας τὸ στάδιον, οὐδὲ ἰδόντων ἐνίοτε τῶν Δεατῶν. ΕΡΜ. Οὐκ ἀληθῇ ταῦτα φῆς. ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν οὐδὲ ὀβολὸν, ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους, καὶ πολυ- e τελεῖς, ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἄν ὄνος ὑπῆρξε πώποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται, οὐδ' αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ † ὅαρ πλουτοῦσιν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῇ, καὶ οὐχ' τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε· f οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοῦ, ἅτε πλουτοδότης, καὶ μεγαλόδωρος καὶ αὐτὸς ἦν. δηλοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φορηδὸν g

ἀράμενοι, μετακομίζουσι. καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῇ  
 που τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνυ αὐτοῦ παλαιᾷ τῇ  
 ὁδῶν σκεπόμενος, περιμάχῃ τοῖς γαλαῖς. ἐμὲ δὲ οἱ  
 ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχρηνότες, ὥσ-  
 α περ τὴν χελιδόνα προσπετομένην τετριγόντες οἱ νεοτοί.  
 Ἐπειδὴ δὲ τὸ σημεῖον ἀφαιρεθῇ, καὶ τὸ λῖνον ἐντμηθῇ,  
 καὶ ἡ δέλτος ἀνοχθῇ, καὶ ἀνακηρυχθῇ μοι ὁ καινὸς  
 δεσπότης, ἦτοι συγγενῆς τις, ἢ κόλαξ, ἢ κατάρατος  
 οἰκέτης, ἐκείνος μὲν, ὅστις ἂν ᾖ ποτε, ἀρπασάμενός με  
 αὐτῇ δέλτῳ, θάξει φέρον, ἀντὶ τοῦ τέως Πυρρίου, ἢ  
 Δρόμωνος, ἢ Τιβίου, Μεγακλῆς, ἢ Μεγάβυζος, ἢ  
 Πρωταρχος μετονομασθεῖς· τοὺς μάλιστα κεχρηνότες ἐκεί-  
 νους εἰς ἀλλήλους ἀποβλέποντας καταλιπὼν, ἀληθῆς  
 ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ Δύκνος ἐκ μυχοῦ τῆς  
 σαγῆνης διέφυγεν, οὐκ ὀλίγον τὸ δέλεαρ καταπαίων.  
 Ὁ δὲ, ἐμπεισὼν ἀθρώως ἐς ἐμὲ ἀπειρόκαλος καὶ παχύ-  
 δερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικώς, καὶ εἰ παρ-  
 κὰν ἄλλος μαστίξειέ τις, ὄρθιον ἐφιστὰς τὸ οὖς, καὶ  
 τὸν μυλῶνα ὥσπερ τὸ ἀνάκτορον προσκυνῶν, οὐκ ἔτι  
 ἀφορητὸς ἐστί τοῖς ἐντυγχάνουσιν· ἀλλὰ τοὺς τε ἐλευθέ-  
 ρους ὑβρίζει, καὶ τοὺς ὁμοδούλους μαστιγοῖ, ἀποπει-  
 ρώμενος εἰ καὶ αὐτῶν τὰ τοιαῦτα ἔξεστιν· ἄχρις ἂν ἢ ἐς  
 πορνιδίον τι ἐμπεισῶν, ἢ ἱπποτροφίας ἐπιθυμήσας, ἢ κό-  
 λαξι παραδούς ἑαυτὸν ὁμνύουσιν, ἢ μὴν εὐμορφότερον  
 ἐμὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος,  
 ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσεως, πλουσιώτερον  
 δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου  
 ἄθλιος ἐκχέῃ τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιτορκιῶν, καὶ  
 ἀρπαγῶν, καὶ πανουργιῶν συνειλεγμένα. EPM. Αὐτὰ  
 σου σχεδὸν φῆς τὰ γινόμενα. ὁπόταν δ' οὖν αὐτόπους  
 βαδίζῃς, πῶς οὕτω τυφλὸς ἂν εὐρίσκεις τὴν ὁδόν; ἢ  
 πῶς διαγινώσκεις ἐφ' οὗς ἂν σε ὁ Ζεὺς ἀποστείλῃ, κρί-  
 νας εἶναι τοῦ πλουτεῖν ἀξίους; ΠΛΟΥΤ. Οἷε γὰρ  
 εὐρίσκειν με οἱ τινὲς εἰσι; EPM. Μὰ τὸν Δία οὐ  
 γὰρ. οὐ γὰρ Ἀριστείδην καταλιπὼν, Ἰππονίκῃ καὶ

Καλλίᾳ προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίοις· πλὴν ἄλλα τί πράττεις καταπεμφοθείς; ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περιπλοστῶν, ἄχρῃς ἂν λάθω τινὶ ἐμπεισῶν. ὁ δὲ, ὅστις ἂν πρῶτός μοι περιτύχῃ, ἀπαγαγὼν ἔχει, σὲ τὸν Ἑρμῆν ἐπὶ τῷ πα-  
 ραλόγω τοῦ κέρδους προσκυῶν. ΕΡΜ. Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς, οἰόμενός σε κατὰ τὰ αὐτῷ δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται τοῦ πλουτεῖν ἀξιόους; ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ ὕαθι, ὅσγε τυφλὸν ὄντα εἰδῶς, ἔπεμπεν ἀναζητήσοντα δυσέρετον οὐτῶν<sup>h</sup> χεῖμα, καὶ προπολλοῦ ἐκλειοιπὸς ἐκ τοῦ βίου· ὅπερ οὐδ' ὁ Διὸς υἱὸς ἂν ἐξεύροι ῥαδίως, ἀμαυρὸν οὕτω καὶ μικρὸν ὄν. τοιγαροῦν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, τῶν δὲ πλείστων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥῶν ἐς τοὺς τοιοῦτους ἐμπίπτω περιῶν, καὶ σαγηνεύο-  
 μαι πρὸς αὐτῶν. ΕΡΜ. Εἴτα πῶς, ἐπειδὴν καταλί-  
 της αὐτοῦς, ῥαδίως φεύγεις, οὐκ εἰδῶς τὴν ὁδόν; ΠΛΟΥΤ. Ὁξυδερκής τότε πῶς καὶ ἀρτίπους γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς. ΕΡΜ. Ἔτι δὴ μοι καὶ τοῦτο ἀποκρίναι, πῶς τυφλὸς ὢν, εἰρήσεται<sup>d</sup> γὰρ, καὶ προσέτι ἄχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσοῦτους ἐραστὰς ἔχεις, ὥστε πάντας ἀποβλέπειν εἰς σέ; καὶ τυχόντας μὲν, εὐδαιμονεῖν οἶσθαι· εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι ζῶντας; οἶδα γοῦν τινας οὐκ ὀλίγους αὐτῶν οὕτω σου δυσέρετας ὄντας, ὥστε καὶ εἰς<sup>e</sup> βαθυκήτεα πόντον † φέροντες ἔρριψαν αὐτούς, καὶ πετρῶν κατ' ἡλιβάτων, ὑπερορᾷσθαι νομίζοντες ὑπὸ σοῦ, ὅτι περ οὐδὲ τὴν † ἀρχὴν ἐώρας αὐτούς. πλὴν ἄλλα καὶ σὺ ἂν εὖ οἶδα ὅτι ὁμολογήσεις, εἴτι ξυνίης σαυτοῦ, κορυβαντιῶν αὐτούς, ἐρωμένῳ τοιοῦτῳ ἐπιμεμνηότας.<sup>f</sup> ΠΛΟΥΤ. Οἷμι γὰρ τοιοῦτον οἶός εἰμι ὀρᾷσθαι αὐτοῖς, χαλὸν ἢ τυφλόν, ἢ ὅσα ἄλλὰ μοι πρόσεστιν; ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλούτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσὶ; ΠΛΟΥΤ. Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ' ἢ ἄγνοια, καὶ ἢ ἀπάτη, αἵ περ νῦν κατέχουσι τὰ<sup>g</sup>



πάντα, επισκιάζουσιν αὐτούς· ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν ἄμορφος εἴην, προσωπεῖον περιβέμενος ἔρασμιώτατον, διαχρυσον, καὶ λιθοκόλλητον, καὶ ποιικίλα ἐνδύς, ἐντυγχάνω αὐτοῖς. οἱ δὲ, αὐτοπρόσωπον οἰόμενοι  
 α ὄραν τὸ κάλλος, ἐρώσι, καὶ ἀπόλλυνται μὴ ἐντυγχάνοντες. ὡς εἴ γε τις αὐτοῖς, ὅλον ἀπογυμνάσας, ἐπέδειξε με, ὅηλον ὡς κατεγίνωσκον ἂν αὐτῶν, ἀμβλυάττοντες τὰ τηλικαῦτα, καὶ ἐρώντες ἀνεράσταν καὶ ἄμορφον πραγμάτων. ΕΡΜ. Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ  
 β πλουτεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιβέμενοι, ἔτι ἐξαπατῶνται; καὶ ἦν τις ἀφαιρῆται αὐτοῦς, θάπτον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιντο; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτοῦς, ὡς ἐπίχριστος ἡ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὁρῶντας. ΠΛΟΥΤ.  
 γ Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζε-  
 ται. ΕΡΜ. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις ἐντυχὼν τοπρῶτον, ἀναπετάσας τὴν θύραν εἰσδέχεται με, συμπαρεσέρχεται μετ' ἐμοῦ λαθὼν ὁ εὐφρος, καὶ ἡ ἄνοια, καὶ ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ ὕβρις,  
 δ καὶ ἀπάτη, καὶ ἄλλα ὅττα μυρία. ὑπὸ δὴ τούτων ἀπάντων καταληφθεὶς τὴν ψυχὴν, θαυμάζει τε τὰ οὐ θαυμαστά, καὶ ὀρέγεται τῶν φευκτῶν καὶ μὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπτε, δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθοι  
 ε ἂν, ἢ ἐμὲ πρόσθαι ὑπομείνειεν ἂν. ΕΡΜ. Ὡς δὲ λεῖος εἶ, ὦ Πλούτε, καὶ ὀλισθηρὸς, καὶ δυσκάρηκτος, καὶ διαφευκτικὸς, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὥσπερ ἐγχέλεις, ἢ οἱ ὄφεις, διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὅπως ἡ Πενία δ' ἐμ-  
 ς παλιν ἰξώδης τε, καὶ εὐλαβὴς, καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκίτα ἐξ ἅπαντος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς ἔχεσθαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ ἤδη φλυαροῦντας ἡμᾶς πρᾶγμα οὐ μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; ΕΡΜ.  
 ς Ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὐπερ ἔδει μά-

λιστα. ΠΛΟΥΤ. Θάρρει τούτου γε ἔνεκα. ἐν τῇ  
 γῇ αὐτὸν καταλείπων, ἀνέρχομαι παρ' ὑμᾶς, ἐπισκέ-  
 ψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ  
 μηδενί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος. EPM. Οὐκ-  
 οὖν ἐπιβαίνομεν ἤδη τῆς Ἀττικῆς. καὶ μοι ἔπου ἐχό- a  
 μενος τῆς χλαμύδος, ἄχρῃς ἂν πρὸς τὴν ἐσχατιὰν ἀφί-  
 κωμαι. ΠΛΟΥΤ. Εὐ ποιεῖς, ὦ Ἐρμῆ, χειραγω-  
 γῶν, ἐπεὶ ἦν γε ἀπολίπης με, Ὑπερβόλῃ τάχα ἢ  
 Κλέωνι ἐμπροσθῆναι περινοστών. ἀλλὰ τίς ὁ ψόφος οὗ-  
 τός ἐστι, καθάπερ σιδήρου πρὸς λίθον. EPM. Ὅ Τί- b  
 μων οὔτοσι σκάπτει πλησίον ὄρεινόν, καὶ ὑπόλιθον γῆ-  
 διον. πακαὶ, καὶ ἡ Πενία πάρεστι, καὶ ὁ Πόνος ἐκείνος·  
 ἡ Καρτερία δὲ, καὶ ἡ Σοφία, καὶ ἡ Ἀνδρία, καὶ ὁ  
 τοιοῦτος ὄχλος τῶν ὑπὸ τῷ λιμῷ ταττομένων ἀπάντων,  
 πολὺ ἀμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τίς c  
 οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἐρμῆ, τὴν ταχίστην; οὐ  
 γάρ ἂν τι ἡμεῖς δρᾶσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ  
 τηλικούτου στρατοπέδου περιεσχημένον. EPM. Ἄλ-  
 λως ἔδοξε τῷ Διὶ μὴ ἀποδειλῶμεν οὖν. ΠΕΝ. Πῶ  
 τούτον ἀπάγεις, ὦ Ἀργεῖφόντα, χειραγωγῶν; EPM. d  
 Ἐπὶ τούτονι τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός.  
 ΠΕΝ. Νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν ἐγὼ  
 κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τούτοι-  
 σὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα  
 καὶ πολλοῦ ἀξίον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος e  
 ὑμῖν ἡ Πενία δοκῶ, καὶ εὐαδίκητος, ὥσθ' ὃ μόνον κτῆ-  
 μα εἶχον, ἀφαιρεῖσθαι με, ἀκριβῶς πρὸς ἀρετὴν ἐξεμ-  
 γασμένον, ἢν αὖθις ὁ Πλοῦτος παραλαβὼν αὐτόν,  
 Ὑβρεὶ καὶ Τύφῳ ἐγχειρίσας, ὅμοιον τῷ πάλαι, μαλ-  
 θακόν, καὶ ἀγεννῆ, καὶ ἀνόητον ἀποφῆνας, ἀποδῶ πά- f  
 λιν ἐμοὶ ῥόκος ἥδη γεγεννημένον; EPM. Ἐδοξε ταῦ-  
 τα, ὦ Πενία, τῷ Διὶ. ΠΕΝ. Ἀπέρχομαι καὶ ὑμεῖς  
 δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι.  
 οὗτος δὲ τάχα εἴσεται, οἷαν με οὔσαν ἀπολείψει, ἀγα-  
 θὴν συνεργόν, καὶ διδάσκαλον τῶν ἀρίστων· ἢ συνῶν, g

ὕγιεινός μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνῶμην διετί-  
 λεσεν, ἀνδρὸς βίον ζῶν, καὶ πρὸς αὐτὸν ἀποβλέπων· τὰ  
 δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστίν, ἀλλότρια  
 ὑπολαμβάνων. EPM. Ἀπέρχονται· ἡμεῖς δὲ προσ-  
 αἰώμεν αὐτῶ. TIM. Τίνες ἐστὲ, ὦ κατάρετοι; ἢ τί  
 βουλούμενοι δεῦρο ἦκατε, ἄνδρα ἐργάτην καὶ μισθοφόρον  
 ἐνοχλήσοντας; ἀλλ' οὐ χαίροντες ἄπιτε, μισαροὶ πάντες  
 ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλων ταῖς βά-  
 λοις, καὶ τοῖς λίθοις, συντρίψω. EPM. Μηδαμῶς, ὦ  
 b Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς.  
 ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὗτος δὲ, ὁ Πλοῦτος. ἐπεμψε  
 δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν· ὥστε ἀγαθὴ τύχη δέ-  
 χου τὸν ὄλβον, ἀποστὰς τῶν πόνων. TIM. Καὶ ὑμεῖς  
 οἰμώξεσθε ἤδη, καίτοι θεοὶ ὄντες, ὡς φατέ· πάντας γὰρ  
 c ἅμα καὶ θεοὺς καὶ ἀνθρώπους μισῶ. τουτοῖ δὲ τὸν τυ-  
 φλόν, ὅστις ἂν ἦ, καὶ ἐπιτρίψει μοι δοκῶ τῇ δίκῃ.  
 ΠΛΟΥΤ. Ἀπίαμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διὸς, με-  
 λαγχολᾶν γὰρ ὁ ἀνθρώπος οὐ μετρίως μοι δοκεῖ, μὴ τι  
 κακὸν ἀπέλθω προσλαβών. EPM. Μηδὲν σκαιόν, ὦ  
 d Τίμων· ἀλλὰ τὸ πᾶν τοῦτο ἄγριον, καὶ τραχὺ κατα-  
 βαλὼν, προτείνας τῷ χεῖρι, λάμβανε τὴν ἀγαθὴν τύ-  
 χην, καὶ πλούτει πάλιν, καὶ ἴσθι Ἀθηναίων τὰ πρῶτα,  
 καὶ ὑπερέρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαι-  
 μονῶν. TIM. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι·  
 e ἰκανὸς ἐμοὶ πλοῦτος ἢ δίκηλα. τὰ δ' ἄλλα, εὐδαιμονι-  
 ἐστατός εἰμι, μηδενός μοι πλησιάζοντος. EPM. Οὐ-  
 τως, ὦ τῶν, ἀπανθρώπως;

Τὸνδε φέρω Διὶ μῦθον ἀπηνία τε, κρατερὸν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα  
 εὔπ' αὐτῶν δεινὰ πεπονθότα, μισόθειον δὲ μηδαμῶς, οὐ-  
 τως ἐπιμελουμένων σου τῶν θεῶν. TIM. Ἀλλὰ σοὶ  
 μὲν, ὦ Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμε-  
 λείας. τουτοῖ δὲ τὸν Πλοῦτον οὐκ ἂν λάβοιμι. EPM.  
 Τί δή. TIM. "Οτι καὶ πάλας μυριάων κακῶν μοι

αἴτιος οὗτος κατέστη, κόλαξί τε παραδούς, καὶ ἐπι-  
 βούλους ἐπαγαγών, καὶ μῖσος ἐπεγείρας, καὶ ἡδυ-  
 παθείᾳ καταφθείρας, καὶ ἐπίφθορον ἀποφῆνας· τέλος  
 δὲ, ἄφνω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς.  
 ἡ βελτίστη δὲ Πενία, πόνοις με τοῖς ἀνδρικωτάτοις κα-  
 ταγυμνάσασα, καὶ μετ' ἀληθείας καὶ παρρησίας προσ-  
 ομιλοῦσα, τότε ἀναγκαῖα κάμνοντι παρῆγχε, καὶ τῶν  
 πολλῶν ἐκείνων καταφρονεῖν ἐκαίδευεν, ἐξ αὐτοῦ ἐμοῦ  
 τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου, καὶ δείξασα  
 ὅστις ἦν ὁ πλοῦτος ὁ ἐμὸς, ὃν οὔτε κόλαξ Δωκεύων, b  
 οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθείς, οὐκ ἐκ-  
 κλησιαστής ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας  
 ἀφελῆσαι δύναται· ἄν. Ἐρῶ μένος τοιγαροῦν ὑπὸ τῶν  
 πόνων, τουτοῖ τὸν ἄγρον φιλοπόνως ἐπεργαζόμενος, οὐ-  
 ἐν ὄρῳ τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ c  
 ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος ἀπιβί,  
 ὦ Ἐρμῆ, τὸν Πλοῦτον ἀπαγαγὼν τῷ Διί. ἐμοὶ δὲ  
 τοῦτο ἱκανὸν ἦν πάντας ἀνθρώπους ἡβηδὸν οἰμώζειν  
 ποιῆσαι. ΕΡΜ. Μηδαμῶς, ὦ γαθέ· οὐ γὰρ πάντες  
 ἔσιν ἐπιτήδαιοι πρὸς οἰμωγὴν· ἀλλ' ἔα τὰ ὀργίλα ταῦ- d  
 τα, καὶ μειρακιώδη, καὶ τὸν Πλοῦτον παρὰ λαβε. οὗτοι  
 ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. ΠΛΟΥΤ.  
 Βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἢ χαλε-  
 παίνεις μοι λέγοντι; ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι,  
 μὴδὲ μετὰ προσιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀν- e  
 ἔξομαι γὰρ σε ὀλίγα λέγοντα, διὰ τὸν Ἐρμῆν τουτοῖ.  
 ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως καὶ μακρὰ εἰπεῖν, οὐ-  
 τω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὅρα εἴ τι  
 σε, ὡς φῆς, ἡδίκηκα· ὅς τῶν μὲν ἡδίσταν ἀπάντων αἰτίος  
 σοι κατέστην, τιμῆς, καὶ προεδρίας, καὶ στεφάνων, καὶ f  
 τῆς ἄλλης τρυφῆς· περίβλεπτος δέ τοι καὶ αἰοιδίμος δι'  
 ἐμὲ ἦσθα, καὶ περισπούδαστος. εἴ δέ τι χαλεπὸν ἐκ τῶν  
 κολάπων πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς  
 ἡδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέ- g  
 βαλλες ἀνδράσι καταράτοις, ἐκαινοῦσι, καὶ καταγοη-

τεύουσι, καὶ πάντα τρόπον ἐπιβουλεύουσί μοι. Κα-  
τόγε τελευταῖον ἔφησθα, ὡς προδίδωκά σε· τοῦναντίον  
δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον ἀπελαθεὶς  
ὑπὸ σοῦ, καὶ ἐπὶ κεφαλὴν ἐξωσθῇς τῆς οἰκίας. τοιγαρ-  
<sup>a</sup> οὖν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν ἢ  
τιμωτάτῃ σοι Πενία περιτίθεικεν. ὥστε μάρτυς ὁ Ἑρ-  
μῆς οὕτοσί, πῶς ἰκέτευν τὸν Δία μηκέθ' ἦκειν παρὰ  
σέ, οὕτω δυσμενῶς μοι προσενηνεγμένον. ΕΡΜ. Ἀλ-  
λὰ νῦν ὄρᾳς, ὦ Πλοῦτε, οἷος ἦδη γεγένηται; ὥστε θάρ-  
<sup>b</sup> ρῶν ξυνδιάτριβε αὐτῷ. καὶ σὺ μὲν σκάπτε ὡς † ἔχεις· σὺ  
δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ διέλλῃ· ὑπακούσεται  
γὰρ ἐμβοήσαντί σοι. ΤΙΜ. Πειστέον, ὦ Ἑρμῇ, καὶ  
αὐθις πλουτήτεον. τί γὰρ ἂν καὶ πάθοι τις ὁπόταν οἱ  
θεοὶ βιάζοντο; πλὴν ὅρα γε εἰς οἷά με πράγματα ἐμ-  
<sup>c</sup> βαλεῖς τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα  
διάγων, χρυσὸν ἄφνω τοσοῦτον λήψομαι οὐδὲν ἀδική-  
σας, καὶ τοσαύτας φροντίδας ἀναδέξομαι. ΕΡΜ.  
Ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο,  
καὶ οὐκ οἷστόν ἐστιν, ὅπως οἱ κόλακες ἐκείνοι διαρράγω-  
<sup>d</sup> σιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτην ἐς τὸν οὐ-  
ρανὸν ἀναπήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν,  
ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ  
δὲ αὐτοῦ περίμενε· ἀναπέμψω γὰρ σοι τοὺς Θησαυροὺς  
ἀπελθόν. μᾶλλον δὲ παῖε· σέ φημι Θησαυρὲ χρυσοῦ,  
<sup>e</sup> ὑπάκουσον Τίμωνι τουτῶι, καὶ πάρασχε σεαυτὸν ἀν-  
λέσθαι. σκάπτε, ὦ Τίμων, βαθείας καταφέρων· ἐγὼ  
δὲ ὑμῖν ὑποστήσομαι. ΤΙΜ. Ἄγε δὴ, ὦ Διέλλα,  
νῦν μοι ἐπὶ ῥῶσιν σεαυτὴν, καὶ μὴ κάμης ἐκ τοῦ βά-  
θους τὸν Θησαυρὸν ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ  
<sup>f</sup> τεράστιε, καὶ φίλοι Κορύβαντες, καὶ Ἑρμῇ περδᾷ,  
πόθεν χρυσίον τοσοῦτον; ἢ που ὄναρ ταῦτά ἐστι; ὀδῖα  
γούν μὴ ἀνθρώπου εὖρω, ἀνεγρόμενος. ἀλλὰ μὴν χρυ-  
σίον ἐστὶν ἐπίσημον, ὑπέρυδρον, βαρεῦ, καὶ τὴν πρόσονψιν  
ὑπερήδιστον.

Ἦ χρυσὸν, δεξιόμα κάλλιτον βροτῶν·

Αἰδόμενον γὰρ πῦρ ἄτι διαπρέπεις, καὶ νύκτωρ, καὶ  
μεθ' ἡμέραν. ἔλθε, ὦ φίλτατε, καὶ ἐρασμιώτατε. νῦν  
πιύθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν. τίς γὰρ  
οὐκ ἂν παρθένος ἀναπιπταμένοις τοῖς κόλποις ὑποδέξ- a  
αιτο οὕτω καλὸν ἐραστήν διὰ τοῦ τέγουσ καταρρέοντα;  
Ἦ Μίδα, καὶ Κροῖστέ, καὶ τὰ ἐν Δελφοῖς ἀναδήματα,  
ὡς οὐδὲν ἄρα ἦτε ὡς πρὸς Τίμωνα, καὶ τὸν Τίμωνος  
πλουτόν, ὧγε οὐδὲ βασιλεὺς ὁ Περσῶν ἴσος. ὦ δίκηλλα,  
καὶ φίλτατῃ διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀνα- b  
θεῖναι καλόν· αὐτὸς δὲ ἦδη πᾶσαν πριάμενος τὴν ἐσχα-  
ταὴν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ Θησαυροῦ, μό-  
νῳ ἐμοὶ ἱκανὸν ἐνδiciaτᾶσθαι, τὸν αὐτὸν καὶ τάφος  
ἀποθανῶν ἔξειν μοι δοκῶ. Δεδόχθω δὲ ταῦτα, καὶ  
πνομοθετήσω πρὸς τὸν ἐπίλοιπον βίον, ἀμικξία πρὸς c  
ἅπαντας, καὶ ἀγνωσία, καὶ ὑπεροψία· φίλος δὲ, ἥ ξέ-  
νος, ἥ ἐταῖρος, ἥ Ἑλέου βωμὸς, ὕβλος πολὺς· καὶ τὸ  
αἰπῶραι δακρύοντα, ἥ ἐπικουρῆσαι δεομένην, παρανο-  
μία, καὶ καταλύσις τῶν ἐθῶν· μονήρης δὲ ἡ διαίτα κα-  
θάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων. Οἱ δὲ ἄλλοι d  
πάντες ἐχθροὶ, καὶ ἐπίβουλοι· καὶ τὸ προσομιλῆσαί  
τινι αὐτῶν, μίσσημα. καὶ εἴ τινα ἴδω μόνον, ἀποφράς ἡ  
ἡμέρα. καὶ ὅλως ἀνδριάντων λιθίνων, ἥ χαλκῶν, μηδὲν  
ἡμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχόμεθα παρ' e  
αὐτῶν, μήτε σπονδὰς σπενδόμεθα· ἡ ἐρημία δὲ ὄρος e  
ἴστω πρὸς αὐτούς. φυλέται δὲ, καὶ φράτορες, καὶ δη-  
μόται, καὶ ἡ πατρίς αὐτῇ, ψυχρὰ, καὶ ἀθαφελῇ ὀνό-  
ματα, καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. πλουτεῖται  
δὲ Τίμων μόνος, καὶ ὑπεροράτω ἀπάντων, καὶ τρυφάτω  
μόνος καθ' ἑαυτὸν, κολακείας καὶ ἐπαίνων φορτικῶν f  
ἀπῆλλαγμένος· καὶ θεοῖς θυέτω, καὶ εὐαρχίσθω μ' ὅς,  
ἑαυτῷ γείτων καὶ ὁμορος, ἐκείων τῶν ἄλλων. καὶ ἅπαξ  
ἑαυτὸν δεξιώσασθαι δεδόχθω, ἣν δὲ ἀποθανεῖν, ἥ αὐτῷ  
στέφανον ἐπενεγκεῖν. Καὶ ὄνομα μὲν ἴστω ὁ Μισάν-  
θρωπος ἥδιστον. τοῦ τρόπου δὲ γνωρίσματα, δυσκολία, g

καὶ τραχύτης, καὶ σκαϊότης, καὶ ὀργή, καὶ ἀπανθρωπία. εἰ δὲ τινὰ ἴδοιμι ἐν πυρὶ διαφθειρόμενον, καὶ σβεννύναι ἰκετεύοντα, πίστη καὶ εἰλαίᾳ κατασβεννύναι. καὶ ἥ τινὰ τοῦ χειμῶνος ὁ ποταμὸς παραφέρει, ὁ δὲ, α τὰς χεῖρας ὀρέγων, ἀντιλαβέσθαι δεῖται, ὥθειν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μὴδὲ ἀνακύνῃαι δυνηθῇ· οὕτω γὰρ ἂν τὴν ἴσῃ ἀπολάβοιεν. Εἰσηγήσατο τὸν νόμον Τίμων Ἐχεκρατίδου Κολυττεύς, † ἐπελήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν, ταῦτα β ἡμῶν δεδόχθαι, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. Πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποίησάμεν ἅπασιν γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶν ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ τάχους. πανταχόθεν συνθέουσι κεκοιμημένοι, καὶ πνευσ- c τῶντες, οὐκ οἶδα ὅθεν ὁσφραίνόμενοι τοῦ χρυσοῦ. πό-τερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτοὺς τοῖς λίθοις, ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τόγῃ τοσοῦτον παρανομήσομεν, εἰσάπαξ αὐτοῖς ὀμίλησαντε, ὡς πλέον ἀνιῶντο παρορώμενοι. τοῦτο οἶμαι καὶ ἄμει- d νον, ὥστε δεχώμεθα ἤδη αὐτούς, ὑποστάντες. Φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτον ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πί-θους ὅλους παρ' ἐμοὶ πολλάκις ἐμνησκώς· ἀλλ' εὐγὲ ἐποίησεν ἀφικόμενος. οἰμώζεται γὰρ πρὸ τῶν ἄλλων.

• ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε, καὶ ἥδιστε, καὶ συμποτικώτατε. ΤΙΜ. Νῆ καὶ σύγῃ, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπι-τρεπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκόμμων σύγῃ· ἀλλὰ f ποῦ τὸ συμπόσιον; ὡς καινόν τι σοι ἄσμα τῶν † νεοδι-δάκτων διθυράμβων ἤκω κομίζων. ΤΙΜ. Καὶ μὴν ἐλε-γνῆ γὰρ ἄσῃ μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι· ὦ Ἡράκλεις, ἰοῦ, ἰοῦ, προκαλοῦμαι σε τραύματος εἰς g Ἄρειον πάγον. ΤΙΜ. Καὶ μὴν ἂν γὰρ μικρὸν ἐπι-

βραδύτης, φόνου τάχα προεκλήση με. ΓΝΑΘ. Μήδαμῶς· ἀλλὰ σύ γε πάντας τὸ τραῦμα ἴασαι, με-  
κρὸν ἐπιπάσας τοῦ χρυσίου δεινῶς γὰρ ἰσχυαίμῳ ἔστι  
τὸ φάρμακον. ΤΙΜ. Ἔτι μένεις; ΓΝΑΘ. Ἀπι-  
μι, σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γυνό-  
μενος. ΤΙΜ. Τίς οὗτός ἐστιν ὁ προσίων, ὁ ἀναφα-  
λαντίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρότατος.  
οὗτος δὲ παρ' ἐμοῦ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ  
προῖκα δύο τάλαντα, μισθὸν τοῦ ἑταίρου, ὅπῃτε ἄσαν-  
τὰ με, πάντων σιωπῶντων, μόνος ὑπερεπήνεσεν, ἐπομο-  
σάμενος ὠδικοτέρου εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα  
πρώην εἶδέν με, καὶ προσῆλθον ἐπικουρίας δεόμενος, πλη-  
γὰς ὁ γυναιὸς προσενέτεινε. ΦΙΛ. Ὡ τῆς ἀναισ-  
χυντίας, νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος  
καὶ συμπότης; τοιγαροῦν δίκαια πέπονθεν οὗτος ἀχά-  
ριστος ἄν. ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηβοι,  
καὶ δημόται, ὅμως μετριάζομεν, ὡς μὴ ἐπιτηδᾶν δοκῶ-  
μεν. χαῖρε, ὦ δέσποτα, καὶ † ὅπως τοὺς μιαιρούς τού-  
τους κολάκας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον,  
τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. οὐκ ἔτι πισ-  
τευτὰ τῶν νῦν οὐδενί· πάντες ἀχάριστοι, καὶ πονηροί.  
ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατ-  
επίγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα, ὡς  
πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. ἦ καὶ τοιγαροῦν  
ταῦτά σε νοθετήσων καίτοι σύ γε οὕτω σοφὸς ἄν,  
οὐδὲν ἴσως δεήσει τῶν παρ' ἐμοῦ λόγων, ὅς καὶ τῇ Νέσ-  
ταρι τὸ δέον παραινέσεις ἄν. ΤΙΜ. Ἔσται ταῦτα,  
ὦ Φιλιάδη· πλην ἄλλα πρόσθι, ὡς καὶ σὲ φιλοφρονη-  
σμαι τῇ δικέλλῃ. ΦΙΛ. Ἀνθρώποι, κατέαγα τοῦ  
κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνου-  
θετοῦν αὐτόν. ΤΙΜ. Ἴδου τρίτος οὗτος ὁ ῥήτωρ  
Δημίας προσέρχεται, ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ  
συγγενὴς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ'  
ἐμοῦ τάλαντα μιᾷς ἡμέρας ἐκτίσας τῇ πόλει (κατα-  
δεδίκαστο γὰρ, καὶ ἐδίδετο, οὐκ ἀποδιδούς, καὶ γὰρ ἐλε-  
g



ήσας ἔλυ-άμην αὐτόν·) ἐπειδὴ πρόην ἔλαχε τῇ Ἐρεχ-  
 θίδι φυλῇ διανέμειν τὸ θεωρικόν, καὶ γὰρ προσήλθον  
 αἰτῶν τὸ † γιγνόμενον, οὐκ ἔφθ γινωρίζειν πολίτην ὄντα  
 με. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ  
 α γένους, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς  
 Ἑλλάδος· καὶ μὴν πάσαι σε ὁ δῆμος ξυνειλεγμένους,  
 καὶ αἱ βουλαιὶ ἀμφοτέραι περιμένουσι· πρότερον δὲ  
 σκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα· Ἐπειδὴ  
 Τίμων ὁ Ἐχεκρατίδου, Κολυττεύς, ἀνὴρ οὐ μόνον κα-  
 βλὸς καὶ γαθός, ἀλλὰ καὶ σοφός, ὥς οὐκ ἄλλος ἐν τῇ  
 Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἀριστα πρώ-  
 των τῇ πόλει· νενίκηκε δὲ πύξ, καὶ πάλην, καὶ δρόμον,  
 ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας, καὶ τελείῳ ἄρματι καὶ  
 συναρδίῳ παλικῇ.—ΤΙΜ. Ἄλλ' οὐδὲ † ἐθέλωρσα ἐγὼ  
 c πώποτε εἰς Ὀλυμπίαν. ΔΗΜ. Τί οὖν; θεωρήσεις  
 ὕστερον· τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον.  
 καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρουσι πρὸς Ἀχαρ-  
 νείας, καὶ κατέκοψε Πελοποννησίων δύο μοίρας.—ΤΙΜ.  
 Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, οὐδὲ † προεγράφη  
 d ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σαυτοῦ  
 λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες.  
 ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλευόντων, καὶ  
 στρατηγῶν, οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τοῦτοις  
 ἀπασι, Δέδοκται τῇ βουλῇ, καὶ τῷ δήμῳ, καὶ τῇ  
 e Ἡλιαίᾳ κατὰ φυλάς, καὶ τοῖς δήμοις ἰδίᾳ, καὶ κοινῇ  
 πᾶσι, χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν Ἀθη-  
 ναίων ἐν τῇ ἀκροπόλει, κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ  
 ἀκτῖνας ἐπὶ τῇ κεφαλῇ· καὶ στεφανῶσαι αὐτὸν χρυσοῖς  
 στεφάνοις ἑπτά, καὶ ἀνακηρυχθῆναι τοὺς στεφάνους  
 f σήμερον Διονυσίοις † τραγῳδοῖς καινοῖς· (ἀχθῆναι γὰρ  
 δι' αὐτὸν δεῖ τήμερον τὰ Διονύσια·) † εἶπε τὴν γνώμην  
 Δημέας ὁ ῥήτωρ, συγγενὴς αὐτοῦ ἀγχιστεὺς, καὶ μα-  
 θητὴς αὐτοῦ ὢν· καὶ γὰρ ῥήτωρ ἀριστος ὁ Τίμων, καὶ  
 τὰ ἄλλα πάντα ὅποσα ἂν ἐθέλοι. Τοῦτί μὲν οὖν σοι  
 -τὸ ψήφισμα· ἐγὼ δὲ σοι καὶ τὸν υἱὸν ἐβουλόμην ἀγα

γεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῶ ὀνόματι Τίμωντα ὀνόμακα.  
 TIM. Πῶς, ὦ Δημία, ὅς οὐδὲ γεγάμηκας, ὅσαγε καὶ  
 ἡμᾶς εἰδέναι; ΔΗΜ. Ἄλλὰ γαμῶ, ἦν διδῶ Διὸς,  
 ἐς νέοντα, καὶ παιδοποιήσομαι, καὶ τὸ γνηθισόμενον  
 (ἄρρεν γὰρ ἔσται) Τίμωντα ἤδη καλῶ. TIM. Οὐκ α  
 οἶδα εἰ γαμήσεις ἔτι, ὦ οὗτος, τηλικαύτην παρ' ἑμοῦ  
 πληγὴν λαμβάνων. ΔΗΜ. Οἴμοι· τί τοῦτο; τυραν-  
 νίδι Τίμων ἐπγχειρεῖς, καὶ τύπτεις τοὺς ἐλευθέρους, οὐ  
 καθαρώς ἐλεύθερος, οὐδ' ἄστος ὢν; ἀλλὰ δώσεις ἐν τά-  
 χει τὴν δίκην τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐπέ- b  
 πρησας. TIM. Ἄλλ' οὐκ ἐμπέπρησται, ὦ μισαρὲ, ἡ  
 ἀκρόπολις, ὥστε δηλὸς εἶ συκοφαντῶν. ΔΗΜ. Ἄλ-  
 λά καὶ πλουτεῖς, τὸν ὀπισθόδομον δορύξας. TIM.  
 Οὐ διαρυσκται οὐδὲ οὗτος· ὥστε ἀπίθανά σου καὶ ταῦ-  
 τα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ c  
 πάντα τὰ ἐν αὐτῷ ἔχεις. TIM. Οὐκοῦν καὶ ἄλλην  
 λάμβανε. ΔΗΜ. Οἴμοι τὸ μετάφρενον. TIM.  
 Μὴ κέκραχθι· κατοίσω γάρ σοι καὶ τρίτην. ἔπει καὶ  
 γελοῖα κάμπαν πάθοιμι, δυο μὲν Λακεδαιμονίων μοί-  
 ρας κατακόψας ἄνοπλος, ἐν δὲ μισαρὸν ἀνθρώπιον μὴ d  
 ἐπιτρέψας· μάτην γὰρ αἶν εἶην καὶ νενικηκὼς Ὀλύμπια  
 πύξ, καὶ πάλην. Ἄλλὰ τί τοῦτο; οὐ Θρασυκλῆς ὁ  
 φιλόσοφος οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας  
 γοῦν τὸν πῶγωννα, καὶ τὰς ὀφρὺς ἀνατείνας, καὶ βρεν-  
 θυόμενός τι πρὸς αὐτόν, ἔρχεται, τιτανῶδες βλέπων, e  
 ἀνασεσοβημένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Αὐτοβο-  
 ρέας τις, ἡ Τρίταν, οἴους ὁ Ζεῦξις ἔγραφεν. οὗτος ὁ τὸ  
 σχῆμα εὐσταλῆς, καὶ κόσμιος τὸ βάδισμα, καὶ σω-  
 φρονικὸς τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς  
 διεξιῶν, καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν, καὶ τὸ f  
 ὀλυγαρχεῖς ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ  
 δεῖπνον, καὶ ὁ παῖς μεγάλῃ τὴν κύλικα ὀρέξειεν αὐ-  
 τῷ (τῷ ζωροτέρῳ δὲ χαίρει μάλιστα) καθάπερ τὸ Λή-  
 θης ὕδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθι-  
 νοῖς ἐκείνοις λόγοις, προαρκάζων ὥσπερ ἰκτίνος τὰ ὄψα, g

καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένιον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφᾶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μὴδὲ ὀλίγον τοῦ μυττωτοῦ καταλίποι. Μεμψίμοιρος αἰεὶ ὡς τὸν πλακοῦντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λάβοι, ὃ, τι περ λιγείας καὶ ἀπληστίας ὄφελος, μέθυτος, καὶ πάροινος, οὐκ ἄχρης ἄδῃς καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λαιδορίας, καὶ ὀργῆς προσέτι. καὶ λόγοι πολλοὶ δὲ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτα φησὶν ἤδη ὑπὸ τοῦ ἀπράτου πονήρας ἔχων, καὶ ὑποτραυλίζων γελίως· εἴτα ἑμετος ἐπὶ τούτοις. καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένοι. πλην ἄλλα καὶ νήφων οὐδενὶ τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος ἔνεκα, ἢ θρασυτύτου, ἢ φιλαργυρίας. ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα, καὶ ἐπιорκεῖ προχειρότατα, καὶ ἡ γοητεία προηγείται, καὶ ἡ ἀναισχυντία παρομαρτεῖ καὶ ὅλως ἀπάνσοφον τὸ χεῖμα, καὶ πανταχόθεν ἀκριβές, καὶ ποιήτως ἐντελές· οἰμώζεται τοιγαροῦν οὐκ εἰς μακρὰν χρηστὸς ἄν. Τί τοῦτο; παπαί, χρόνιος ἡμῖν θρασυκλῆς. ΘΡΑΣ. Οὐ κατὰ ταῦτα, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφῆγμαι, ὥσπερ οἱ τὸν πλουτόν σου τεθῆ-  
e  
c  
e  
πότες, ἀργυρίου, καὶ χρυσίου, καὶ δειπνῶν πολυτελῶν ἐλπίδι συνδεδραμῆκας, πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα, οἷόν σε, ἀπλοῖκόν, καὶ τῶν ὄντων κοινονικόν. οἶσθα γὰρ ὡς μάζα μὲν ἐμοὶ δεῖπνον ἱκανόν, ἔβριον δὲ ἡδιστον δύμον, ἢ κάρδαμον, ἢ εἴποτε τρυφᾶν, ὁ δὲ τρίβων αὐτός ἡς βούλει πορφυρίδος αἰμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθέρῃς σὺ τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτήμα ὁ πλου-  
g  
τος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκίστων συμφορῶν

γενημένος. εἰ γάρ μοι πείθοιο, μάλιστα ὅλον εἰς τὴν  
 θάλατταν ἐμβαλεις αὐτὸν, οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγα-  
 θῷ ὄντα, καὶ τὸν φιλοσοφίας πλοῦτον ὄρᾳν δυναμένῳ.  
 μὴ μέντοι εἰς βάθος, ὧ γὰρ θεῖ, ἀλλ' ὅσον εἰς βουβῶνας  
 ἐπεμβὰς ὀλίγον πρὸ τῆς κυματαγωγῆς, ἐμοῦ ὄρῳτος μό- a  
 νου. Εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον  
 ἀμείνων κατὰ τάχος ἐκφύρῃσιν αὐτὸν ἐκ τῆς οἰκίας, καὶ  
 ὑπὸ ὀβολὸν σαυτῷ ἀνῆς, διαδιδούς ἅπασιν τοῖς θεομέ-  
 νοις, ὧ μὲν, πέντε δραχμὰς, ὧ δὲ, μῶν, ὧ δὲ, ἡμιτά-  
 λαντον. εἰ δὲ τις φιλόσοφος εἴη, διμοιρίαν, ἢ τριμοιρίαν b  
 φέρεσθαι δίκαιος. ἐμοὶ δὲ, καίτοι οὐκ ἐμαυτοῦ χάριν  
 αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς θεομένους,  
 ἱκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας παράσχως, οὐδὲ  
 ὅλους δύο μεδίμνους χωροῦσαν Αἰγινήτικους. ὀλγαρχῇ  
 δὲ καὶ μέτριον χρῆ εἶναι τὸν φιλοσοφοῦντα, καὶ μηδὲν c  
 ὑπὲρ τὴν πῆραν φρονεῖν. TIM. Ἐπαινῶ ταυτὰ σου,  
 ὦ Θρασύκλεις· πρὸ γοῦν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι  
 τὴν κεφαλὴν ἐμπλήσω κοινύλων, ἐπιμετρήσας τῇ δι-  
 κέλλῃ. ΘΡΑΣ. Ὡ δημοκρατία, καὶ νόμοι, παϊόμε-  
 βα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει. TIM. d  
 Τί ἀγανακτεῖς, ὦ γὰρ θεῖ Θρασύκλεις; μῶν παρακέ-  
 πρυσμαί σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ  
 μέτρον τέτταρας. Ἀλλὰ τί τοῦτο; πολλοὶ ξυνέσχον-  
 ται· Βλεψίας ἐκεῖνος, καὶ Λάχης, καὶ Γνίφων, καὶ  
 ὅλως τὸ σύνταγμα τῶν οἰμαζομένων. ὥστε τί οὐκ ἐπὶ e  
 τὴν πέτρην ταύτην ἀνελθὼν, τὴν μὲν δίκειλλαν ὀλίγον  
 ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους  
 λίθους ξυμφορήσας, ἐπιχλαζῶ πόρρωθεν αὐτούς;  
 ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων· ἀπιμεν γάρ. TIM.  
 Ἄλλ' οὐκ ἀναμωστίγῃ ὑμεῖς, οὐδὲ ἀνευ τραυμάτων. f

κε'.

## ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

## ΖΕΥΣ, ΕΡΜΗΣ, ΚΑΙ ΜΩΜΟΣ.

ΖΕΥΣ. Μηκέτι τονθορίζετε, ὦ θεοί, μηδὲ κατὰ  
 γωνίας συστρεφόμενοι, πρὸς οὓς ἀλλήλοις κοινολογεῖσθε,  
 ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ  
 συμποσίου. ἀλλ' ἐπέπερ ἀποδέδοται περὶ τούτων ἐκ-  
 α κλησία, λεγέτω ἕκαστος ἐς τὸ φανερόν τὰ δοκοῦντά οἱ,  
 καὶ κατηγορεῖται. σὺ δὲ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα  
 τὸ ἐκ τοῦ νόμου. ΕΡΜ. Ἄκουε, σίγα· τίς ἀγορεύειν  
 βούλεται τῶν τελείων θεῶν, οἷς ἔξεστιν; ἡ δὲ σκέψις  
 περὶ τῶν μετοίκων καὶ ξένων. ΜΩΜ. Ἐγὼ ὁ Μω-  
 μος, ὦ Ζεῦ, εἰ μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ. Τὸ  
 κήρυγμα ἤδη ἐφίησιν ὥστε οὐδὲν ἑμοῦ δέησθαι. ΜΩΜ.  
 Φημί τοίνυν δεινὰ ποιεῖν ἐνίοις ἡμῶν, οἷς οὐκ ἀπόχρη  
 θεοὺς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ', εἰ μὴ  
 καὶ τοὺς ἀκολούθους, καὶ θεράποντας αὐτῶν ἰσοτίμους  
 ἡμῖν ἀποφανοῦσιν, οὐδὲν μέγα, οὐδὲ νεανικὸν οἶονται  
 ἐργάσασθαι. ἀξιώ δὲ, ὦ Ζεῦ, μετὰ παρρησίας μοι  
 δοῦναι εἰπεῖν οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάν-  
 τες με ἴσασιν ὥς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν  
 ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων. διελέγ-  
 χων γὰρ ἅπαντα, καὶ λέγων τὰ δοκοῦντά μοι ἐς τὸ φα-  
 νερόν, οὔτε δεδιώς τινα, οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων  
 τὴν γνώμην· ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς, καὶ  
 συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ'  
 αὐτῶν ἐπονομαζόμενος. πλὴν ἀλλ' ἐπέπερ ἔξεστι, καὶ  
 κηρύσσεται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν,  
 οὐδὲν ὑποστειλάμενος ἔρῳ. Πολλοὶ γὰρ, φημί, οὐκ  
 ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυμ-  
 θρίων, καὶ εὐαχρῶνται ἐπίσης, καὶ ταῦτα θνητοὶ ἐξ  
 ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας, καὶ διασώτας

τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανὸν, καὶ παρενέγραψαν. καὶ νῦν ἐπίσης διανομὰς τε νέμονται, καὶ θυσιῶν μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοῦνομα. νῦν γὰρ ἐς α τὸ μέσον ἀπερίριπταί σοι ὁ λόγος, ὥς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. χρη δὲ παρήρσιαστήν ὄντα, μηδὲν ὀκνεῖν λέγειν. ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν, ποιεῖς γὰρ τοῦτο βασιλικόν, ὥς ἀληθῶς, καὶ με- b γαλόφρον, ὥστε ἐρῶ καὶ τοῦνομα. ὁ γάρτοι γενναϊότατος Διόνυσος, ἡμιάνθρωπος ὢν, οὐδὲ Ἕλλην μητρόθεν, ἀλλὰ Συροφοίνικός τινος ἐμπόρου, τοῦ Κᾶδμου, θυγατριδοῦς, ἐπείπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μήτραν, οὔτε τὴν μέθην, οὔτε τὸ c βαδίσμα. πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς Δῆλυς καὶ γυναικεῖς τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποκνέων ὁ δὲ καὶ ὄλην φρατρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγόμενος πάρεστι, καὶ θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σείληνον, καὶ Σατύρους, ἀγροίκους τινὰς, καὶ d αἰπόλους τοὺς πολλοὺς, σκιρτητικούς ἀνθρώπους, καὶ τὰς μορφὰς ἄλλοκότους· ὢν ὁ μὲν κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἐοικώς, καὶ γένειον βαδύ παθειμένος, ὀλίγον τράγου διαφέρειν ἐστίν ὁ δὲ φαλακρὸς γέρον, σιμὸς τὴν ρίνα, ἐπὶ ὄνου τὰ πολλὰ e ὀχούμενος, Λυδὸς οὗτος· οἱ δὲ Σάτυροι, ὅξεῖς τὰ ἄντα, καὶ αὐτοὶ φαλακροὶ, κεράσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται, Φρύγες τινες ὄντες. ἔχουσι δὲ καὶ οὐράς ἅπαντες. ὁρᾶτε οἷους ἡμῖν θεοὺς ποιεῖ ὁ γεννάδας; Εἶτα θαυμάζομεν, εἰ καταφρονοῦσιν f ἡμῶν οἱ ἀνδρωποὶ, ὁρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; ἐγὼ γὰρ λέγειν, ὅτι καὶ δύο γυναικας ἀνήγαγε, τὴν μὲν ἐρωμένην οὖσαν αὐτοῦ, τὴν Ἀριάδην, ἧς καὶ τὸν στέφανον ἐγκατέειξε τῷ τῶν ἀστέρων χορῷ· τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. καὶ ὁ πάν- g

των γελοιότατον, ὦ θεοί, καὶ τὸν κύνα τῆς Ἡριγύτης, καὶ τοῦτον ἀνήγαγεν, ὥς μὴ ἀνιῶτο ἡ καίς, εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκείνο, καὶ ὅπερ ἡγάπα κυνίδιον. ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροιμία, α καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπῃς, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὁρῶ γὰρ οἱ φέρῃ τῷ λόγῳ. οὗτοι γάρ, ὁ μὲν αὐτῶν ἰάται, καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἔστι πολλῶν ἀντάξιός ἄλλων. οὐδ' Ἡ-  
 ρακλῆς, υἱὸς ἂν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν· ὥστε μὴ κατηγορεῖ αὐτῶν. ΜΩΜ. Σιω-  
 πήσομαι διὰ σέ, ὦ Ζεῦ, πολλὰ εἰπεῖν ἔχων. καίτοι εἰ  
 μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. εἰ δὲ ἔξῃ  
 καὶ πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἂν  
 εἰδῇσιν εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξεστι μά-  
 λιστα. μῶν δ' οὖν καί μὲ ξενίας διώκεις; ΜΩΜ. Ἐν  
 Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκούσάϊ ἐστιν, ἀλλὰ καὶ  
 ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν·  
 ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Αἰγιεῦσιν,  
 δ ὑποβολιμαῖόν σε εἶναι φάσκουσιν. "Α δὲ μάλιστα ἐ-  
 λεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. τὴν γάρ τοι ἀρχὴν  
 τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νο-  
 θευθῆναι ἡμῶν τὸ ξυνέδριον, σὺ, ὦ Ζεῦ, παρέσχες, δη-  
 ταῖς ἐπιμιγνύμενος, καὶ κατιῶν παρ' αὐτάς, ἐν ἄλλοτε  
 θ ἄλλῳ σχήματι· ὥστε ἡμᾶς δεδιέναι, μὴ σε καταθύσῃ  
 τις ξυλλαβῶν, ὅπότ' ἂν ταῦρος ᾗς, ἡ τῶν χρυσοχόων  
 τις κατεργάσῃται χρυσὸν ὄντα, καὶ ἀντὶ Διός, ἡ ὄρ-  
 μας, ἡ ψέλλιον, ἡ ἐλλόβιον ἡμῖν γένη. πλὴν ἅλλα ἐμ-  
 πέπληκας γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· αὐ γὰρ  
 εἰ ἂν ἄλλως εἴποιμι. καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν,  
 ὅπότ' ἂν τις ἄφρων ἀκούσῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπ-  
 εδείχθη, ὁ δὲ Εὐρυσθεὺς, ὃς ἐπέταττεν αὐτῷ, τέθηκε,  
 καὶ πλησίον Ἡρακλέους νεώς, οἰκέτου ὄντος, καὶ Εὐ-  
 ρυσθεὺς τάφος, τοῦ δεσπότου αὐτοῦ. καὶ πάλιν ἐν  
 Θήβαις Διόνυσος μὲν θεός· οἷδ' ἀνεψιοὶ αὐτοῦ, ὁ Πει-

Δεις, καὶ ὁ Ἀκταίων, καὶ ὁ Λέαρχος, ἀνδράπων  
 πάντων κακοδαιμονέστατοι. Ἀφ' οὗ δὲ ἀπαξ σὺ, ὦ  
 Ζεῦ, ἀνέλας τοῖς τοιούτοις τὰς θύρας, καὶ ἐπὶ τὰς  
 θητὰς ἐνράπου, ἅπαντες μεμίμνηταί σε· καὶ οὐχὶ  
 ἄρρετες μόνον, ἀλλ', ὅπερ αἰσχιστον, καὶ αἱ θήλειαι α  
 Δεαί. τίς γὰρ οὐκ οἶδ' ἐπὶ τὸν Ἀγχίστην, καὶ τὸν Τιθωνόν,  
 καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰασίωνα, καὶ τοὺς ἄλ-  
 λους; ὥστε ταῦτα μὲν ἰάσσει μοι δοκῶ· μακρὸν γὰρ  
 ἂν τὸ διελέγχειν γένοιτο. ΖΕΥΣ. Μηδὲν περὶ τοῦ  
 Γανυμήδους, ὦ Μῶμε, εἴπης· χαλεπανῶ γὰρ, εἰ λυ- b  
 πήσεις τὸ μειράκιον, ὀνειδίσας ἐς τὸ γένος. ΜΩΜ.  
 Οὐκοῦν μηδὲ περὶ τοῦ αἵετος εἴπω, ὅτι καὶ οὗτος ἐν  
 τῷ οὐρανῷ ἐστίν, ἐπὶ τοῦ βασιλείου σκήπτρου καθιζό-  
 μενος, καὶ μονονουχὶ ἐπὶ τὴν κεφαλὴν σου νεοττεύων,  
 θεὸς εἶναι δοκῶν; Ἡ καὶ τοῦτον τοῦ Γανυμήδους ἐνε- c  
 κα ἰάσομεν; ἀλλ' ὁ Ἄττις γε, ὦ Ζεῦ, καὶ ὁ Κορύβας,  
 καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισεκυκλήθησαν οὗτοι,  
 ἢ ὁ Μίθρης ἐκείνος ὁ Μῆδος, ὁ τὸν κἀνδυν, καὶ τὴν  
 τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ· ὥστε οὐδ' ἦν προπίν-  
 τισ, ξυνήσις; τοιγαροῦν οἱ Σκύθαι καὶ οἱ Γέται ταῦτα d  
 ὁρῶντες αὐτῶν, μακρὰ ἡμῖν† χαίρειν εἰπόντες, αὐτοὶ ἀπ-  
 θανατίζουσι, καὶ θεοὺς χιροτονοῦσιν, οὓς ἂν ἐδεή-  
 σωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις, δοῦλος  
 ἂν, παρενεγράφη, οὐκ οἶδ' ὅπως διαλαδῶν. Καίτοι  
 ταῦτα πάντα, ὦ θεοί, μέτρια· σὺ δὲ, ὦ κυνοπρόσωπε, e  
 καὶ σινδόσιν ἐσταλμένε Αἰγύπτει, τίς εἴ, ὦ βέλτιστε, ἢ  
 πῶς ἀξιοῖς θεὸς εἶναι ὑλακτῶν; τί δὲ βουλόμενος καὶ  
 ὁ Μεμφίτης οὗτος ταῦρος, ὁ ποικίλος, προσκυνῆται,  
 καὶ χρᾶ, καὶ προφήτας ἔχει; αἰσχύνομαι δὲ ἱβιδας  
 καὶ πιθήκους εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῶι f  
 γελοίοις, οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέιν-  
 τα ἐς τὸν οὐρανόν, αἱ ὑμεῖς, ὦ θεοί, πῶς ἀνέχεσθε ὁρῶν-  
 τες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; ἢ σὺ,  
 ὦ Ζεῦ, πῶς φέρεις, ἐπειδὴν κριοῦ κέρατα φύσασί σοι;  
 ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν·



Αἰγυπτίαν ὅμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν  
 αἰνίγματά ἐστι, καὶ οὐ πάνυ χρη καταγελαῖν ἀμύητον  
 ὄντα. ΜΩΜ. Πάνυ γοῦν μυστηρίαν, ὦ Ζεῦ, δεῖ  
 ἡμῖν, ὡς εἶδέναι θεοὺς μὲν τοὺς θεοὺς κυνοκεφάλους δὲ  
 α τοὺς κυνοκεφάλους. ΖΕΥΣ. Ἐα, φημί, τὰ περὶ τῶν  
 Αἰγυπτίαν ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ  
 σχολῇ. σὺ δὲ τοὺς ἄλλους λέγε. ΜΩΜ. Τὸν Τρο-  
 φώνιον, ὦ Ζεῦ, καὶ ὃ μάλιστά με ἀποκνίγει τὸν Ἀμ-  
 φίλοχον, ὃς ἐναγαὺς ἀνθρώπου καὶ μητραλοῖου υἱὸς ἄν,  
 b θεσπιφδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολ-  
 λὰ, καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. τοιγαροῦν  
 οὐκ ἔτι σὺ, ὦ Ἄπολλον, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς  
 λίθος καὶ πᾶς βωμὸς χρησμοφδεῖ, ὃς ἂν ἐλαίᾳ περιχυ-  
 θῇ, καὶ στεφάνους ἔχη, καὶ γόητος ἀνδρὸς εὐπορήσῃ,  
 c οἷοι πολλοὶ εἰσιν. ἤδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλη-  
 τοῦ ἀνδρείας ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ  
 ὁ Θεαγένους ἐν Θάσῳ, καὶ Ἐκτορι Δύουσι ἐν Ἰλίᾳ,  
 καὶ Πρωτεσιλάῳ καταντικρὺ ἐν Χερρόνῳ. ἄφ' οὗ δ'  
 οὖν τοσοῦτοι γηγόναιμεν, ἐπιδέδωκε μᾶλλον ἢ ἐπιτοκία,  
 d καὶ ἱεροσυλία, καὶ ὅλως καπαπεφρονήκασιν ἡμῶν, εὐ-  
 ποιῶντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρ-  
 εγγράπτων. ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη  
 ἀκούων, οὔτε ὄντων τινῶν παρ' ἡμῖν, οὔτε συστήναι ὅλως  
 δυναμένων, πάνυ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. ἢ ποῦ  
 e γὰρ ἐστὶν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἰ-  
 μαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμά-  
 των ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων  
 ἐπινοηθέντα; καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς  
 ἀνοήτους πέπεικεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ δύειν βούλεται,  
 f εἰδὼς ὅτι καὶ μυρίας ἐκατόμβας παραστήσῃ, ὅμως τὴν  
 τύχην πρᾶξουσιν τὰ μεμοιραμένα, καὶ ἃ ἐξ ἀρχῆς  
 ἐκάστω ἐπεκλώσθη. ἡδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἰ  
 που εἶδες ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην; ὅτι μὲν γὰρ  
 καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα,  
 g εἰ μὴ καὶ κωφὸς τις εἴ, ὡς βοῶντων αὐτῶν μὴ ἑπαῖν.

πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. ὅρῳ  
 γοῦν τοὺς πολλοὺς ἀχθομένους μοι λέγοντι, καὶ συρίτ-  
 τοιτας· ἐπεινους μάλιστα, ὧν καθήψατο ἡ παρρησία  
 τῶν λόγων. Πέρας γοῦν εἰ ἐθέλεις, ὦ Ζεῦ, ψήφισμά  
 τι περὶ τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον. α  
 ΖΕΥΣ. Ἀνάγνωδι· οὐ πάντα γὰρ ἀλόγως ἡτιάσω·  
 καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπὶ πλείον  
 αἰ γίγηται.

## ΨΗΦΙΣΜΑ.

## ΑΓΛΘΞ ΤΥΧΗ.

Ἐκκλησίας ἐνόμου ἀγουμένης, ἐβδόμη ἰσταμένου, ὁ  
 Ζεὺς ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπεστάτει β  
 Ἀπόλλων, ἐγραμμιάτευε Μῶμος τῆς Νυκτός, καὶ ὁ  
 Ὑπνος τὴν γνώμην εἶπεν. Ἐπειδὴ πολλοὶ τῶν ξένων,  
 οὐ μόνον Ἕλληνες, ἀλλὰ καὶ βάρβαροι, οὐδαμῶς ἄξιοι  
 ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας, παρεγγραφέντες, οὐκ  
 οἶδ' ὅπως, καὶ θεοὶ δόξαντες, ἐμπεπλήκασιν μὲν τὸν γ  
 οὐρανόν, ὥς μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώ-  
 δους, πολυγλώσσων τινῶν καὶ ξυγκλύδων· ἐπὶ ἐλαιο-  
 πι δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε μινᾶς ἤδη τὴν  
 κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ  
 αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς d  
 θεούς, προεδρίας ἡξιώκασιν ἑαυτοὺς παρὰ πάντα τὰ  
 πάτρια, καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι. Δεδόχθω  
 τῇ βουλῇ, καὶ τῷ δήμῳ ξυλληγῆναι μὲν ἐκκλησίαν ἐν  
 τῷ Ὀλύμπῳ περὶ τροπὰς χειμερινάς, εἰσδαι δὲ  
 ἐπιγνώμονας τέλειους θεούς ἐπτά, τρεῖς μὲν ἐκ τῆς e  
 παλαιας βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν  
 δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία. τούτους δὲ τοὺς ἐπι-  
 γνώμονας αὐτοὺς μὲν καθέζεσθαι ὁμόσαντας τὸν νό-  
 μιμον ὄρεον, τὴν Στύγα· τὸν Ἑρμῆν δὲ κηρύξαντα ξυ-  
 ναγαγεῖν ἅπαντας, ὅσοι ἀξιοῦσι ξυντελεῖν εἰς τὸ συνέ- f

ὄριον· τοὺς δὲ ἤκειν μάρτυρας ἐπαγομένους ἐνωμότους,  
 καὶ ἀποδείξεις τοῦ γένους. τοῦντεῦθεν δὲ οἱ μὲν παρί-  
 τωσαν καὶ ἔπα, οἱ δὲ ἐπιγνώμονες ἐξετάζοντες, ἡ  
 θεοὺς εἶναι ἀποφανοῦνται, ἡ καταπέμψουσιν ἐπὶ τὰ  
 a σφέτερα ἡρία, καὶ τὰς θήκας τὰς προγονικάς. ἦν δὲ  
 τις ἄλῳ τῶν ἀδοκίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνώμό-  
 νων ἐκκρίθεντων, ἐπιβαίνων τοῦ οὐρανοῦ, ἐς τὸν Τάρτα-  
 ρον ἐμπέσειν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἔκασ-  
 τον. καὶ μήτε τὴν Ἀθηνᾶν ἰάσθαι, μήτε τὸν Ἀσκλη-  
 b πιδὸν χρησμοδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνα  
 ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον, μάντιν, ἡ κιθαροδόν,  
 ἡ ἱατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀνα-  
 πλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν οὐκ ἴσα-  
 σιν. Ὅποσοι δὲ ἤδη νῶν ἡ θυσίων ἡξιώθησαν, ἐκείνων  
 c μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἡ Διὸς,  
 ἡ Ἥρας, ἡ Ἀπόλλωνος, ἡ τῶν ἄλλων τινός· ἐκείνων  
 δὲ τάφον χῶσαι τὴν πόλιν, καὶ στήλην ἐπιστήσαι ἀντὶ  
 βωμοῦ. ἦν δὲ τις παρακούση τοῦ κηρύγματος, καὶ μὴ  
 ἐδελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν, † ἐρήμην αὐτοῦ  
 d καταδικαιησάντων. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα.  
 ΖΕΥΣ. Δικαιότατον, ὦ Μῶμε, καὶ ὅτω δοκεῖ, ἀνα-  
 τινάτω τὴν χεῖρα· μᾶλλον δὲ οὕτω γιγνέσθω. πλείους  
 γὰρ οἶδ' ὅτι ἔσονται οἱ μὴ χειροτονήσοντες. ἀλλὰ νῦν  
 μὲν ἄπιτε· ὅποταν δὲ κηρύξῃ ὁ Ἐρμῆς, ἡκετε, κομίζου-  
 e τες ἕκαστος ἐναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς  
 ἀποδείξεις, πατὴρ ὄνομα, καὶ μητὴρ, καὶ ὅθεν καὶ  
 ὅπως θεὸς ἐγένετο, καὶ φυλὴν, καὶ φράτορας. ὥς ὅστις  
 ἂν μὴ παρὰσχεται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ  
 νῶν τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἀνδραποὶ θῶν  
 φατόν εἶναι νομίζουσιν.

## DIALOGI DEORUM.

### 1.

#### JOVIS, ÆSCULAPII ET HERCULIS.\*

JUP. CESSATE, Æsculapi et Hercules, rixantes inter vos quasi homines: indecora enim hæc, et aliena convivio Deorum. HERC. Et tu velis, o Juppiter, istum medicamentarium supra me accumbere? Æsc. Sic sane decet: etenim melior sum. HERC. Quo in genere, attente? ideone, quòd te Juppiter fulmine percussit, quæ fas non erat, facientem? nunc autem per misericordiam iterum immortalitatem participasti. Æsc. Scilicet oblitus es, Hercules, in Cetà te conflagrasse, qui mihi exprobres ignem. HERC. Nequaquam pari similique ratione vita nobis est exacta, ut qui Jovis sum filius, tantosque labores suscepi expurgando hominum ætatem, feris debellandis, et in homines injuriosos animalvertendo: tu verò præ-

\* Jupiter interferes to stop a squabble between Hercules and Æsculapius about precedence. Consult the Index for their history.

P. 1. a. *φαρμακία*. According to the twofold import of *φαρμακία*, the word *φαρμακίος* denotes a person that deals either in medicinal drugs or in poisons. It is commonly used as an epithet of reproach, and in contrast with *ιατρός*, a physician: like our *quack*. In like manner, in calling him *ἰμβροτητής*, he plays on the double signification of the word; which denotes a person either *struck with thunder*, or *hair-brained*, *mad*: this effect being attributed to thunder. See p. 81. d. In the Greek text, I have introduced a mark of interrogation at the end of this sentence. But, for the words, 'Ἄλλα θέλω, I should wish to read, 'Ἄλλ' ἢ θέλω.

b. *Ἐστὶ γὰρ*. The force of the particle *γὰρ* is often to be referred to something elegantly understood. As here, we may easily supply "How can you upbraid me with this? For have you forgotten," &c.

b. (5) *οὐκ οὖν*, with the accent on the first syllable, has a negative signification. I would here prefer *οὐκ οὖν*. "So then our lives have been similar"—ironically.—*ὁρίζονται ἡμῶν, ἵς*—here it is plain that *ἡμῶν* is equivalent with *ἡμῶν καὶ σοι*, and that *ἵς* refers only to the former of these words.

c. *ἐγγρεῖς*. A mountebank: the lowest kind of quack.

sectas herbarum radices colligis, et circulator es, ægrotis forsitan hominibus utilis ad imponenda medicamenta, qui virile tamen nihil præstiteris. *Æsc.* Recte narras : nam inusta tibi flammæ vestigia sanavi, quando nuper huc ascendisti semustus, ab utrisque corrupto corpore, tum tunicâ, tum deinde igne. Ego verò si nihil aliud, neque servivi, quemadmodum tu, neque carminavi lanam in *Lydiâ* purpuream vestem indutus, ictusque ab *Omphale* aureo sandalio : sed neque atrâ bile percitus interfeci liberos et uxorem. *Herc.* Nisi desieris conviciari mihi, confestim scies, quàm tibi non multum profutura sit immortalitas : etenim sublatum te projiciam præcipitem in caput e cœlo, ut ne *Pæan* quidem ipse mederi tibi possit, cranio contrito. *Jup.* Finem, inquam, altercandi facite, et non conturbate nobis consuetudinis jucunditatem : sin, ambos ego ablegabo vos foras a convivio. Enimvero æquum est, *Hercules*, supra te decumbere *Æsculapium*, ut qui prior etiam obierit.

## 2.

## MERCURII ET MAIÆ. \*

*MERC.* Estne enim aliquis, mater, in cœlo Deus miserior me? *MAI.* Ne dixeris, Mercuri, tale quiddam. *MERC.* Ne dixerim, qui tot negotia sustineo solus, lassius

P. 1. c. (5) *χρησιμος ἰαθεῖναι τῶν φαρμάκων*. This passage, which all the Editors overlook, I am persuaded is corrupt. The Greek idiom would require *ἰατρίδωαι τὰ φάρμακα*. But perhaps a very slight emendation will restore the original text. I would read *χρησιμος ἰατρίδωαι τῶν φ.* that is, *πρὸς ἰατρίδωαι*, "useful for the application of drugs." The reader may see in Stephens other examples of this construction of *χρησιμος* with an accusative, the preposition *πρὸς* or *εἰς* being understood.

d. *τῇ συμφορῇ*. Rather read, with one MS. *τὸ εὖμα*.

P. 2. b. *μὲντε τῶν Π.* Alluding to Homer *Il. E.* 401. 899. where *Pæon* is employed to cure *Pluto* and *Mars*.

c. *ἀπὸ καὶ πρὸς ἀπὸ*. *Lucian* humorously represents priority of death as a ground of precedence among the gods ; as priority of birth is among men.

\* Mercury complains to his mother of the hardships to which he is subject, from the number and variety of his occupations.

g. (2) *ἔστι γὰρ*. They have been in conversation before : and Mercury now enforces the justice of his complaints. Hence the particle *γὰρ*.

tudine confectus, inque tot ministeria distractus? mane quidem cum primum surrexero, everrere symposium oportet, et postquam instravi concionem, tum ordine disposui singula, apparere Jovi, et perferre quoquo versùs nuntios ab eo sursum deorsum indies ingens spatium emetientem: cumque rediero adhuc pulverulentus, apponenda est ambrosia: priùs verò quàm recens emtus ille pincerna veniret, ego etiam nectar infundebam. Quod autem omnium est molestissimum, ne nocte quidem dormio solus Deorum; sed oportet me tunc quoque Plutoni umbras deducere, defunctosque pròsequi, et adesse ad tribunal. Mihi scilicet non satis sunt, quæ de die facio, cum in palæstris versor, in concionibus præconem ago, rhetoras edoceo, sed præterea quæ ad mortuos spectant administranda sunt mihi in tot partes obeundas diviso. Atqui Ledæ liberi alternis uterque in cœlo et apud inferos degunt: mihi autem singulis diebus et hæc et ista sunt facienda. Alcmenæ et Semelæ filii, ex mulieribus misellis procreati, epulantur curarum expertes: ego Maiâ Atlantis filiâ natus ministro illia. Quin immo jam modò venientem me Sidone a Cadmi filiâ, ad quam me miserat visurum, quid agat puella, antequam respirassem, legavit iterum Argos, ut visitarem Danaën: tum inde in Bœotiam, inquit, profectus in transitu Antiopam vise. Jamque planè confectus animum despondi: atque adeo, si mihi facultas foret, perlibenter equidem postulaverim vendi, ut in terris solent, qui malam servitutem serviunt. MAI. Mitte ista, fili: oportet enim cuncta morigerari patri te juvenem. Nunc igitur, ut mis-

P. 2. d. ἡμεροδρομουσα. Like a running footman. Liv. xxxi. 24 *Hemerodromos* vocant Græci, ingens die uno emetientes spatium.

e. ποσότης. Homer relates that Jupiter gave to Tros immortal horses as a compensation for Ganymede.

f. συνδιαπραττειν μίμηρ. Supply, from the preceding sentence, δὲ μ. "I must take a part also in managing the affairs of the dead, and be thus (as it were) split into pieces."

P. 3. a. Καὶ μου θυγατρὸς. Rather ἀδελφῆς. It is plain that he means Europa, and has inadvertently fallen into the error.

b. ἀπηγορεύσα. "I am spent, worn out."

b. (5) πωπασθαι, ὥσπερ. A law at Athens allowed slaves, who found their service severe, to demand a sale, that they might pass to another master.

c. λάβης. I have introduced this necessary alteration for λάβεις, from two of the Parisian MSS.

**SUS ES**, prospera, quantum potes, Argos: deinde in Bœotiam, ne plagas etiam cessans accipias: nam in iram et bilem proclives sunt, qui amant.

## 3.

## VENERIS ET CUPIDINIS. \*

**VEN.** Quid est enimvero, Cupido, quòd alios quidem Deos debellaris omnes, Jovem, Neptunum, Apollinem, Rheam, me quoque matrem; a solâ vero abstineas Minervâ, et in illâ igne careat tibi fax, vacua sit sagittis phœtretra, tuque ipse quasi tractandi arcus, et collineandi sis imperitus. **CUP.** Metuo, mater, eam: nam formidabilis est et torva, atque admodum virilis: quando igitur intento arcu aggredior ad eam, quassatâ cristâ perterrefacit me et contremisco, defluuntque tela meis de manibus. **VEN.** At Mars nonne terribilior erat? et tamen exarmasti ipsum, ac vicisti. **CUP.** At iste ultro admittit me, atque invitat: Minerva contra semper suspiciosa torvè me intuetur; factumque jam adeo, ut ego casu prætervolarem, propius admotâ face; illa confestim, si ad me accedis, inquit, per patrem juro, hastâ te transfixum, aut pedo correptum in Tartarum injiciam, aut ipsa dilaceratum pessumdabo. Multa ejusmodi est interminata: tum porro acerbum videt, habetque ad pectus faciem quandam formidolosam, serpentibus comatam, quam ego maximè metuo: territat enim me, et, cum eò oculos converto, in fugam propellor. **VEN.** At expavescis Minervam, ut ais, et Gorgonem; idque tu, qui non formidaris fulmen Jovis Musæ verò cur tibi sunt invulneratæ, et extra teli jactum positæ? an et illæ cristas concutiunt, et Gorgonas ostendunt? **CUP.** Revereor illas, mater: nam venerandæ sunt,

\* Venus enquires from Cupid the reason, why he has no power over Minerva, the Muses, or Diana.

P. 3. d. *ἐς τὴν*. "In her case." But rather read *ἐς τὴν*, or *ἐς τὴν*, "against her."

Ἐ δὲ φέρει. "Looks at me, with suspicion, from under her brow."

ἄλλως. "Without intending any thing." So Lucian employs ἄλλως in opposition to *ἐκ προορίσεως*, on purpose, in *Θεῶν κρισις*. §. 4. I have altered the translation to express this meaning.

et semper quiddam commeditantur, et cantu distinentur; atque ipse adsto sæpius illis delinitus carmine. V<sup>EN</sup>. Age, mitte et istas, quia verendæ: at Dianam quid est, cur non vulneres? C<sup>UP</sup>. In summâ, ne consequi quidem illam licet fugientem semper per montes: tum etiam sibi proprium quendam amorem jam amat. V<sup>EN</sup>. Cujus, fili? C<sup>UP</sup>. Venationis et cervorum, hinnulorumque, ut capiat persecuta, et sagittis configat; tota denique huic rei est intenta: ceteroquin fratrem ejus arcitenentem et ipsum, ac longe jaculantem— V<sup>EN</sup>. Scio, nate, quid velis: frequenter ipsum arcu fixisti.

## 4.

## VULCANI ET JOVIS.\*

V<sup>ULC</sup>. Quid me, Juppiter, oportet facere? venio enim, ut jussisti, securim habens acutissimam, etiam si lapides opus sit uno ictu dissecare. J<sup>UP</sup>. Recte sane, o Vulcane. At tu divide meum caput in duas partes dejectâ securi. V<sup>ULC</sup>. Tentasne me, an insaniam? Quin impera verè, quod vis tibi fieri. J<sup>UP</sup>. Divide mihi calvariam: quòd si morem non gesseris, non nunc primum iratum experire me. Sed vide, ut ferias omni animi contentione, neque cuncteris: pereò enim præ doloribus, qui meum cerebrum convellunt. V<sup>ULC</sup>. Vide, Juppiter, ne mali quid faciamus: acuta enim securis est, et non sine sanguine, neque ad Lucinæ morem tibi obstetricabitur. J<sup>UP</sup>. Incute modò, Vulcane, audacter: ego enim novi, quid conducat. V<sup>ULC</sup>. Invitus quidem, sed tamen feriam: quid enim aliquis faciat, te jubente? Quid hoc? puella armata? Magnum, o Juppiter, malum habuisti in capite: meritò igitur iracundus eras, qui tantam sub cerebri membranâ virginem vivam nutrices, idque armatam: profectò castra, non caput clam nobis habuisti. Hæc verò saltat, inque armis tripudiat, clypeum concutit, ac hastam vibrat, et furore concitatur: quodque maximum est, formosa admodum ac matura exstitit brevi: cæsia qui-

\* Jupiter employs Vulcan to split his skull with an axe, when Minerva issues from it. See Index.

P. 5. h. ἡτοι σφραγισσίδει, &c. So Æschines jokes upon Demosthenes, as having got an estate in his head. Ὁ γὰρ Ἀθήναιος ἐν κεφαλῇ, ἕλλα σφραγίδει κλητήται. Contra Ctes. §. 74.



dem, sed ornat hoc etiam ipsum galea. Quare, o Jupiter, obstetriciam mercedem redde illâ virgine mihi desponsâ. JUP. Quæ fieri nequeant petis, Vulcane: perpetuò enim virgo manere vult. Attamen, quantum in me est, nihil obloquor. VULC. Hoc volebam: reliqua mihi curæ erunt: jamque ipsam corripiam. JUP. Si tibi hoc facile, ita fac: novi tamen, quæ fieri nefas sit, te appetere.

## 5.

## APOLLINIS ET VULCANI. \*

VULC. Vidistin', Apollo, Maiæ filiolum modò editum? quàm pulcher est, arridetque omnibus, et jam patefacit aliquid, quod magni boni spem facit. AP. Illum ego dixerò infantem, Vulcane, aut insigne bonum, qui Japeto sit senior, quantum ad astutiam? VULC. Ecce male facere possit recens natus? AP. Roga Neptunum, cuius tridentem furatus est; aut Martem; illius enim eduxit clam vaginâ gladium: ne me ipsum dicam, quem exarmavit arcu et sagittis. VULC. Hæc iste recens natus, qui vix movere se poterat in fasciis? AP. Experire, Vulcane, mox mihi ad te accesserit. VULC. Atqui jam accessit. AP. Quid ergo, cunctane habes instrumenta, nullumque eorum tibi perit? VULC. Cuncta, Apollo. AP. Tamen inspicis diligenter. VULC. Ita me Jupiter amet, forcipem non video. AP. At videbis eum alicubi in fasciis infantis. VULC. Tamne acutis est manibus, ac si in utero meditatus fuerit artem furandi? AP. Non tu illum audivisti jam loquentem argutula quædam et volubilia: quin et ministrare nobis vult: heri verò provocatum Cupidinem luctando deiecit statim, nescio quomodo subducens pedes: tum in-

P. 5. c. *ποσει και τεντα*. The helmet sets off *even this*. Grey eyes, or eyes of the colour denoted by *γλαυκός*, (a light greenish blue) were reckoned a blemish in a female, as giving a stern look. Hence *γλαυκίαν*, to look sternly. Ter. Heaut. v. 5. 18. *rufamne illam virginem, cæciam*—? non possum.

\* Apollo gives to Vulcan an account of young Mercury's thefts and ingenuity. Compare *Hor. l. 1. Carm. 10.*

d. *δηλον τι*, &c. "Already gives some indications, as likely to prove a great blessing." So Xen. in *Kur. παλ.* l. 5. c. 3. *ὁ μωρὸς ἀγαθὸν ἐν τοῖς φίλοις Κυρί.*

terea dum laudabatur, Veneris cestum surripuit, illum amplexæ ob victoriam; Jovis autem ridentis sceptrum; et nisi gravius esset fulmen, multumque ignem haberet, illum quoque surripuisset. VULC. Agilem quandam et alacrem puerum narras. AP. Non hoc tantum, sed et jam musicum. VULC. Id quo indicio colligere potes? AP. Testudinem alicubi mortuam cum invenisset, instrumentum ex eâ musicum compegit: manubriis enim adaptatis, jugo addito, tum claviculis infixis, et asserculo supposito, fidesque intendens septem, canit valde tenerum quiddam, o Vulcane, et concinnum, ut egomet ipsi invideam, qui dudum arte pulsandæ citharæ exerceor. Præterea dicebat Maia, illum ne noctu quidem manere in cœlo, sed curiositatis ergo usque ad inferos descendere, nempe furaturum aliquid inde etiam: alis autem est instructus: et virgam quandam sibi confecit mirabili virtute præditam, quâ animas ducit, deducitque mortuos. VULC. Hanc ipsi donavi, ludicrum ut esset. AP. Proinde reddidit tibi mercedem forcipem [furto sublatum.] VULC. Recte sane admonuisti: quare ibo ad eum recuperandum, sicubi, ut ais, reperiatur in fasciâ.

## 6.

## CYCLOPIS ET NEPTUNI.\*

CYC. Pater, qualia sum passus ab illo scelerato hospite, qui, cum inebriasset, excæcavit me dormientem aggressus. NEP. Quis ista, Polypheme, est ausus? CYC. Initio semet Utin appellitabat: at postquam effugit, extraque teli jactum erat, Ulyssem sibi nomen esse dixit. NEP. Novi, quem dicas, Ithacensem illum: ex Ilio domum reveheba-

P. 6. b. μεταξὺ ἰσαν. So next Dial. μεταξὺ τυφλοῦμενος, while he was blinding you. See Lexicon.

d. πηγὴς are the arms, or handles, of the lyre: ζυγός the upper cross bar, to which the strings are attached: κολλαὶ (or as it is elsewhere written, and more usual y by the Attica, κολλήσεις) are the pegs, or keys, by which the strings are stretched or relaxed: μαγαδίον the bridge, or lower piece of wood, on which the strings are supported. ἰστέον τινα, &c. Compare Virg. l. 4. Æn. v. 242.

\* Polyphemus (See Index,) relates to Neptune how Ulysses blinded him.

tur. Quomodo tamen ista patravit, qui haud valde fortis est animo? Cyc. Deprehendi in antro a pastu reversus aliquam multos, insidiantes nimirum gregibus: namque ubi opposui januæ operculum, (hoc saxum mihi est ingens) ignemque feci, succensâ quam ferebam arbore a monte, id agere videbantur, ut absconderent sese. Tum ego correptos eorum quosdam, ut æquum erat, commanducavi, quippe latrones: ibi vaferrimus ille sive Utis, sive Ulysses, dat mihi bibere medicamentum infusum, suave quidem, et odoris boni, sed idem insidiosissimum ac turbulentissimum: etenim cuncta statim videbantur mihi circumagi, hoc potu hausto, ipsaque spelunca sursum deorsum vertebatur, nec ampliùs omnino apud me eram; denique in somnum devolutus sum. Ibi ille, raso ad acuendum vecte, et ambusto insuper, lumine me privavit dormientem: ex eoque tempore cæcus sum tibi, Neptune. Nef. Quàm tu altum obdormivisti, fili, qui non exsilueris, dum oculus effodiebatur. Ulysses autem quo pacto effugit? nam, ut mihi quidem certò persuadeo, non potuit amovere petram a januâ. Cyc. Immo ipse abstuli, ut magis eum caperem exeuntem: nam cum consedissem juxta januam, venabar manibus expansis, solas prætermittens oves ad pastum, præcipiensque arieti, quæcunque par erat illum facere pro me. Nef. Intelligere mihi videor, sub isto latentem eum clam egressum fuisse. Quin tu ceteros Cyclopas quanto poteras clamore advocasses adversum eum. Cyc. Convocavi, pater, et venerunt: sciscitati autem insidiatoris nomen, ubi ego dicebam Utin esse, atrâ me bile percitum ducentes confestim abierunt: sic me circumven-

P. 7. a. ἔξω βίλους. "Beyond the reach of a weapon:" often proverbially used, for *out of danger*. So ἔντος βίλους, *intra teli jactum*. Luc. in Bacch. §. 4.

b. ἵστυ γὰρ, &c. He assigns their endeavour to hide themselves in proof of their ill intentions. Ἐπεισθίναι is commonly employed to express *putting to*, or *closing*, a door. Homer uses it in this narrative, Od. i. 240.

d. ἤμην, the imperfect pass. of εἰμί. Stephens (in his Appendix seems erroneously to mark this form as exclusively poetic. Is *ἑαυτῷ ἑμῷ* to be in one's senses, or master of oneself: to which is opposed ἔξω ἑαυτῷ ἑμῷ, as we say, *to be beside oneself*.

e. εἰμι σοι. Expletive. So p. 33. d. p. 36. a. p. 37. e. In like manner in Latin, *mihi, tibi*, &c. are often elegantly redundant.

P. 8. a. ὅς' ἐκείνους sc. προβάτους. Perhaps we should read ὅς' ἐκείνους, sc. ἀγέμους. And so Homer, whom Lucian copies closely

tum detestabilis ille decepit nomine: quodque maximo mihi fuit dolori, etiam exprobrato mihi oculi damno, ne pater quidem, inquit, Neptunus sanabit te. NEP. Bonum animum habe, fili; ulciscar ipsum, ut discat, quamvis cecitati oculorum mederi non possim, fortunam tamen navigantium, ut servem eos aut perdam, in meâ esse potestate: navigat autem adhuc.

## 7.

## PANOPES ET GALENES.\*

PAN. Vidistin', Galene, heri, qualia designarit Eris inter cœnam in Thessaliâ, quoddam non et ipsa fuerit vocata ad convivium? GAL. Equidem haud unâ vobiscum fui: Neptunus enim jussit me, Panope, nullis fluctibus agitatam ac tranquillam interea servare pelagus. Quid ergo fecit Eris, quæ non aderat? PAN. Thetis et Peleus abierant in thalamum ab Amphitrite et Neptuno deducti. Eris interim clam omnibus (poterat autem facillimè, dum hi quidem biberent, illi plauderent, alii vel Apollini citharam pulsanti, vel Musis canentibus adhiberent animum) impulit in convivium malum quàm pulcherrimum, aureum totum, Galene: erat inscriptum, PULCHRA ACCIPIAT: id autem provolutum quasi de industriâ pervenit, ubi Juno, Venus et Minerva decumbebant. Tum eo Mercurius sublato postquam perlegit inscripta, nos quidem Nereïdes conticimus: quid enim oportebat facere, Deabus præsentibus? at hæc sibi quæque vindicabant, suumque esse malum contendebant: quin etiam, nisi Juppiter diremisset eas, ad

\* In a dialogue between two Nereids, we have an account of the contest which arose between Juno, Minerva, and Venus, for the golden apple, the prize of superior beauty. See *Paris and Peleus in India*.

P. 8. d. *παραπληθύνει*. Neptune and Amphitrite here act as bridesman and bridesmaid; characters stately employed in the Athenian marriages.

e. *ἁποθνήσκει*. "while some were clapping." This is erroneously translated in Reitzius's Edition, *dum illi saltarent*. *ἁποθνήσκει* signifies in general to make a noise by striking one thing against another; and in particular, to clap the hands, especially for intimating applause. Thus *ἁποθνήσκει* is opposed to *ρυγίσει* (to hiss) by Lucian in *Harm.* §. 2.

manus res pervenisset. Ille tamen, Ipse quidem, inquit, iudicium non interponam eâ de re; (quamquam hoc ut faceret, istæ magno opere laborarent) abite verò in Idam ad Priami filium, qui certè noverit dignoscere pulchriorem formarum elegans spectator; neque is profectò judicaverit malè. GAL. Quid ergo Deæ, Panope? PAN. Hodie, puto, petunt Idam; et aliquis affuturus erit mox, qui nuntiet nobis victricem. GAL. Jam nunc tibi dico, non alia vincet, Venere quidem certante, nisi valde sit arbiter hebeti oculorum acie.

## 8.

## NEPTUNI ET DELPHINUM. \*

NEP. Recte verò, Delphines, quòd semper amantes sitis hominum; etenim olim Inûs filium ad Isthmum detulistis exceptum, cum a Scironis saxi cum matre incideret in mare; tuque nunc citharædum illum ex Methymnâ postquam dorso sublevasses cum ipso habitu citharædico et citharâ, enastasti ad Tænarum, neque neglexisti malè nautarum scelere pereuntem. DEL. Ne mireris, Neptune, si hominibus benefacimus, ex hominibus quippe ipsi in pisces versi. NEP. Immo equidem accuso Bacchum, qui vobis proelio navali victis formam mutavit, cum

P. 9. a. *διόρτηεν αὐτοῖς*. Read *αὐτοῖς* with one of the Parisian MSS. And, on the same authority, insert *ἔ*, after *χυρῶν*.—I have arranged the parts of the different speakers, at the close of this dialogue, according to the obvious corrections suggested by Jenius, and sanctioned by Hemsterhuis.

\* A Dolphin gives to Neptune an account of the preservation of Arion. See Index, under Bacchus and Periander.

c. *Σκίρωνίδων*. The Scironian rocks run out into the sea at the Isthmus of Corinth, between Corinth and Megara. They are a continuation of a chain of mountains, of which Cithæron forms a part: whence Lucian in another dialogue (*Περ. καὶ Νηρ.*) speaks less accurately of Ino, as having thrown herself into the sea from the top of Cithæron, although this mountain really does not extend to the sea.

d. *οὐνοῦ*. The robe peculiar to musicians. *Habitus citharædicius*. Suet. in Ner. c. 24. The ellipsis of the preposition *ἐν* is frequent. So p. 13. e. *τα χυλὴ αὐτοῖς φιλαμασι*. p. 36. c. *ἐν Πάριον αὐτοῖς Κασσάλῳ*.

decuisset in potestatem redigere tantum, quo pacto alios sibi subiecit. At quomodo, quæ ad Arionem istum spectant, sunt facta, Delphin? DEL. Periander, opinor, delectabatur eo, et sæpius arcessebat ob artis excellentiam hunc autem, nactum a tyranno divitias, desiderium cepit domum redeundi Methymnam ad ostentandas opes. Quare consensâ vectoriâ naviculâ maleficorum hominum, ut præ se tulit multum ferre se auri et argenti, ubi medium Ægæum tetigerunt, insidiantur ipsi nautæ. Tum ille, (auscultabam enim omnia adnatans navigio) quandoquidem id vobis constitutum est, inquit, at ornatu sumto, decantataque nœniâ sponte sinite me projicere memet ipsum: tum, veniâ datâ, citharædi habitum indutus cecinit admodum argutè, ceciditque in mare, quasi statim plane periturus. Ego autem susceptum impositumque dorso ferens enatavi ad Tænarum. NEP. Equidem laudo te ob studium illud musices: dignam enim mercedem reddidisti ipsi auditæ cantionis.

## 9.

## ZEPHYRI ET NOTI.\*

ZEPH. Nunquam equidem pompam magnificentiorem idi in mari, ex quo sum et flo: tu autem nonne vidisti. Not. Quam tu istam dicis, Zephyre, pompam? aut quinam erant, qui ducerent? ZEPH. Jucundissimo spectaculo caruisti, quale nullum videas in posterum. Not. Scilicet ad Rubrum mare operam navabam: immo etiam flando percurri partem Indiæ, quanta mari contingitur ejus regionis: nihil ergo eorum novi, quæ dicis. ZEPH. At tu Sidonium Agenorem vidisti? Not. Sane; Europæ patrem: quid tum postea? ZEPH. De illâ ipsâ narrabo tibi.

P. 10. b. I have inserted *et* after *ἰωάννη*, with one of the Parisian MSS.

\* Zephyrus relates to Notus the circumstances which took place, when Europa was carried off to Crete by Jupiter. The graphic liveliness of description in this dialogue is well worthy of remark. It may be compared with Horace, l. 3. Carm. 27.

d. ὃν λίσγεις. i. e. οὐδὲν [τῶν], ὃν λ. for δ λίσγει. This construction of the relative (thrown by attraction into the case of its antecedent) is frequent. So p. 60. b. κατηγόρησας γὰρ πρὸς τὸν οὐ φησὶ τυραννίδι, for ἐν φησ.

NOT. Num hoc, Jovem esse amatorem jamdudum puellæ? istuc equidem olim compertum habebam. ZEPH. Igitur amorem nosti: quæ verò sunt consecuta, jam nunc audi. Europa descenderat ad litus ludibunda, æqualibus assumtis comitibus: ibi Juppiter, tauro cum se assimilasset, unà ludebat, pulcherrimusque videbatur: etenim albus erat perfectè, cornibusque scitè intortis, et vultu placido: lasciviùs ergo subsultabat in litore, mugiebatque suavissimè, sic ut Europa auderet etiam inscendere taurum. Quod ubi factum est, tum cursu citatissimo Juppiter ad mare festinavit ferens illam; jamque natabat illapsus. Europa verò mirificè perculsa eo negotio, lævâ apprehenderat cornu, ne deflueret; alterâ vento agitatum peplum continebat. NOT. Jucundum illud spectaculum, Zephyre, vidisti, et amatorium, nantem Jovem, portantemque dilectam. ZEPH. Immo quæ postea consequuntur jucundiora multo, Note: nam pelagus statim fluctibus vacavit, tranquilloque adscito læve sedatumque se præbuit: nos autem omnes quietem agentes, nihil aliud quàm spectatores solùm eorum, quæ fiebant, assectabamur. Amores porro juxta volantes paululum supra mare, sic ut nonnunquam summis pedibus delibarent aquam, accensas faces ferentes caneant simul hymenæum: Nereïdes verò emersæ adequitabant in delphinis applaudentes, seminudæ pleræque: tum etiam Tritonum genus, et si quod aliud non terrificum visu marinorum, cuncta choreas ducebant circa puellam. Neptunus quidem conscenso curru, assidentem lateri Amphitriten habens præcedebat hilaris, viamque faciebat natanti fratri. Denique Venerem duo Tritones ferebant in conchâ decumbentem, flores omnigenos inspargentem sponsæ. Hæc a Phœniciâ usque ad Cretam sunt facta. Postquam verò pedem in insulâ posuit, taurus non ampliùs exstabat, sed prehensâ manu Juppiter abduxit Europam in Dictæum antrum rubore suffusam defectisque oculis, jam enim haud ignorabat, cujus rei gratiâ duceretur; tum nos impetu facto alius aliam pelagi partem concitabamus. NOT. Te beatum, Zephyre, spectaculo: at ego gryphas interea, et elephantos et nigros homines videbam.

P. 11. b. *παρνακτομινον*. Perhaps we should read *παρνακτομινον*. Certainly the form *πινιδα* is much more usual than *πινιδαι*.

e. *Διὸς αὐτοῦ*. Where Jupiter himself had been born.

f. *παναγὴ τῆς θέας*. "Happy in the sight." *ιννα τῆς θ.* a usual ellipsis.

## MENIPPI, AMPHILOCHI, ET TROPHONII \*

MEN. Vos autem, Trophoni et Amphiloche, mortuum sitis, nescio quo pacto templis estis honorati, vatesque videmini, et vani mortales Deos esse vos arbitrantur. AMPH. Quid ergo? nosne in causâ sumus, si prædementia isti talia de mortuis opinentur? MEN. At non opinarentur, nisi et vivi vos tales præstigias præ vobis tulissetis, quasi futura præsciretis, et prædicere possetis rogantibus. TROPH. Menippe, Amphilocheus hicce sciverit, quid sibi respondendum sit pro se. Ego verò heros sum, et oracula reddo, si quis descenderit ad me: haud sanè videris unquam invisisse Lebadiam: non enim fidem negares istis. MEN. Quid ais? ergo, nisi Lebadiam adiero, ornatusque linteis ridiculè, offam manibus tenens irrepsero, per os depressum, in specum, nequeam scire te mortuum esse, quem admodum nos, solâ præstigiarum fraude diversum? Verum, per artem divinandi, quid autem heros est? ignoro enim. TROPH. Ex homine quiddam et Deo compositum. MEN. Quod neque homo sit, ut ais, neque Deus; seu simul utrumque. Nunc igitur quòd tua ista Dei dimidia pars abiit? TROPH. Oracula edit, Menippe, in Bœotia. MEN. Non capio, Trophoni, quid tandem dicas: at te quidem totum esse mortuum, accurate video.

\* Menippus laughs at the pretensions of Amphilocheus and Trophonius to divinity.

P. 12. a. οἱ ματαιοὶ τῶν ἀνθρώπων. So p. 18. d. τα εἴδη τῶν ἀλαστων p. 72. e. τα εἴδη τῶν ὑποδημάτων p. 66. d. οἱ φανταί τῶν κρημνῶν. So also Sallust, Bell. Cat. c. 53: *effata parentum*.

a. (4) Τι οὖν ἡμεῖς, &c. "How then are we to blame?" τι for κατὰ τι; Hemsterhuis would prefer pointing it thus: τι οὖν; ἡμεῖς, &c. "What then? Are we to blame?", &c. And so the Latin version. I have followed his judgment in assigning this sentence to Amphilocheus, who thus is represented as giving up the cause, which Trophonius endeavours to defend; and who would otherwise say nothing in the dialogue.

c. οὐ γὰρ ἡπιστεύς. "For otherwise you would not discredit it." &c. So p. 90. g. οὐ γὰρ—προσηύς, "for else you would not have gone." p. 84. b. ἡ τοῦ φιλοσοφῆς ἔστιν οὐ γὰρ ἂν, &c. "for otherwise he would not talk so impiously against us." p. 63. c. ἀλλ' ἡ περὶ καταισχύνης οὐ γὰρ, &c. In the two first examples, the Student will observe the potential signification, which (both in Greek and Latin) frequently belongs to the imperfect and pluperfect tenses indicative. In the preceding line, I have given κατέλθῃ, for κατέλθῃ. The change is supported by three MSS.



## 11.

## CHARONTIS ET MERCURII, ET MORTUORUM DIVERSORUM. \*

CHAR. Auscultate, quo statu nostræ sint res : parvum vobis, ut videtis est scaphula, et nonnihil vetutaste labefacta, rimisque crebris perfluit : si inclinaverit in alteram partem, pessum ibit eversa : vos autem tot simul advenitis multis onusti sarcinis singuli. Cum istis itaque rebus si ingressi fueritis, metuo, ne postmodum poeniteat, vos maximè. qui nare non novistis. MORT. Quid ergo facto opus est, ut prosperà navigatione utamur ? CHAR. Equidem dicam : nudos ingredi oportet, supervacuis istis omnibus in litore relictis : vix enim vel sic ceperit vos navicula hæc vectoria. Tibi autem, Mercuri, curæ erit, exinde neminem eorum ut admittas, qui non fuerit onere vacuus, et supellectilem, ut dixi, deposuerit. Ad scalam itaque navalem adstans dispice eos, ac recipe, nudosque scapham conscendere cogito. MERC. Recte mones ; eoque modo faciamus. Hicce primus quis est ? MEN. Menippus ego : ecce verò pera mihi, Mercuri, baculusque in paludem sunt abjecta. pallium autem rectè feci, qui mecum ne tulerim quidem. MERC. Inscende, Menippe, virorum optime : primamque sedem habe juxta gubernatorem in alto, ut inspicias omnes. Pulcher hicce quis est ? CHARM. Charmolaus Megaris, amabilis ille, cujus osculum binis talentis aestimabatur. MERC. At enim exue formam, et labia cum ipsis osculis, et comam promissam, ruborisque florem genis insidentem, cutemque totam. Rectè habet : accinctus es : jam ingredi. Tu verò cum purpureâ veste et diademate, vultu truculentus, quis tandem es ? LAMP. Lampichus Geloorum tyrannus. MERC. Quid

\* Mercury, at the desire of Charon, strips the shades, lest they should overload the boat. Of Charmolaus, Damasias, Crato, &c. we know nothing more than what is mentioned by Lucian in this dialogue.

P. 13. b. *μετανοησει*. Rather read *μετανοησεν*, with one of the Parisian MSS.

d. *ἀπειρίφθω*. It is indifferent whether we take this for the 3d. person dual perf. pass. imperative, or, by a common Attic contraction for *ἀπειρίφθωσαν*, the 3d. person plural.

e. *ἐλπεσσεος*. The article should be repeated. Read *ἐλπεσσεος* and so one of the Parisian MSS.

ergo, Lampiche, tot rebus instructus ades? LAMP. Quid autem? decebatne, Mercuri, nudum venire virum tyrannum? MERC. Haud quidem tyrannum, sed mortuum omnino: quare depone ista. LAMP. En tibi, divitiæ sunt abjectæ. MERC. Præterea fastum abjice, Lampiche, et despectionem aliorum; onerabunt enim naviculam, si tecum simul inciderint. LAMP. At saltem diadema sine me retinere, amiculumque purpureum. MERC. Neutiquam: verum et ista mitte. LAMP. Fiat: quid porro? nam, uti vides, cuncta dimisi. MERC. Etiam crudelitatem, et amenitiam, et contumeliam, et iram, ista, inquam, omnia dimitte. LAMP. Ecce me tibi planè nudum. MERC. Ingrederere nunc scapham. Tu autem obesus, carniū mole gravias, quis es? DAM. Damasias athleta. MERC. Ita sanè videris: novi enim, ut qui te sæpe viderim in palæstria. DAM. Sic est, Mercuri: at tu me recipe nudum. MERC. Haudquaquam nudum, vir optime, qui tot carnibus obtegaris: quamobrem istas exue, ceteroqui demersurus scapham vel altero tantum pede imposito. Immo etiam coronas istas abjice, et præconia. DAM. Ecce me tibi verè nudum, ut vides, ceterisque mortuis æqualem pondere. MERC. Sic præstat esse levem: itaque naviculam conscende. Tu quoque divitiis positus, o Crato, et mollietie insuper, ac luxuriâ, nec tecum porta tegumenta funebria, nec majorum dignitates: relinque verò et genus et gloriam, et si quando civitas publico te præconio decoravit bene meritum, et statuarum inscriptiones: nec quòd magnum monumentum tui honoris causâ exaggerarint dicitò; græ-

P. 13. e. (5.) αὐτὸς φιλημασι. See note on p. 9. d.

f. ἰδι την περφυριδα, &c. This ellipsis of ἰχυν, or some similar word, is frequent in Lucian. So p. 38. c. της το τριπλου τυχος, *that with the triple wall*: p. 46. f. ἡ τοι μακρον περιβαλον. p. 49. b. and 54. d. ἰ το ξυλον, *he with the stick*: p. 84. c. ὁ τας ἱλας ἱερατομβας, sc. θυον. *he that sacrificed whole hecatombs*

P. 14. a. και τον τυφον, &c. The allegory which represents the dead stripped of their beauty, riches, &c. is obviously just: but it seems unreasonable to transfer this process to the vices of the mind.

c. γυμνοι εντα. He says this as an athlete, accustomed to gymnastic exercises, in most of which they engaged naked.

d. κρηγματα. In the Grecian games, the name of the victor was proclaimed by a public herald. It is well known in what high estimation they held a victory in any of the public games. *Palmaque nobilis iertatum dominos evehit ad Deos.—Quos Rhea domum reducit Palma volantes.* HOR.

Quid ploratis, inepti, tuque máximè, philosophe, cujus jam modò barba fuit evastata? PHIL. Hoc scilicet, Mercuri quòd immortalem opinabar animam esse. MEN. Mentitum nam alia sunt, quæ credas eum pungere. MERC. Qualia MEN. Quòd non ampliùs cœnabit apparatus cœnas, neque te nocte egressus, clam omnibus, palliolo caput obvolutus circumibit in orbem lupanaria: nec summo mane decipiens juvenes sapientiæ prætextu argentum accipiet: hæc urunt eum. PHIL. Tu autem, Menippe, non doles te mortuum esse? MEN. Egone, qui festinavi ad mortem citante nemine. Verùm interea dum cædimus sermones, nonne clamor aliquis auditur tanquam a terrâ vociferantium? MERC. Sanè, Menippe, neque ab unâ tantum regione etenim hi in concionem coeuntes læti rident cuncti ob Lampichi mortem: ejusque uxor comprehensa tenetur a mulieribus, et infantes teneri pariter et ipsi a pueris impetuntur largis lapidibus: alii Diophantum rhetorem laudant Sicyone, qui funebri oratione cohonestat exsequias hujus Cratonis. Atque etiam profectò Damasizæ mater gemitus ciens præit lessum cum feminis in funere Damasizæ: te verò nullus, o Menippe, lacrimis prosequitur, quieteque jaces solus. MEN. Nequaquam; sed audies canes jam jam miserabiliter ululantes mei causâ, corvosque flebilem in modum alis concrepantes, quando frequentes sepelient me. MERC. Fortem te præstas, Menippe. Sed quoniam in portum appulimus, vos abite ad tribunal, rectâ illac progressi: ego verò et portitor alios arcessemus. MEN. Prospera sit vobis navigatio, Mercuri. Nos autem pedem promoveamus: quid ergo vos ampliùs cunctamini? omnino judicium subire oportebit: et pœnas aiunt esse graves, rotas, vultures, saxa. Exponetur autem palàm uniuscujusque vita.

P. 16. b. (2.) ἦν ἰδου. Stephens would always write this with an apostrophe, ἦν ἰδου, for ἦν ἰδου. From ἦν or ἦν comes the Latin *en*, of the same signification.

d. περιεῖν, "shall go round." So in the Dial. *Iridis et Neptuni*, αὐτὴν περιεῖν, καὶ περιεῖν.

e. ἑς ἑωυτοῦ, &c. Menippus having hanged himself. See Index.

P. 17. a. ἰδού. I have adopted this reading, from one MS. for ἰδού. In the next sentence I should wish to omit ἡμῖν, after καταστῆλαι.

## 12.

## CRATETIS ET DIOGENIS. \*

CRAT. Mœrichum opulentum illum noras, Diogenes, illum divitiis affluentem, domo Corinthium, cui multæ erant onerariæ naves, cujus consobrinus Aristæas, et ipse dives, Homericum illud solebat dictitare. Aut tu tolle me, aut ego te. DIOG. Quid ita, Crates? CRAT. Mutuæ obsequiis captabant alter alterius hereditatem ætate æquales: et testamenti quidem tabulas in propatulo proponebant, Aristæa Mœrichus, si prius decederet, domino relicto suorum omnium; Mœricho vicissim Aristæas, si ante eum abiret. Hæc quidem in testamento erant scripta: illi verò observabant sese invicem, antecedere alter alterum adulatione conantes. Vates etiam, sive ab astris conjectarent futura, sive ex somniis, sive Chaldæorum imbuti disciplinâ, quin et ipse Pythius modò Aristææ tribuebat victoriam, modò Mœricho: lancesque nunc ad istum, mox ad illum vergebant. DIOG. Quem ergo exitum res habuit, Crates? est enim audire operæ pretium. CRAT. Ambo

\* Crates relates to Diogenes the disappointment of two legacy-hunters.

P. 17. c. ἢ μ' ἀναίε', &c. "Either lift me, or let me lift you:" the words of Ulvases to Ajax, (Il. Ψ. 724.) when, after long wrestling, neither could throw the other. Aristæas thus expressed himself, as tired of waiting for the inheritance. On the following words Hemsterhuis has no note; but appears by his translation (which I have retained) to have preferred the following arrangement. ΔΙΟΓ. Τίνας ἵνακα; (why so? why used he to say this?) ΚΡΑΤ. Ἐθήρασινοι, ἀλλήλους τοῦ πλεον ἵνακα ἱκανίτες, &c. However, I think the common arrangement at least as good; Diogenes by his question intimating that he did know them, but wished to be informed why they paid court to each other.

e. ἀργα. Read εἴτε, or rather amend the whole thus: καὶ οἱ μαντις, οἵτι ἀπο — οἵτι ἀπο τοῦ ἰνικατω, οἵτι Χαλδαῖων, &c. As we have here Χαλδαῖων παιδὶς for the Chaldeans, so γραφίων παιδὶς for painters, in Zeux. §. 5. οἱ Ῥωμαίων παιδὶς for the Romans, in Nigrin. §. 30. ἰατρῶν παιδὶς for physicians, in Πως δι' ἴστ. §. 7.

e. (4.) Ἀριστοῦ. Some wish to read Ἀριστοῦ, according to the form in which the name has before occurred. But such varieties in the form of proper names are not uncommon. The person whom Herodotus calls Ἀριστοῦ τοῦ Ἀδριμαντοῦ Κορινθίου, Thucydides and Plutarch always call Ἀριστοῦ. So in Homer Μιλανθίης et Μιλανθίης are the same person.

e. (5.) τα εὐλαττα, &c. Alluding to Homer Il. Θ. 69. where Jupiter weighs the fates of the Greeks and Trojans, or to X. 209.

mortem obierunt eodem die; hereditates autem ad Eunonium et Thrasyclem inopinatò pervenerunt, utrosque cognatos, nullo unquam mentis præsagio divinantes hæc ita fore. Mœrichus enim et Aristetas cum Sicyone trajicerent Cirrham, medioque cursu in obliquum Iapygem incidissent, æversâ navi perierunt. DIOG. Bonum factum. Verùm nos, quando in vitâ eramus, nihil tale cogitabamus de nobis invicem: neque unquam optavi Antisthenem emori, ut hereditatem nanscicerer ejus baculi: habebat autem admodum robustum, quem ex oleastro ipse confecerat. Neque tu, puto. Crates, cupiebas heres esse, mortuo me, bonorum, dolii, peræque chœnices lupinorum duos habentis. CRAT. Quippe nihil mihi istis erat opus: at nec tibi, Diogenes: quam enim decebat, tu ab Antisthene adeptus es hereditatem, ego a te, multo majorem graviorisque momenti, quàm Persarum imperium. DIOG. Quæ tu bona dicis? CRAT. Sapientiam, frugalitatem parvo contentam, veritatem, loquendi fiduciam, animi libertatem. DIOG. Memini profectò eas me opes accepisse ab Antisthene, tibi que etiam ampliores reliquisse. CRAT. At ceteri non curabant ejusmodi possessiones, nemoque nos assectabatur talis hereditatis spe; siquidem auro omnes inhiarent. DIOG. Quippe: neque enim habebant, ubi reconderent accepta a nobis talia bona, diffuentes præ luxu, veluti rupta vetustate marsupia. Proinde si quis vel immitteret in eos sive sapientiam, sive libertatem loquendi, sive veritatem, excidebat protinus, et diffuebat, cum fundus ingesta continere nequiret; quale quiddam accidit Danaï filiabus istis, quæ in perforatum dolium haustam aquam infundunt: aurum verò dentibus unguibusque et omni machinâ custodiebant. CRAT. Propterea nos quidem habebimus hîc quoque nostras divitias: hi autem obolum scilicet apportabunt, eumque ad portitorem usque tantum.

P. 18. α. Εἰ ἰκανοί. *They were served rightly.* This is a common expression of approbation, or satisfaction at what has been mentioned. So p. 13. d. p. 98. e. p. 108. d. So also Demosth. Olynth. 3. §. 11. τοὺς μὴν οὕτως, ἢ ὅτι τῶν πολλῶν, ὃν καλῶς ποιούντις ἰχθυοῖ, &c. where the Orator throws in the expression καλῶς ποιούντις to correct the invidiousness which might otherwise attach to the mention of the numerous possessions of the richer citizens.

d. ταυτὰ τῶν ἑ. See note on p. 12. α.

## ZENOPHANTÆ ET CALLIDEMIDÆ. \*

ZEN. Tu autem, o Callidemide, quomodo mortem optetiisti? me quidem, cum parasitus essem Diniae, et plus quàm satis erat ingurgitassem, fuisse suffocatum nosti: aderas enim mihi morienti. CAL. Aderam, Zenophantes: de me verò prorsus quiddam præter opinionem evenit. Nec tu, credo, non nosti Ptæodorum senem. ZEN. Orbum illum, ac divitem, quocum te plerumque noveram unà esse? CAL. Illum ipsum semper observabam, promittentem, me relicto herede, se moriturum. Cum autem illa res in longissimum protraheretur, Tithonumque senex annis excederet, compendiosam quandam viam ad hereditatem excogitavi; emto nimirum veneno induxi servum a poculis, simul atque Ptæodorus petiisset bibere, (bibit autem copiosè meracius) infusum in calicem paratum ut illud haberet, porrigeretque ipsi: hoc si fecerit, adjuravi me ipsum manumissurum. ZEN. Quid ergo factum? aliquid enim valde inopinatum narraturus videris. CAL. Postquam ergo loti adsumus, duos jam puer calices in promptu habens, alterum pro Ptæodoro veneno infectum, pro me alterum, errore deceptus nescio quo pacto mihi venenatam, Ptæodoro veneni puram potionem tradidit. Tum hic quidem hausit; ego e vestigio porrectus jacebam supposititium illius vice cadaver. Quid autem? Riden', o

\* Callidemides relates how he was accidentally poisoned, while attempting to poison the person, whose property he expected to inherit.

P. 19. b. 'Επ' ἡμοι τιθηξισθαι. To die *ἔτι τινι* is said of one who dies leaving a person surviving him. Of this phrase Hemsterhuis adduces several examples; as well as others of the similar phrase, *θνησκον ἔτι τινι κληρονομοῦ*, to die leaving a person as heir. And some have wished to insert the word *κληρονομοῦ* after *ἡμοι* in this passage. Perhaps it may be sufficiently understood. I have adopted *ὑποσχουμένου*, for *ὑποχουμένου*, on the authority of two MSS. For to interpret the latter *promising himself*,—i. e. entertaining a confident expectation, is scarcely warranted by the classical use of the word.

c. *ζωροτιρον*. Adopting the indubitable correction of Gesner, I have joined *ζωροτιρον* with *πινυ δ' ἰσχυρως* in the parenthesis: *but he drinks a sufficiency of strong wine*. This is mentioned, as rendering the poison mixed in it less likely to be perceived, than if the wine were diluted.

ε. *βραδυτιρος* ἢ. Understand the inheritance: *ὁ κληρος*.

Zenophantes? atqui non decebat sodalem virum irridere. ZEN. Quippe festivum hoc, Callidemide, tibi contigit. Senex verò quid ad ista? CAL. Primum quidem nonnihil est conturbatus ad casum repentinum: tum, re, ut puto, cognitâ, et ipse ridebat ob ea, quæ servus a poculis patrasset. ZEN. Enimvero neque tu ad compendiariam istam debueras te convertere: venisset enim tibi hereditas viâ regiâ tutiùs, etsi paulo tardiùs.

## 14.

ALEXANDRI, HANNIBALIS, MINOIS,  
SCIPIONIS. \*

ALEX. Me par est præponi tibi, Afer: melior enim sum. HAN. Neutiquam; verum me. ALEX. Ergo Minos causam disceptet. MIN. Quinam estis? ALEX. Hic Hannibal Carthaginiensis, ego Alexander Philippi filius. MIN. Profectò clari utrique: sed quâ de re orta vobis lis est? ALEX. De primæ sedis jure: fert enim hicce se præstantiorem exstitisse imperatorem me. Ego verò, quemadmodum omnes norunt, non illi solùm, sed cunctis fere, qui ante me fuerunt, aio me præstitisse belli peritiâ. MIN. Ergo per vices uterque dicat: tu prior, Afer, causam tuam age. HAN. Id quidem unum, Minos, me juvat, quod hic loci Græcum etiam sermonem edidicerim, ut ne hac quidem parte præ me quidquam habeat præcipui. Eos autem pono maximè laude dignos esse, quotcunque cum initio nihil essent, tamen ad magnum potentis fastigium processerunt, per se opibus comparatis, aptique imperio habiti.

\* Annibal, Alexander, and Scipio assert before Minos their respective claims to priority of rank as generals. Consult the Index for their histories. Lucian seems scarcely to do justice to Annibal's military talents.

P. 20. b. *κα πολίμια*. For *κα πολίμια*. So Thucyd. l. 1. c. 18. *παρισκινώσαντο κα πολίμια*. l. 4. c. 126. *ἐγυθίς*—*κα πολίμια*. And in like manner Dionys. Halic. frequently. Properly, *πολίμιος* signifies hostile, *πολίμνος* warlike or military.

c. *Ἑλλάδα φωνή*, &c. In representing Annibal (here, and next page, c.) as unacquainted with the Greek language in his lifetime, Lucian departs from the concurrent testimony of Cornelius Nepos, Dion, and others; who agree that he was skilled in various languages, and even composed some works in Greek.

Ego itaque cum paucis transgressus in Hispaniam, cum primùm sub fratris auspiciis militassem, summæ rerum præfui, belli peritissimus iudicatus. Exinde Celtiberos in potestatem redegi, Gallos occidentales devici, superatisque magnis montibus, omnia, quæ circa Padum sunt, sum depopulatus, et sedibus emovi tot urbes; campestem Italiam subjeci; ad suburbia usque primariæ urbis perveni; tot interfeci uno die, ut annulos eorum modis sim mensus, atque fluviiis cadaverum pontes struxerim. Hæc omnia gessi, qui neque Ammonis filius dicebar, neque Deus esse videri volebam, nec somnia matris fabulabar; sed me hominem esse fassus, cumque ducibus prudentissimis comparatus, et cum militibus pugnacissimis congressus: non Medos Armeniosque debellans prius aufugientes, quam aliquis insequatur, et audenti statim cedentes victoriam. Alexander autem, cum paternum imperium suscepisset, id auxit et multis partibus ampliavit usus secundo fortunæ impetu: at postquam vicit illum nullius pretii Darium, atque ad Issum et Arbelis superior fuit, pertæsus patrii moris adorari volebat, atque in Medicam illam et effeminatam vivendi rationem degeneravit: tum impiè trucidabat ater convivia amicos, comprehendebatque ad mortem ducendos. Ego contrà præfui æquo jure patriæ, atque ubi me domum arcessebat, hostibus magnâ classe adortis Africam, e vestigio parui, meque privatum præbui: condemnatus tuli animo moderato casum. Hæc feci barbarus et expertus disciplinæ Græcæ, neque Homeri, prout hicce, carmina recitando decantans, nec sub Aristotele sophistâ doctrinis imbutus, at solâ usus naturâ bonâ. Hæc sunt,

P. 20. d. δι' αὐτῶν. I have introduced this reading from three MSS. for δι' αὐτῶν.

d. (3.) τῷ ἀδελφῷ. Rather his brother-in-law, his sister's husband, Asdrubal, the son-in-law of Amilcar, Annibal's father.

d. (5.) Γαλατῶν—Ἑσπερίων. The inhabitants of Gallæcia, a province of Spain. The epithet *western* is added, to distinguish them from the Galatians of Asia Minor.

P. 21. b. ἀπ. τῶν πατρῶν. *Departing from the institutions of his country:* for πατρῶν. The two words are sometimes used promiscuously; but πατρώος more properly imports *paternus*.

c. ἐν Λιβύῃ. I have introduced this reading instead of ἐν Λιβύῃς, of which construction there is no example; though αἰσινανται ἐν τῇς Λιβύῃς might stand. The correction is warranted by two of the Parisian MSS.



quibus ego Alexandro præstare me fero: ille autem si pulchrior est, quia diademate caput habet revinctum, apud Macedonas ista fortè majestatem habent; attamen idcirco præferendus non existimetur viro strenuo, atque artibus imperatoriis instructo, qui sollerti prudentiâ plus, quàm fortunâ fuerit usus. MIN. Hic certe dixit masculam orationem, nec qualem ab Afro exspectasses, pro se: tu, Alexander, quid ad illa respondes? ALEX. Nihil oportebat, Minos, homini tam audaci satis enim te fama docuerit, qualis ego rex, hic contrà qualis fuerit latro: vide tamen, an parvo intervallo illum superarim, qui juvenis adhuc ad rerum administrationem aggressus imperium turbatum continui, et percussores parentis supplicio sum ultus: tum percussis Thebanorum excidio Græcis, dux eorum suffragiis lectus indignum existimavi, si soli Macedonum regno incubans contentus essem imperio a patre mihi relicto: sed universum mente terrarum orbem complexus, intolerandumque putans, nisi omnium forem dominus, paucis mecum ductis militibus invasi Asiam; ad Granicum magno proelio fui superior; Lydiâque captâ, Ioniâ et Phrygiâ, in summâ proxima quæque subjiiciens perveni ad Issum, ubi Darius exspectabat cum immensâ copiarum multitudine. Exinde, Minos, vos non præterit, quot vobis mortuos uno die huc demiserim: portitor quidem affirmat, non suffecisse ipsis tunc cymbam, sed ratibus junctis multos eorum trajecisse. Equidem ista agebam ipse me ante alios periculis offerens, vulnerarique pulchrum ducens. Et ne tibi, quæ Tyri sunt gesta, quæque Arbelis, enarrem, ad Indos usque penetravi, Oceanumque limitem feci imperii, elephantos eorum cepi, Porum subegi: Scythas etiam, minimè contemnendos viros, transgressus Tanaim magnâ devici equestri pugnâ: amicis benefeci, inimicos ultus sum. Quòd si Deus etiam videbar hominibus, veniam illi meren-

P. 21. d. διαδηματι. The *diadem* is not to be confounded with the *tiaara*; which latter was peculiar to the Asiatics.

g. καταφοβησας τε. I have inserted the copulative, according to the amendment proposed by Hemsterhuis.

P. 22. b. διαπηξαιμενους. The sense would rather require *συμπαηξαιμενους*. *διαπηξαι* means to fix steadily. But Hemsterhuis, with much probability, conjectures that we should read, *ἀλλὰ σχιδίας δὲ παηξαιμενους*. So Herod. l. 5. c. 82. *πας τε παηξαιμενους*.

c. διηγνησμαι. I have introduced this correction also, (supported by three of the Parisian MSS.) for *διηγνησμαι*.

tur, ob magnitudinem rerum gestarum tale quiddam de me sibi persuadentes. Denique ego nequam dico nisi : hunc patriâ extorris apud Primum Britannum, et dignum cum fraudulentissimum crudelissimisque hominem. Nam quomodo superavit Italos. nullo dicere : nec infamius autè sed malitiâ, perfidiâ et dolis : nullo autem in vestris iustum atque apertum. Quandoquidem verò nullo exprobravit luxuriam, oblitus nullo videtur, quanta fecerit Capua, nec triculis affixis, et belli opportunitates in deliciis disperdens. Ego autem nisi, parvifaciis orbis occidui rebus, in Orientem irruissem, quid grande præstiterim Italiâ incrementè captâ, Libyâque, et cunctis ad Gades usque subactis : at illæ partes bello nullo dignæ non videbantur, et quæ ultro jam metu jugum subirent, ac dominum faterentur. Dico : tu, Mimos, judica : hæc enim ipsa de malis sufficiunt. SCIP. Ne prius tamen, nisi de me quoque audiveris. MIX. At quis tu, o bone, aut unde domo dicturus eris? SCIP. Italus Scipio, imperator, qui fregi Carthaginem, Afrosque devici magnis proeliis. MIX. Quid igitur porro tu dicis? SCIP. Alexandro quidem me concedere, verum Hannibalem anteire, ut qui victum illum pepuli, fugamque turpem capessere coëgi. Quomodo non impudens igitur hicce, qui cum Alexandro contendat, cui ne ego quidem Scipio, qui eum superavi, comparari sustineo. MIX. Ita me Jupiter amet, æquum loquere, Scipio : quare primo quidem loco ponatur Alexander ; tu illi secundus esto : postea, si videtur, Hannibal, ne ipse quidem faciliè contemnendus.

15.

DIOGENES ET ALEXANDRI. \*

DIOG. Quid hoc, Alexander? et tu mortuus es perinde

P. 22. ε. νομιμον δὲ, &c. He did nothing by legitimate and open warfare :—an expression borrowed from the laws of combat in athletic contests.

f. μικρα τα Έρωσιον δόξας, &c. With how little reason this language is put into the mouth of Alexander, the student will judge, if he read that elegant digression in which Livy examines what would have been the probable result, if Alexander had invaded Italy. l. 9. c. 17. et seqq.

P. 23. c. οὐδὲ οὐτος. I would read οὐδ' αὐτός.

\* A Dialogue between Alexander the great and Diogenes, ridiculing the pretensions of the former to divinity. Diogenes laërtius relates

atque nos omnes? ALEX. Res apparet, Diogenes: nec valde mirandum, si homo natus mortem obiit. DIOG. Igitur Ammon mentiebatur, te prædicans suum esse filium, cum tu interea Philippi fores. ALEX. Quippe Philippi: neque enim Ammone genitus decessissem. DIOG. Atqui etiam de Olympiade similia quædam ferebantur, draconem cum quæ rem habere et conspici in lecto; tum ita te fuisse prognatum, Philippum verò deceptum, qui opinaretur se tibi patrem esse. ALEX. Et ego non secus ista, quàm tu, audiebam: nunc video, nihil veri nec matrem, neque Ammoniorum vates dixisse. DIOG. Verùm mendacium eorum non inutile tibi, Alexander, ad res gerendas fuit: multi enim metu succumbebant, Deum esse te rati. At dic mihi, cui illud tantum imperium reliquisti? ALEX. Nescio sanè, Diogenes: nam nihil, antequam morerer, mandavi quidquam de eo, nisi hoc solum, quòd animam agens Perdiccæ annulum tradidi. Interea tu quid rides, Diogenes? DIOG. Quid scilicet aliud, quàm in memoriam revocavi, qualia faceret Græcia, te suscepto jam modò imperio adulati, præfectumque capientes et imperatorem adversum barbaros: nonnulli etiam duodecim Diis adjungebant, templeque et sacra faciebant tanquam serpentis filio. At quæso, ubi te Macedones sepeliverunt? ALEX. Etiamnum Babylone jaceo tertium istum diem: promittit autem Ptolemæus satelles, si quando otium agat a turbis, quæ nunc urgent, se in Ægyptum me delatum humaturum ibi, ut unus fiam Ægyptiorum Deorum. DIOG. Non ego rideam, Alexander, cum te video in Orco quoque desipientem, sperantemque fore, ut Anubis aut Osiris evadas? at tu tamen ista, divinissime, ne speres: fas enim non est, sursum redire quemquam eorum, qui semel trajecerunt hanc paludem, et citra ostium illud sese penetrarunt; neque enim Æacus est negligens, nec talis Cerberus, quem facilè contemnas. Istud autem perlibenter didicerim a te, quo

that Alexander and Diogenes died on the same day, the one at Babylon, and the other at Corinth.

P. 23. e. τῶν Ἀμμωνίων. *Incolæ nemoris, quos Hammonius vocant, dispersis tuguriis habitant.* Curt. l. 4. c. 7.

f. ἢ τοῦτο μόνον, for εἰ μὴ τοῦτο μόνον, except this alone. So Evang. Joh. x. 13. ὁ λαλοῦντος οὐ χρεὶται ἔχει ἢ τοὺς πόδας νεφασθαι. These phrases may be accounted for by the ellipsis of ἄλλοι.

g. ἢ ἀνιμνησθαι. Jænius thinks, with reason, that we should read οὐτὶ ἀνιμνησθαι.

animo feras, cum cogitando percenses, quantâ felicitate in terrâ relictâ huc adveneris; corporis custodes inquam, satellites, satrapas, auri tantum numerum, populos adorantes, Babylonem, Bactra, immanes belluas, honorem, et gloriam; idque præterea, insignem esse curru vectum, religatum tæniâ candidâ caput, purpuream vestem fibulâ substrictam gerentem: non illa te pungunt mentem subeuntia? Quid lacrimaris, inepte? nonne ista te docuit sapiens Aristoteles non putare certa, quippe fortunæ dona? ALEX. Sapiens omnium iste adulatorum perditissimus? me solum sine ad Aristotelem quæ spectant scire, quàm multa petierit a me, quales literas miserit, quàm fuerit abusus meo doctrinarum ambizioso studio, dum blandè assentatur, laudatque nunc ob pulchritudinem, quasi et illa pars sit boni; nunc ob res gestas et divitias: etenim illud etiam esse bonum ducebat, ut nullo pudore deterritus oblatas a me opes acciperet: præstigiator, Diogenes, planè, et mirus artifex. Illum adèd percepi fructum ex ejus sapientiâ, ut doleam amissis, quasi maximis bonis, rebus illis, quas denumerasti paulo ante. DIOG. At scin' tu, quid facias? remedium enim tibi doloris suggeram: quandoquidem hicce loci helleborus non nascitur, at tu saltem Lethes aquam ore patulo ductam bibe, iterumque bibe et sæpius: sic enim desines propter Aristotelis bonorum amissionem dolore cruciari. Verùm et Clitum illum video, et Callisthenem aliosque multos in te irruentes, ut discerpant, atque ulciscantur injurias a te illatas. Quare tu alteram illam viam ingredi, et bibe sæpius, ut dixi.

P. 24. a. *ῥαυτὰ θεῶν*. The twelve gods, called by the Romans *Dii majorum gentium*, were *Jupiter, Neptune, Apollo, Mars, Mercury, Vulcan, Juno, Vesta, Minerva, Ceres, Diana, Venus*.

b. *τρεῖς*. Some suspect this word. Ælian certainly writes that his body lay unburied for *thirty* days.

d. *ἐκὼν δὲ*. Read *ἐκὼν δὲ*, with one MS.

e. *οὐδὲ ταῦτα*. Rather *οὐδὲ ταῦτα*. "Did not the wise Aristotle teach you even *this*, not to consider the gifts of fortune stable?" According to the present reading, we must join *ταῦτα μὴ οἰεσθαι ὅτι σταῖν ἵσταν*.

f. *Σοφῶς*, &c. *He wise!* Historians relate that Alexander even before his death had cast off all respect for Aristotle.

g. (3) *ἵμῃ μόνῳ*, &c. *Allow me alone to know*, i. e. to know better than any one else, what relates to Aristotle.

P. 25. a. *οὐ δὲ πᾶς*, &c. Among the other meanings which Stephen assigns to *πᾶς* (*πᾶσι δὲ*) is *saltem*, at least. But in the example which he

## 16.

## ALEXANDRI ET PHILIPPI. •

PHIL. NUNC sanè, Alexander, infitias haud iveris, te filium esse meum : nequaquam enim mortuus fores, siquidem Ammonis esses. ALEX. Nec ipse ignorabam, pater, me Philippi Amyntâ nati filium esse : sed interpretabar in meam partem oraculum, conducibile ratus ad res gerendas. PHIL. Quid ita ? conducibile tibi videbatur præbere temet decipiendum a prophetis ? ALEX. Non illud dico : sed barbari stupore percussi me formidabant, nullusque ampliùs resistebat, arbitrati cum Deo se pugnare ; quapropter faciliùs eos devici. PHIL. At quos tu devicisti bello vinci dignos viros, qui cum ignavis semper manum conseruisti, qui arcus, peltas minutas, scuta denique viminea præ se projiciunt ? Græcos superare labor erat, Bœotos, Phocenses, et Athenienses : tum Arcades gravis armaturæ, Thesalum equitatum, Eleorum jaculatores, Mantinensium cetratos milites, aut Thracas, Illyrios, quin etiam Pæonas subjicere, hoc præclarum : Medos autem, Persas et Chaldaeos, auro nitentes homines ac molles, non meministi ante te a decem illis millibus, qui cum Clearcho in Persidem sunt profecti, esse superatos, cum ne manus quidem

quotes from the beginning of Lucian's piece, entitled Herodotus, the word appears to me to retain the conditional force of *ἐν*, and to be equivalent with *even if*. 'Ἡρόδοτου εἴθε μιν καὶ τὰλλα μνησασθαι δύναται *ἐν*. οὐ πάντα φημι, ὅσα προσήν αὐτῷ—ἀλλὰ καὶ ἐν ταῖς ἀπανταῖς. In the present passage, however, there may seem to be a more decisive instance of that signification. Yet, perhaps, even here the *potential* force of the particle *ἐν* is retained, and bears upon the participle *ἰσχυρομένοις*, though it must be allowed that the imperative *πρὶν* following makes this view of the construction less probable.

b. καὶ γὰρ, &c. The causal force of γὰρ is to be accounted for by an ellipsis. *That is all I can say : or, Now go : for I see Citius, &c.*

• The same subject continued in a dialogue between Alexander and Philip, in which also their comparative merits are discussed.

c. μὴ οὐκ, &c. The young student will observe the accumulation of negatives here, which only give increased force to the negation. To deny that a thing is, the Greeks commonly express by ἀρνεῖσθαι ὅτι οὐκ ἔστι, or μὴ εἶναι, though there are a few instances of the omission of the negative particle.

gradumque conferre sustinerent, sed antequam telum ad eos perveniret, in fugam se darent. ALEX. Attamen Scythæ, pater, et Indorum elephantum haud sanè contemnendi; quos equidem non factione motà divisos, nec emtâ proditione victoriâ, superavi tamen: neque pejeravi unquam, promissamve fidem fefelli, aut perfidum aliquid designavi vincendi causâ. Græcos porro, hos sine sanguine mihi adjunxi; Thebanos autem fortè inaudivisti quibus suppliciis sim persecutus. PHIL. Novi isthæc omnia: Clitus enim renuntiavit mihi, quem tu spiculo trajectum inter cœnam trucidasti, quia me ad tuas res gestas comparatum laudare instituerit. Tu præterea Macedonicâ chlamyde projectâ, mutato, ut aiunt, in candyn Persicam habitu, et tiamam rectam capiti imposuisti, et adorari a Macedonibus, ab hominibus liberis volebas, quodque omnium erat maximè ridiculum, æmulabare mores devictorum: nam omitto dicere, quæ alia perpetraris, dum in eandem caveam cum leonibus includis eruditos viros, nuptiasque tales celebras, et Hephæstionem ultra modum diligis: id unicum laudavi tantummodo relatum, abstinuisse te a Darii uxore formosâ, ejusque matris et natarum curam habuisse: hæc enim regia sunt. ALEX. Ad pericula verò subeunda promptum animum, pater, non laudas, nec quòd in Oxydracis primus desiluerim intra murum, totque acceperim vulnera? PHIL. Non laudo, Alexander: non quòd pulchrum esse non putem etiâ vulnerari aliquando regem, et pro exercitu pericula suscipere; sed quòd tibi tale inceptum minimè conducebat: Deus enim cum videbare, si quando vulnerareris, viderentque te portatum prælio efferri, cruore manantem, ingemiscientem vulnere, hæc utique ridendi materies erat futura spectantibus, et Ammon impostor, falsusque vates arguebatur; prophetæ verò adulatorum. Et quis non risisset, si videret Jovis filium animo deficientem, implorantem medicorum operam? Nunc verò, cum jam mortuus es, non tu censes multos esse, qui simulationem

P. 25. f. χρυσόφορον. I have expunged the και before this word, with the authority of Hemsterhuis.

P. 26. c. τιαρην ἰδὲν. Xen. Anab. l. 2. c. 5. την μιν γὰρ-ἰαι τῇ πικρῇ τιαρην βασιλεὺς μόνος ἔξιστιν ἰδὲν ἰχθυον.

d. και της μητρος αυτου. Hemsterhuis connects these words with the preceding ἀπισχον. I have for obvious reasons joined them with the following ἰαμιληθης, and altered the translation accordingly.

divinitatis istam acerbioribus jocis proscindant, cum vident cadaver Dei porrectum, putrescens jam ac tumidum ex lege corporum omnium? Præterquam quòd illa, quam dicebas, Alexander, utilitas, quasi eam ob causam facili victoriâ potireris, multum tibi detraxit gloriæ rerum egregiè gestarum: nihil enim non videbatur minus et infra dignitatem, quod a Deo fieri videretur. ALEX. Non ista de me sentiunt homines, sed cum Hercule et Baccho comparant quin immo Aornum, illam inaccessam avibus rupem, cum neuter illorum ceperit, ego solus subegi. PHIL. Viden', ista te tanquam Ammonis filium dicere, qui Herculi et Baccho æquiparas te ipsum? nonne te pudet, Alexander, nec fastum dedisces, teque ipse cognosces, et jam intelliges te mortuum esse?

## 17.

## MENIPPI ET CERBERI.\*

MEN. Cerbere, nam cognatus sum tibi, quippe canis et ipse, dic mihi per Stygem, qualis esset Socrates, quando descendebat ad vos: par est, te Deum scilicet non latrare solùm, sed et humano more loqui, cum velis. CERB. E longinquo, Menippe, omnimodis videbatur constanti et imperterrito vultu accedere, neque valde reformidare mortem, idque ipsum significare iis, qui extra ostium stabant, velle. Verùm postquam se demisit intra hiatus infernæ domûs, et vidit caliginem, atque ego cunctantem adhuc cicutæ morsu correptum detraxi pede, sicut infantes ejulabat, suos liberos deflebat, in omnesque formas mutabatur. MEN. Ergo subdolanus erat hic homo sophista, nec revera contemnebat mortem? CERB. Minimè: sed ubi necessariam animadvertit, audacter sese offerebat, quasi scilicet non invitatus subiturus, quod omnino oportebat pati, ut eum admirarentur spectatores. In summâ de omnibus quidem ejusmodi dicere possim, Usque ad ostium audaces ac fortes: ubi intus penetratum est, documentum timoris manifestum. MEN. Ego verò quomodo tibi descendisse visus sum?

P. 26. a. ἡ ὀξυδερκής. Rather the *Malli*.

\* Cerberus gives to Menippus a ludicrous account of the death of Socrates.

CERES. Solus, Menippe, ut dignum erat genere, ac Diogenes ante te; quia non coacti intrabatis, neque impulsi, sed voluntarii, ridentes, plorare jubentes cunctos.

## 18.

## CHARONTIS, MENIPPI, ET MERCURII •

CHAR. Redde, scelerate, portorium. MEN. Vociferare, si id tibi adlubescit, Charon. CHAR. Redde, inquam, pro eo, quod te transvexi. MEN. Haud acceperis ab eo, qui non habet. CHAR. Estne aliquis, qui obolum non habeat? MEN. An alius aliquis, haud scio: de me verò, non habeo. CHAR. Enimvero fauces tibi præcludam, detestande, nisi dederis. MEN. Ego contrà baculo tibi percussum dissolvam cranium. CHAR. Frustra igitur navigaveris tam longam navigationem. MEN. Mercurius pro me tibi solvat, qui me tradidit tibi. MERC. Per Jovem, bellè mecum agatur, si mortuorum etiam vice solvendum mihi sit. CHAR. Missum te non faciam. MEN. Quod ad istam quidem rem attinet, vel subducto navigio assiduus esto flagitator: attamen quod non habeo, qui tandem accipias? CHAR. Tu nesciebas, obolum esse tibi apportandum? MEN. Sciebam equidem, nec tamen habebam: quid ergo? propterea ne oportebat non mori? CHAR. Solus igitur gloriabere gratis te navigasse? MEN. Non gratis, vir optime: etenim antliam duxi, et remum, et unus omnium vectorum non plorabam. CHAR. Nihil ista faciunt ad portorium: obolum persolvere te decet: neque enim fas est aliter fieri. MEN. Quin ergo me rursus abduc in vitam. CHAR. Pulchre sane; ut plagas insuper eaprop-

P. 27. d. *δεπών*. This passage is certainly corrupt: for the construction *δεπών*—*δεπών* could not proceed from Lucian. Hemsterhuis proposes to expunge *δεπών*, and for *ὠύλον* to read *ὠύλον*. Gronovius would change *ὠύλον* to *ἀύλον*.

P. 28. a. *ἐξῆς τοῦ γένους*. In a manner worthy of your race: i. e. of a dog.

• A dispute between Charon and Menippus about the ferry-money.

b. *ἀντὶ δῶ*. In return for my having ferried you over. Aristoph. *Plut.* v. 434. *δοῖται δίκην, ἀντὶ ὧν ἐμὶ ζήτυται* κ. τ. λ. So *Evang. Luc.* i. 20. et al. It is often equivalent with *wherefore*; as in *Luc.* xii. 3.



ter ab Æaco accipiam. MEN. Ergo desiste negotium facessere. CHAR. Ostende, quid in perâ geras. MEN. Lupinos, si lubet, et Hecatæ cœnam. CHAR. Unde istum nobis, Mercuri, canem adduxisti? et qualia fabulabatur inter navigandum, vectores omnes deridens, et jocis inces-sens, solus cantans iis gementibus. MERC. Nescis, Charon, qualem virum transvexeris? liberum exactè, quique neminem curet. Hicce est Menippus. CHAR. At si te unquam prehendero— MEN. Si prehenderis, vir optime: bis quidem me non capias.

## 19.

## DIOGENIS, ANTISTHENIS, ET CRATETIS. \*

DIOG. ANTISTHENES et Crates, otium agimus: quare quid vetat, quo minus abeamus rectâ ad descensum Averni ambulatori, visurique eos, qui deorsum veniunt, quales tandem sint, et quid eorum unusquisque faciat? ANT. Eamus ed, Diogenes: etenim spectaculum fuerit jucundum, hos eorum lacrimantes videre, illos supplicantes, ut dimittantur, quosdam ægre descendentes, et quamvis in caput proturbet Mercurius, tamen restitantes, et supino corpore enitentes quum minimè opus sit. CRAT. Ego enimvero

P. 28. c. *μᾶρν οὐκ*, &c. Then you shall have made the voyage in vain: that is, you shall not stir from this; I will not let you advance. Accordingly Menippus ironically bids him draw up his boat, and wait there to detain him. Hemsterhuis, I think erroneously, supposes that Charon intimates he must return to life, unless he pay the obolus. On the contrary, when Menippus shortly after suggests the idea of his being brought back to life, Charon rejects it with indignation. The meaning of *gratuitously*, which some have attempted to assign to *μᾶρν* in this passage, cannot be admitted. Nor do I think indeed that there is any obscurity in the words, if we but suppose them accompanied by Charon with the action of standing in Menippus's way, to bar his advance.

P. 28. g. *λεμνοῖς*, &c. None but the very poorest fed on Lupines. They are therefore commonly assigned to the Cynics. Purificatory offerings were made monthly to Hecate; and it being reckoned a pollution to use any part of them, they were cast out into the public roads, where they became the food of beggars and persons of the lowest class.

\* In a conversation between Diogenes, Antisthenes, and Crates, they relate the incidents which occurred in their descent to the shades.

persequar vobis, quæ vidi, cum descenderem, per viam. DIOG. Narra, quæso Crates : nam videre quædam per-  
 ridicula dicturus. CRAT. Et alii quidem multi unâ nobis-  
 cum descendebant, et in iis insignes Ismenodorus ille dives  
 noster, et Arsaces Mediæ præfectus, et Oroetes Armenius.  
 Ismenodorus ergo (nam trucidatus erat a latronibus juxta  
 Cithæronem, Eleusinem, ut puto, iter faciens) gemebat, vul-  
 nusque in manibus habebat : tum infantes parvulos, quos  
 reliquerat, voce ciebat, suamque ipsius incusabat audaciam,  
 qui, ubi Cithæron erat superandus, Eleutherisque loca  
 proxima bellis prorsus evastata transeunda, binos tantum  
 servos secum duxerit ; idque cum phialas quinque aureas et  
 cymbia quatuor secum haberet. Arsaces autem jam ætatē

P. 29. d. οὐδὲν δισιν. So in Prometh. §. 6. τοὺς ἀνθρώπους ἀπὸ πλῆθους,  
*οὐδὲν δισιν, you formed men, when there was no occasion—when you ought*  
*not.* De Gymn. §. 34. πρὸς τιμὴν ὅ' ἴσται, ἴσται ἢ ἄστυ εὐνηφόρον,  
*μὴδὲν δισιν, there is a penalty, if any man, without occasion, go armed*  
*in the city.* In the present passage the phrase may imply *uselessly* ;  
 but it is because the inutility of their resistance makes it *improper*.

e. ἰ μνηστῆρς. A Theban. A person travelling from Thebes to At-  
 tica, through Plateæa, had to pass mount Cithæron, at the foot of which  
 was the town of Eleutheræ. The parts about Cithæron were noted  
 from the earliest times as the resort of robbers. The names and cir-  
 cumstances in the following narratives appear fictitious, and not to be  
 looked for in real history.

e. (5.) το τραύμα ἐν ταῖς χερσὶν εἶχε. Amidst the mass of annotation  
 which we have upon Lucian, I could wish that some of the learned  
 had noticed this passage ; for I confess my doubt, whether the literal  
 translation—*vulnusque in manibus habebat, he had the wound in his*  
*hands*—justly expresses Lucian's meaning. Why should the wound  
 in his *hands*, which could not have been the mortal wound, be particu-  
 larly mentioned ? Perhaps it may be said that he died grasping some  
 of the precious articles which he brought with him, and struggling to  
 secure them against the robbers, who were thus led to wound his hands,  
 that he might let them go. But it is not like the fulness of Lucian's  
 descriptions, to convey such an idea by an intimation so very brief and  
 obscure. I might also add that, if this were Lucian's meaning, we  
 might rather expect another arrangement, *το ἐν ταῖς χερσὶν τραύμα εἶχε*.  
 In short, I suspect that *ἐν ταῖς χερσὶν* should be connected with *εἶχε*,  
 and that the meaning is, *he was groaning, and holding the wound*—(the  
 mortal wound)—*with both his hands*. Yet I admit that the ordinary  
 meaning of *ἐν χερσὶν εἶχε* is to *hold a thing in the hands* ; and that it  
 may seem a harsh construction to transfer the phrase to the application  
 of the hands to a wound. There is however another meaning of the  
 phrase, which perhaps may throw light upon the passage, and tend in  
 some degree to confirm the interpretation I have offered. The mean-  
 ing I allude to is—to *be engaged with a matter, or occupied about it* :  
 as we commonly say—to *have the hands full of business*. Thus

provectâ, et sanè non illiberali facie, barbaricum in more indignabatur, ægreque ferebat se pedibus ire, ac postulabâ equum sibi adduci: simul enim cum eo equus obierat, dum uno ictu uterque caderent perfossi a Thrace quodam peltastâ in congressu cum Cappadoce ad fluvium Araxem. Etenim Arsaces in hostem ierebatur, ut narrabat, longè ante alios provectus: Thrax autem impetum excipiens, peltâ projectâ, amolitur Arsacæ contum: tum ipse e vestigio subjectâ sarissâ eum simul et equum transfigit. ANT. Qui posset, Crates, uno ictu hoc confici? CRAT. Facillimè, Antisthenes: hic enim irruerat, viginti cubitorum conto projecto; Thrax verò, postquam peltâ demovit ictum, sic ut cuspis eum præteriret, tum genu nixus excipit sarissâ prælatâ impetum, et vulnerat equum sub pectus, qui præ ardore, cursûsque vehementiâ semet ipse in telum induerat: eâdem Arsaces operâ transfoditur per inguen penitus usque sub ipsas nates. Vides, quid, quoque modo acciderit, non viri, sed equi potiùs facinus. Attamen molestè ferebat, pari se cum aliis esse loco, volebatque eques descendere. Oroetes autem privatæ fortunæ homo, pedibusque debilis admodum, ne stare quidem humi, nedum ingredi poterat: accidit autem hoc ipsum planè Medis omnibus, cum descenderint ab equis; ut qui per spinas incedunt suspensis pedibus, vix progrediuntur. Quare cum prostratus jaceret, nullâque machinâ surgere vellet, optimus Mercurius in humeros sublatum portavit usque ad Charontis cymbam: ego vero ridebam. ANT. At ego, cum descenderem, ne immiscui quidem me ceteris, sed relictis plorantibus illis, ubi accucurreram ad cymbam, ante alios oc-

Herodotus, *ἔχοντας αὐτὸν ἐν χερσὶ τοῦ γαμοῦ τοῦ παιδὸς*, when he was occupied about the marriage of his son; or (as we might say) when his hands were occupied, &c. So perhaps, literally, both the hands of Ismenodorus were occupied with—or applied to—his wound.

P. 30. a. *ἐς το βαρβαρικον*. In the barbarian manner; or, more accurately, to the degree which is usual with barbarians. So in Navig. *ὕπουλος ἐς το Περσικον, προσκυνῶ σι*, stooping as low as the Persians, I pay obeisance to you. So Tacitus, in *barbarum corrupta*. Ann. l. 6. c. 42.

b. *Καππαδοκην*. One of the Parisian MSS. has *Καππαδοκα*, which is certainly the more usual form. But Steph. Byz. assigns the form *Καππαδοκης* as well as *Καππαδοξ*.

c. *ὁ ἰδιωτης*. This seems added to contrast Oroetes with Arsaces, who is described as governor of Media. In the following words I have inserted *ἦν* after *ἀπαλοφ*

cupavi locum, quo commodè navigarem : in tractu verò  
 ut quidem lacrimabantur et nauseabant, ego contrà valde  
 oblectabar iis. DIOG. Tu Crates, tuque Antisthenes  
 istiusmodi nacti fuistis itineris socios : mecum Blepsias  
 danista ex Piræeo, Lampis Acarnan mercenarii militis  
 præfectus, et Damis ille dives Corintho unà descenderunt :  
 Damis scilicet per filium veneno sublatu ; Lampis ob  
 amorem Myrtii meretricis vi sibi illatâ : Blepsias autem  
 fame miser dicebatur extabuisse : idque satis indicabat, ut  
 qui pallidus mirum in modum, atque attenuatus exactissimè  
 conspiceretur : ego verò, quamquam scirem, exquirebam,  
 quo pacto obiisset. Tum Damidi accusanti filium, Atqui  
 non injusta passus es, inquam, ab eo tu, qui talenta cum  
 possideres admodum mille, inque luxu ipse viveres nona-  
 ginta natus annos, octodecim annorum juveni quatuor  
 obolos præbebas. Tu verò, Acarnan, (gemebat enim et  
 æte, dirisque Myrtium prosequabatur) quid insimulas  
 amorem, non temet ipsum ? qui hostes nunquam exhor-  
 tuisti, sed periculi securus prælium inibas ante alios, a vul-  
 gari meretriculâ, lacrimisque fictis et suspiriis captus es vir

P. 30. f. Μηδοι παντες. Orotes was before called an Armenian ;  
 but the ancients frequently use the name of *Medes* to include Medes,  
 Persians, Parthians, and Armenians. Among the Medes and Persians  
 no respectable person appeared in public, except on horseback. Xen.  
 Cyrop. l. 4. c. 3. ὅντες ἴτι καὶ νῦν ἐξ ἰαυνοῦ—οὐδὲν δὲ τῶν πολλῶν κερκαθῶν  
 ἰσὺν ἰφθιμὴν Περσῶν οὐδαμῶς πιζοῦσιν.

P. 31. a. ἐν αὐτοῖς. Two of the Parisian MSS. have ἐν αὐτοῖς, which  
 is perhaps somewhat preferable.

b. Μυρτίου. The Attic names of courtezans are frequently of the  
 neuter form. So *Glycerium*, *Phanium*. In the next line, we must  
 either read ἡ δόλιος, (as a little below ἡ ματαιός) or ἡ δόλιος.

c. ἀποθανοῖ. Rather read, with several MSS. ἀποθανόντων. I asked  
 them—all the three—how they died.

c. (4.) ἡμῶν χιλίᾳ. Hemsterhuis in a note on this passage observes  
 that the Attics frequently add ἡμῶν to nouns of number, in the sense of  
*circular*, *admodum*—about, nearly ; and quotes as an example from De-  
 mosthenes, εἰσιν ἡμῶν διαμυρίοι παντες Ἀθηναῖοι. It is with much hesitation  
 I would dissent from such high authority : yet in both passages I think  
 the word would be more justly rendered, *in all*, or *altogether*. That  
 ἡμῶν has the signification of *γγυς*, near (locally) I am well aware : as  
 in Arist. 1<sup>st</sup> v. 245. Eip. v. 513. Xen. Cyrop. l. 3. c. 1. l. 6. c. 3.  
 But this sense is immediately derived from its literal meaning, *in one*  
*place, together* : and I know not any decided example where ἡμῶν  
 is identical with *σχιδόν*, almost, nearly.

d. αὐτοὶ δὲ οὐ. For δὲ οὐ read, with two of the Parisian MSS. † δὲ οὐ,  
 when you ought to blame yourself.

tam fortis. Nam quod ad Blepsiam attinet, se ipsum accusabat primæ dementiæ, quod opes custodiret nullâ sibi necessitudine junctis heredibus, sempiternum se victurum ineptissimus ille putans. Mihi enimvero non vulgarem delectationem præbuerunt tunc gementes. Sed jam ad Orci ostium sumus: contueri oportet et prospectare longinquo venientes. Papæ: multi sanè diversique, et omnes lacrimarum pleni præter istos recens natos et infantes: quin et valde senes lamentantur. Quid hoc? num quis incantatis beneficiis inductus eos tenet vitæ amor? Illum equidem ætatis provecitissimæ hominem interrogare volo. Quid lacrimare id ætatis mortuus? quid indignaris, optime: idque senex cum huc adveneris? an fortè rex eras? MEND. Haudquaquam. DIOG. At certè satrapa? MEND. Neque istud. DIOG. Num ergo divitiis affluebas? idque adeo dolorem tibi creat, quod, multo luxu relicto, mortem obieris. MEND. Nihil tale: sed annos quidem attigi propemodum nonaginta: vitam verò inopem calamo piscatorio ac lineâ sustentabam insigniter egenus, prole carens, præterea claudus, hebetique visu. DIOG. Tum tu talis vivere sustinuisti? MEND. Sane quidem: jucunda quippe erat lux; mori contrà grave ac fugiendum. DIOG. Deliras, senex, et juveniliter atque ineptè fato adversaris, cum tamen annis ipsum Charontem æques. Quid jam dicat aliquis de juvenibus, ubi id ætatis homines vitam amplexantur, quos oportebat consecrari mortem, tanquam senilium malorum remedium? Verùm abeamus, ne quis nos suspectos habeat fugæ cogitatæ, dum videt circa hoc ostium obversantes.

## 20.

## CHARON SIVE CONTEMPLANTES.

## MERCURIUS ET CHARON.\*

MERC. QUID tu rides, Charon? quidve naviculâ dere-

P. 31. f. το φίλτρον. Rather τι φίλτρον.

g. ΠΤΩ. i. e. πτωχος.

In this very elegant piece Charon is represented as having come

fuit huc evasisti, ad præsentem usque diem non valde solitus frequentare res superas? CHAR. Desideravi, Mercuri, inspicere, qualia sint, quæ versantur in vitâ, quæque ibi agant homines: deinde quibus privati omnes plorent, ubi deorsum venerint ad nos: nullus enim eorum sine lacrimis trajecit. Quare postulata ab Orco, non secus ac Thessalus ille juvenis, ad unum diem linquendæ navis veniâ, escendi in lucem; mihiq; videor in te peropportunè incidisse: non enim dubito, quin hospitem amicè ducturus sis, mecum obeundo singula monstrandoque, ut qui noris omnia. MERC. Non sanè vacat, Portitor: etenim propere curaturus supero Jovi quiddam negotioli humani: hicce verò, quippe facilis irasci, metuo ne me cessantem vestræ ditionis esse totum sinat traditum in tenebras; aut, quod Vulcano nuperrime fecit, me quoque projiciat pede correptum de sacro cœli limine, ut subclaudo gressu risum et ipse præbeam vinum ministrans. CHAR. Ergo te nulla mei cura tanget temere oberrantis in terrâ, idque cum sodalis sim, tecumque simul navigem et umbras transveham. Atqui non indecorum erat, Maiæ fili, eorum quidem ut meminisses, quòd nunquam te antliam ducere jussi, nec remis admovi: quin stertis in transtris porrectus tu, qui humeros habes tam validos; nisi si garrulam aliquam umbram inveneris, quâcum per totum cursum confabuleris: ego interea vetulus binos remos agens solus remigo. At per patrem te obsecro, suavissime Mercuriole, ne me destituas: immo age, per partes, in hominum vitâ quæ sint, omnia mihi demonstra, ut fructum aliquem ex eâ contemplatione referam. Quòd si tu me deserueris, nihil inter me et cæcos intererit: quemadmodum enim hi vacillant frustratis per lubrica vestigiis in caligine, similiter sanè et

up from the shades, to take a survey of what passes upon earth; and prevails on Mercury to assist him with the necessary explanations.

P. 32. e. ἀντις καὶ, &c. See Protesilaus, in the Index.

f. τῷ αὐτῷ Διῷ. In opposition to Pluto, the infernal Jove.

g. (4.) ἔλιν ὁμοτιμον. Instead of having, as now, a divided office between the upper and lower regions.

P. 33. a. ἰσχυρὸν τῶν ἠφαιστων, &c. See Hom. Il. α'. 590. and the following description of Vulcan's exciting laughter among the gods, by acting as cup-bearer. In the next line, as Lucian quotes the very words of Homer, I would prefer the reading (which three of the Parisian MSS. support) τισαγων, — the participle of the 2nd. aor. put by a common Ionic reduplication for τισαγων.

ego tibi jamdudum acie sum ad lucem habetata. Verum fac mihi, Cyllenie, semper memori futuro hanc gratiam. MERC. Hocce negotium mihi non sine plagis abibit : jamque video mercedem præstiti officii præsentibus pugnis omnino persolutum iri : neque tamen eo minus opera tibi danda est : quid enim facias, ubi vir amicus blandâ vi cogit ? Ergo omnia quidem ut videas singulatim et accuratè, nullâ arte fieri potest : multorum enim hæc annorum foret mora. Tum me quidem oportuerit præconio citari, tanquam fugitivum, a Jove : te sane ipsum idem impediverit, ne administres mortuale tuum munus : Plutonis imperio certè damnum attuleris, si nullos mortuos deducas longo temporis intervallo : et publicanus Æacus indignabitur, ne obolum quidem lucrificiens. Ut verò summa rerum, quæ geruntur, capita spectes, id jam nunc dispiciendum est. CHAR. Ipse tu, Mercuri, quid optimum sit, excogita : quandoquidem ego eorum ignarus sum, quæ sunt in terrâ, quippe hospes. MERC. Ut paucis dicam, Charon, emi-

P. 33. d. *καλιν*. Hemsterhuis desires us to read *καλαι*, and has expressed that in his translation, which I have retained. He adds—*nam ibi dicit καλιν quomodo sententia congruat, nemo facile dixerit*. This remark surprises me ; as I think a very common meaning of *καλιν*,—*contrâ, on the contrary*—perfectly suits the passage. “ The blind stumble for want of light ; but I on the contrary cannot see clearly in the light.” In the same sense we have † *καλιν* αὐτῷ, and *ἐμπάλιν*, which latter is the reading in this passage of three Parisian MSS. On the whole, I think the text needs no alteration. Upon the expletive *ου* see note on p. 7. e.

e. *σαςου*. I have introduced this reading, in place of *σαςη*, on the authority of four Parisian MSS.

f. *ὅσοι τοι Διοι*. If this reading, which all the MSS. support, be retained, the words must be joined with *κηρυττεσθαι*. Some have wished to change *ὅσοι* to *ἐσοι*, connecting the words with *ἀποδρανα*.

f. (3.) *ζημιῶν*. We must supply *ποιησι*, or some such verb :—*it will cause you to damage, &c.* So 1 Tim. iv. 3. *καλυπτονται γαρμιν, ἀπιχισθαι βρωματων*, *forbidding to marry, [and commanding] to abstain from meats*. Nor is it uncommon both with the Greek and Latin Classics to annex but one verb to two clauses, while the sense requires that we should supply a distinct verb to one of them. Thus Xen. Cyrop. l. 2. c. 4. *ἀποσπένοντες αὖ ἐμπόδων γιγναιτο τοῦ μη ἐξῆν αὐτοῖς το ὅλον στρατισμα σου, ἀλλ' ὡς σιρι κλωσῶν βουλευισθαι*—*may pretend their measures as against marauders*. Liv. l. 3. c. 67. *Esquilias quædam ab hoste propè captas, et scandentem in aggerem Volscum hostem nemo submovet*—where to the former clause we must supply *nemo detendit*.

nente quodam nobis opus erat loco, ut inde cuncta contempleris : quòd si in cœlum ascendendi jus tibi foret, non laborarem ; ex hac enim speculâ exactè cuncta despiceres : nunc, quoniam fas non est, te, qui cum umbris semper versaris, pedem ponere in regiâ Jovis, id scilicet agendum nobis, ut montem aliquem altum circumspiciamus. CHAR. Scin', Mercuri, quæ soleam dicere vobis, quando navigamus ? cum enim ventus turbine impulsus in obliquum velum incidit, fluctusque tumidi tolluntur, tum vos præ imperitiâ jubetis velum cont.ahere, aut laxare paululum pedem, aut obsecundare vento rapienti : ego verò vos, ut quietem agatis, admoneo ; me enim ipsum optimè scire, quid facto sit opus. Similem in modum tu, qui nunc vicem gubernatoris geris, fac, quodcunque putaveris e re esse : ego, ut vectorum est officium, silentio sededo, per omnia morem gerens imperanti tibi. MERC. Rectè mones : nam ipse scivero, quid fieri conveniat, et invenero idoneam speculam. Num igitur Caucasus opportunus ? an Parnassus altior, an utrisque Olympus iste ? Atenim non inscitum aliquid mihi in mentem venit ad Olympum respicienti : verùm te quoque operam mecum laboremque consociare oportet. CHAR. Impera modò : adjuvabo quod in me est. MERC. Homerus poëta Aloeï filios, et ipsos duos, ait adhucdum pueros voluisse aliquando Ossam ex fundamentis revulsam imponere Olympo, tum Pelion Ossæ, illamque se scalam idoneam habituros putasse, et ascensum in cœlos. Illi quidem utrique adolescentuli, utpote perditissimè improbi, pœnas luerunt : nos autem, quibus in Deorum fraudem hæc consilia non capiuntur, cur non structuram et ipsi simi-

P. 33. g. *οἱ δὲ σί*, &c. Hemsterhuis gives *οὐ δὲ*, the reading of most MSS. and considers the expression as a nominative absolute ;—*ad te quod attinet, as to you* : of which certainly there are various examples. Yet he confesses himself disposed rather to the Aldine reading, *οἱ δὲ* : and as this now appears in three of the Parisian MSS. I have introduced it into the text.

P. 34. a. *Οἷδα*, &c. I should prefer reading this sentence not interrogatively.

b. *αἴνεις γὰρ ἰδὲναυ*. The use of a nominative before an infinitive, where the Latins would employ an accusative, is common among the Greeks. In the beginning of the next sentence, the young student will observe the distinction between *ταυτὰ*, for *τα αἴνεις*, *caulam*, and *ταῦτα*, *hæc*.

d. *Ὀυγγος*, &c. Od. λ'. 314. et seqq. See Otus and Ephialtes, in the Index.



lem adornamus convolutis aliis super alios montibus, ut nanciscamur ab altiore loco accuratiorem prospectum. CHAR. Et poterimus, Mercuri, nos duo in altum extollere levatum Pelium aut Ossam? MERC. Quidni, Charon? an nos statuis ignaviores esse puerulis istis? idque, ubi Dii sumus. CHAR. Non quidem: verum res mihi videtur improbabilem quandam habere operis aggrediundi magnitudinem. MERC. Sanè; quippe literarum imperitus es, o Charon, minimèque poëtica facultate præditus: at animosus ille Homerus binorum versuum operâ statim nobis aditum in cœlos confecit: tam ex facili componebat montes. Equidem miror, si ista tibi esse portentosa videantur, quem Atlas scilicet non fugit, qui polum ipsum unus fert, sustinens nos simul omnes. Etiam inaudiveris fortè de fratre meo Hercule, ut successerit aliquando hic in vicem illius Atlantis, eumque recrearit interquiescentem tantisper, dum ipse subditis humeris onus cœli gestaret. CHAR. Audivi et ista: sintne vera, tu, Mercuri, poëtæque sciveritis. MERC. Verissima, Charon: nam quam ob rem sapientes viri falsum dicerent? Itaque emoliamur Ossam primùm, uti nobis præmonstrat carmen, et architectus Homerus; *dein super Ossam tremulum arboribus Pelion*. Viden', quàm faciliè simul et poëtice rem perfecimus? Age igitur ascendam videamque, istane sint satis idonea, an plura insuper accumulare deceat. Papæ! infra sumus adhuc in radicibus Olympi: etenim ab Orientali plagâ vix Ionia et Lydia apparet; ab Occidente non plus, quàm Italia et Sicilia; a Septemtrionali regione, quæ cis Istrum sunt sola: ab istâ verò parte Creta non admodum dilucidè. Sedibus suis emovenda nobis, Portitor, etiam Ceta, sicuti videtur: tum Parnassus super omnes imponendus. CHAR. Ita faciamus: vide modò, ne subtiliùs elaboremus opus producendo ultra verisimilitudinem; deinde ne cum ipsâ

P. 34. g. βερφυλλιον. Homer describes Otus and Ephialtes as but nine years old; and adds that they would have effected their purpose, if they had been fully grown.

P. 35. b. διαδιξ, ποσι αυτος. Rather αυτος. I have received into the text διαδιξαιτο for διαδιξαιτο, with the authority of three Parisian MSS.

d. ιεψι, ισως, &c. Lucian humorously represents the verse of Homer as acting like a charm, so that, as soon as he repeated it, the thing described was done. And so p. 36. g.

e. εν τωι τανθι, &c. The parts on this side of the Ister.

mole devoluti amaram nobis Homeri architecturam experiamur, contritis craniis. MERC. Bono sis animo: periculo nobis vacabunt hæc omnia. Transfer Cētam: subvolvatur etiam Parnassus. En iterum escendo: recte habet; cuncta video: jam tu quoque huc subi. CHAR. Porridge, Mercuri, manum: haud enim in parvam istam me machinam elevas. MERC. Siquidem contemplari velis, Charon, omnia: etenim non licet utrumque, et tutum, et spectandi cupidum esse. At tu tene dextram meam firmiter, et parce pedem in lubrico ponere. Euge, tu etiam huc evasisti: quandoquidem verò biceps est Parnassus, ubi alterum uterque verticem occupaverimus, consideramus. Tu verò jam mihi in orbem circumspiciens, contere omnia. CHAR. Video terram amplam, eamque lacum quendam magnum circumfluentem; tum montes, et fluvios Cocyto ac Pyriphlegethonte majores: deinde homines valde parvos, eorumque quasi lustra quædam. MERC. Sunt illæ urbes, quas tu lustra putas. CHAR. Scin' tu, Mercuri, nihil esse nobis actum? quin frustra Parnassum cum ipso fonte Castalio, et Cētam, et alios montes loco emovimus. MERC. Quid ita? CHAR. Nihil equidem accuratè distinctum ex alto video: volebam enimvero non urbes, nec montes solos tantum, velut in picturis, videre; sed ipsos homines, quæque agant, et qualia loquantur: uti cum mihi primùm obviam factus conspexisti ridentem, quærebasque, quid riderem: etenim re quâdam obiter auditâ mirificum in modum fui delectatus. MERC. Quid autem illud erat? CHAR. Ad cœnam aliquis, opinor, vocatus a quodam amicorum in posterum diem, condixit; dumque loquebatur, de tecto in caput tegula delapsa, nescio quo impellente, eum interemit: quare risi, quòd ad constitutum non venerit. Videor autem nunc etiam inferiùs descensurus, ut magis videam et audiam. MERC. Ne te moveas: equidem et huic malo remedium tibi afferam, teque visu acutissimum brevi reddam, ab Homero quâdam ad hoc quoque incantatione sumtâ: tu verò, simul ac pronuntiavero versus, sic tibi

P. 35. f. τῶν κρημνῶν. An Attic construction for τὰ κρημνα. So Dem.  
1. Ol. πολλοὶ καὶ τοσούτοι...προϊμιοῖσι.

g. εἰγὶ καὶ ἰδὲν, &c. It must be so, if, &c. With this particle such an ellipsis is common.

P. 36. a. λιμὴν τινα. The sea.

persuade, te non ampliùs esse hebeti oculorum acie, sed planè cuncta perspicere. CHAR. Dic modò. MERC. *Caliginem etiam tibi ab oculis abstuli, quæ priùs inhærebat, ut bene dignoscas Deum et hominem* Quid est? jamne liquidè vides? CHAR. Mirum in modum, ut nihil supra: cæcus fuerit Lynceus ille præ me. Itaque tu nunc porro doce me, ac responde roganti. Sed vin' tu ex Homero et ego te rogem, ut discas, in Homeri carminibus me quoque non esse non versatum? MERC. Unde verò tibi sit, eorum quidquam ut scias, qui nauta semper remoque affixus fueris? CHAR. Ecce autem, quàm hoc probrosè dicitur in artem! neque tamen eo minùs, quando illum trajiciebam fato functum, cum multa canentem audiverim, quorundam adhuc memini. Et tempestas quidem nos non mediocris tunc deprehendit: postquam enim occœpit cantando recitare nescio quam non valde navigantibus auspicatam cantilenam, scilicet Neptunum conduxisse nubes, turbasse pontum, velut tudiculâ quâdam injecto tridente, omnesque procellas concitasse, atque alia multa, dum mare miscet versibus, tanta tempestas subitò caligoque ingruit, ut parum abesset, quin navim nobis everteret. Tum ille nauseâ correptus evomuit rhapsodiarum plerasque cum ipsâ Scyllâ, Charybdi et Cyclope. MERC. Haud arduum igitur erat ex tanto vomitu paucula certè conservare. CHAR. At dic mihi, quæso, *quis hicce crassissimus est vir, fortis magnusque, qui eminet super alios homines capite, ac latis humeris?* MERC. Milon Crotone oriundus, athleta: plausus ipsi dant Græci, quòd taurum sublatum ferat per stadium medium. CHAR. Et quanto justius me, Mercuri, laudent, qui ipsum tibi Milonem haud multo pòst comprehensum imponam in cymbulam, cum veniet ad nos, a Morte adversariorum

P. 36. f. Ἀχλὺς, &c. Hom. Il. ῥ. 127. The words of Minerva to Diomede. I have followed the judgment of Hemsterhuis in assigning the words τὴν ἑστῆν; to Mercury.

g. ὡς πρὸς ἡμᾶς. See note on p. 87. f.

P. 37. b. Hom. Od. ῥ. 291. I have employed a parenthesis, enclosing the description of Homer's song, to distinguish it from Charon's narrative of the effects. I have thought this needful, in order to guard the young student against absurdities which Mr. Murphy falls into on the passage.

d. αὐτῇ Σκυλλῇ. See note on p. 9. d.

d. (5.) Τῆς γαῖας, &c. Hom. Il. γ'. 226. where Priam, viewing the Grecian chiefs from the wall, thus interrogates Helen about Ajax.

invictissimo dejectus, ne quidem intelligens, quo pacto se supplantatum prosternat: deinde nobis gemitus exet scilicet, recordatus coronarum istarum et plausus: nunc verò magnum spirat, dum omnes eum admirantur ob taurum gestatum. Quid ergo? illumne existimabimus sperare, se quandoque morituum esse. MERC. Qui fieri potest, mortis ut ille meminerit in tanto roboris vigore? CHAR. Mitte istum, qui non longè pòst risum nobis præbiturus est, quando navigio meo vectabitur, cum ne culicem quidem, nedum taurum, sustinere poterit. Tu porro id mihi dic, quis hic alius sit venerabili formâ vir præstans? non Græcus, ut videtur, quantum e vestitu quidem apparet. MERC. Cyrus, Charon, Cambyssæ filius, qui imperium, quod Medi dudum tenebant, nunc ad Persas transtulit. Assyrios idem hicce nuper devicit, suamque in potestatem Babylonem redegit: et nunc expeditionem meditari videtur in Lydiam, ut, Cræso subacto, potiatur omnium. CHAR. Cræsus autem ubi tandem et ille est? MERC. Eò respice ad magnam illam arcem, triplici muro munitam: Sardes istæ sunt: ipsumque jam Cræsum conspicias in aureo lecto sedentem, cumque Solone Atheniensi confabulantem: vin auscultemus, quidnam dicant? CHAR. Lubentissimè quidem. CRÆS. Hospes Atheniensis, (nam vidisti divitias meas, et thesauros, quantumque nobis sit rudis auri, ceterarumque rerum lautissimum apparatus) dic mihi, quem ducas omnium hominum felicissimum esse. CHAR. Quia ergo Solon respondebit? MERC. Hac de re securus esto: nihil, Charon, quod animum magnum dedeceat. SOL. Cræse, pauci felices: eorum autem, quos ego novi, Cleobin et Bitonem statuo felicissimos exstitisse, illos inquam sacerdotis filios. CHAR. Argivæ nempe inquit, qui unà nuper admodum sunt mortui, postquam matrem jugo succedentes traxissent in carpento usque ad templum. CRÆS. Sit ita: primas illi ferant felicitatis: at secundas quis ob-

P. 37. e. *ἰς αὐτὸν σοί.* See note on p. 7. e.

P. 38. b. *καὶ νῦν ἡλασμένοι,* &c. Lucian has here been betrayed into a departure from the concurrent testimony of historians, who agree that Cyrus subdued Lydia some years *before* he took Babylon.

c. *ἐν τοῖς πρώτοις τυχεῖς.* See note on p. 13. f.

e. In the narrative as given by Herodotus, Solon assigns the first place of happiness to Tellus, and the next to Cleobis and Biton. Lucian inverts the order

lineat? SOL. Tellus Atheniensis, qui et bene vixit, et pro patriâ mortem oppetiit. CROES. Ego verò, purgamentum hominis, non tibi videor esse felix? SOL. Necdum mihi liquet, Croese, nisi ad finem perveneris vitæ: mors enim exactissimus index ejusmodi rerum, et vitæ ad metam usque feliciter peractæ. CHAR. Pulcherrimè, Solon, quòd nostri non oblitus sis, sed cymbulam nostram esse censeas de talibus bene judicandi normam. Sed quosnam istos Croesus ablegat? aut quid id est, quod in humeris ferunt? MERC. Lateres Apollini Pythio aureos consecrat, mercedem oraculorum, per quæ etiam pessumibit brevi pòst tempore: est autem vatibus vir deditus supra modum. CHAR. Illud nimirum splendidum est aurum, quod refulget subpallidum quiddam rubore tinctum? nunc enim primùm vidi, quod semper audio prædicari. MERC. Hoc illud est, Charon, decantatissimum nomen, et magnis omnium contentionibus expetitur. CHAR. Equidem nullus video, quid boni ipsi adsit, nisi fortè hoc solum, quòd, qui ferant, eo graventur. MERC. Nescis enim, quot propterea bella existant, et insidiæ, latrocinia, perjuria, cædes, vincula, navigatio longinqua, mercaturæ, servitutes denique. CHAR. Ob istud, Mercuri, quod non multum ab ære differt? æs enim novi, ut qui obolum, ut scis, a vectorum unoquoque exigam. MERC. Sanè: sed æs quidem abundat; eamque ob rem non valde magno studio expetitur ab ipsis: verùm illud aurum ex profundis terræ visceribus metalli fossores eruunt: perinde tamen hoc etiam ex terrâ oritur itidem, ut plumbum cæteraque metalla. CHAR. Incredibilem quandam narras hominum dementiam, qui tanto amore capiantur rei pallidæ ac ponderosæ. MERC. At Solon quidem ille, Charon, ejus amore duci non videtur, uti vides: deridet enim Cræsum, et jactabundam barbari gloriationem. Verùm, ni fallor, ex illo quærere quidpiam vult: auscultemus ergo. SOL. Dic mihi, Croese, numnam putas opus habere lateribus istis Pythium? CROES. Ita per Jovem: non enim est illi Delphis donarium tale

P. 38. g. *καὶ τοῦ ἀχρεῖ*. Hemsterhuis would read *καὶ τοῦ ἀχρεῖ*, &c. and so the Latin version. Perhaps the common reading affords a sufficiently consistent meaning. "We cannot decide such things till death, and till a man has continued to live happily to the end."

g. (5.) *το ἀρετῶν*. Three of the Parisian MSS. have *εἰς τὴν ἀρετῶν*.

illum dedicatum. SOL. Ergo beatum arbitrare te Apollinem esse redditurum, si possideat in ceteris etiam lateres aureos? CRÆS. Quidni putem? SOL. Magnam mihi narras, Cræse, paupertatem in cœlo, quando Dii eò reducti sunt, ut aurum ipsis e Lydiâ sit petendum, si desiderarint. CRÆS. Ubinam tanta sit auri copia, quanta apud nos? SOL. Quæso te, ferrumne etiam nascitur in Lydiâ? CRÆS. Non sanè multum. SOL. Potioris ergo metalli indigetis. CRÆS. At quomodo præstet ferrum auro? SOL. Si respondeas nihil indignatus, discere licebit. CRÆS. Roga modò, Solon. SOL. Utrùm, qui servant aliquos, meliores, an qui ab iis servantur? CRÆS. Qui servant videlicet. SOL. Num igitur, si Cyrus, quos rumores nonnulli spargunt, adoriatur Lydos, aureos enses tu confici curabis exercitui, an ferrum tunc videbitur necessarium. CRÆS. Ferrum utique. SOL. Hoc sanè metallum nisi compararis, abeat tibi aurum in Persidem captivum. CRÆS. Dî meliora, mi homo. SOL. Absit, hæc ut ita contingant videre tamen nunc auro melius esse ferrum fateri. CRÆS. Quid? num igitur Apollini me jubes ferreos lateres dedicare, aurum verò rursus repetere? SOL. Is ne ferro qui dem opus habebit: at tu, sive æs, sive aurum consecres, aliis quod in possessionem aliquando, ac prædam facilem cedat, dedicaveris, Phocensibus inquam, aut Bœotis, aut ipsis Delphis, aut cuidam tyranno, aut latroni: Pythius certè parum curat tuos aurifices. CRÆS. Semper tu meis divitiis bellum indicis, et invides. MERC. Non fert Lydus, o Charon, loquendi istam libertatem, verosque sermones: quin res ipsi videtur planè inusitata pauper homo, qui nullo metu se submittat, animique cogitata liberè proferat. Verùm in memoriam non diu pòst redibit Solonis, cum tempus aderit, ut captus in rogum Cyri jussu imponatur. Etenim audiui ex Clothone nuper prælegente, quæ cuique forent fato decreta: in quibus et hæc erant consignata, Cræsum captum iri a Cyro, Cyrum autem ipsum ab istâ Massagetide occidendum esse. Viden' illam mulierem Scythicam, illam equo albo invectam? CHAR. Ita sanè.

P. 39. f. Οὐκ αἶν, &c. Though I leave the mark of interrogation at the end of this sentence, it is yet to be understood as only that kind of interrogation, which is implied when we say—So then you think that, &c.

P. 40. d. ὁ γὰρ ἀναρτίωνος. You will have dedicated. So ὁ γὰρ ἀναρτίωνος p. 45. e.

MERC. Illa Tomyris est, quæ caput Cyri præcisum in utrem injiciet plenum sanguinis. Viden' etiam filium Cyri juvenem? iste Cambyses est, regnabitque post patrem: is rebus undiquaque malè gestis in Libyâ, et Æthiopiâ, tandem mente captus interibit, postquam occiderit Apin. CHAR. O multam ridendi materiem! At nunc quis eos aspicere sustineat tanto fastu elatos? aut quis in animum inducat, paulo pòst hunc fore captivum, illum caput habiturum in utre sanguinis? Verùm quis ille est, Mercuri, qui purpureum amiculum fibulâ substrictum gerit, diademate revinctus, cui annulum coquus porrigit pisce dissecto, in insulâ circumfluâ? regem planè videtur præ se ferre. MERC. Bellè versum Homeri huc inflectis, Charon. Atenim Polycratem intueris Samiorum tyrannum, quæ se omni ex parte felioem esse putat: verùm hic ipse ab adstante familiari servo Mæandrio proditus Oroetæ Satrapæ in cruceum agetur miser, ejectus fortunis omnibus in puncto temporis: etenim hæc quoque ex Clotho percepi. CHAR. Euge, Clotho! fortiter et ipsos, optima, et capita præcide, atque palo suffige, ut se sciant homines esse: interea in altum tollantur, quippe ab excelsiore fastigio acerbius casuri. Tum ego ridebo, singulos agnoscens nudos in cymbulâ, nec purpuream vestem, neque tiam, nec ornatum aureum secum ferentes. MERC. Et illorum quidem, quos dixi, talis erit sors. Multitudinem autem, Charon, istam vides, navigantes, bellantes, in judiciis versantes, agros colentes, fœnus exercentes, stipem petentes? CHAR. Equidem video variam quandam turbam, plenamque trepidi tumultûs vitam; quin et urbes eorum persimiles alvearibus, in quibus unusquisque proprium quendam aculeum habet, proximumque pungit; at pauci nonnulli, tanquam vespæ, agunt feruntque imbecilliores. Quod autem circumvolat eos ex occulto, agmen illud, quinam sunt? MERC. Spes, Charon, et metus, et amentiae, voluptates, avaritia, iræ, odia, atque ejusmodi plura: ex eo numero amentia quidem in-

P. 41. a. ὁ πολλοῦ γίλωνος. See note on p. 46. b.

b. ὁ τοῦ διαδῆμα. See note on p. 13. f. The first part of the following hexameter Νῆρυ, &c. occurs in Hom. Od. α'. 50. He supplies the remainder of the verse in Homeric phrase.

d. οἱ ἰδὺσιν ἄνθρωπα ἰντις. A construction like that in p. 40. c. φαίη ἰμελογέν. The student is not to take ἰταίριον for the dual; but Attic for ἰταίριον.

frā ipsis adest immixta, in eâdemque velut civitate degit, itemque odium, ira, æmulatio, inscitia, perplexa hæsitatio, et avaritia: sed metus et spes superne volitantes, ille quidem incidens mentem excutit, nonnunquam et paventem contrahere se facit; hæ verò capitibus imminentes, ubi maximè quis putat se prehensurum eas, avolant repente, hiantesque destituunt; quod ipsum et Tantalo vides accidere apud inferos ab aquâ fugiente. Quòd si aciem intenderis, conspicias etiam Parcas stamina singulis versato deducentes fuso, unde nexos pendere contingat omnes ex tenuibus filis: viden' quasi aranearum fila quædam in singulos a fuis demissa? CHAR. Cerno tenuissimum unicuique licium additum, implexumque ut plurimum hoc illi, illud alii. MERC. Et jure quidem, Portitor: nam illi fatale est, ab isto ut occidatur; isti, ut ab alio: huic verò, ut hereditatem adeat ejus, cujus brevius sit filum; isti contra, ut illius: tale enim quiddam mutuus implexus significat. Perspicias tamen a tenui filo suspensos omnes: is quidem sursum attractus sublimis apparet; at paulo post præcipitatus, abrupto lino, quando non ampliùs oneri sustinendo sufficiet, magnum edet sonitum: hic autem paululum modò a terrâ levatus, etiamsi ceciderit, nullo jacebit excitato sonitu, sic ut a vicinis viv casus ejus exaudiatur. CHAR. Sunt illa, Mercuri, omnino ridicula. MERC. Immo verò ne verbis quidem consequi possis, prout dignum est, quanto sint risu excipienda, Charon: maximè si spectes eorum contentissima studia, et quòd inter medias spes intereant correpti ab optimâ Morte. Ejus autem sunt nuntii minisque valde multi, ut vides, frigora febrium et ardores, tabes, pulmonum affectus, gladii, latrocinia, cicutæ potiones, judices, tyranni. Horum ipsis nihil in mentem planè subit, dum felices agunt: simulatque offenderint, mox crebrum in ore ottotæ, ah, ah, hei mihi. Quòd si statim ab initio secum cogitassent, tum se esse mortales, tum, pauxillum istud temporis in vitam quasi peregrinatione institutâ, abituros tanquam ex somnio, omnibus super terram

P. 42. a. *ἀγρῶν*. Probably we should read *ἀνῶν*, which has been mentioned in the preceding enumeration. *ἀμῶν* also differs little from *ἀγρῶν*.

f. *μῶν*. Rather *μῶν*.

P. 43. b. *χρηστέων*. Rather *χρηστέων*, with two of the Parisian MSS.



relictis, vixissent sanè sapientiùs, minùsque doloris morientes cepissent: nunc autem perpetuò cum se sperent usuros esse rebus præsentibus, ubi præsto fuerit minister, citaveritque et duxerit vinculis impeditos febris tabisve, indignantur se abduci, ut qui nunquam exspectaverant fore, ut inde avellerentur. Quid enimvero non faciat iste, qui domum gnaviter ædificat, operariosque urget, si didicerit, hanc quidem esse sibi finiendam, at se, vixdum imposito tecto, decessurum, heredique relicturum, ut eâ domo fruatur, in quâ ne semel quidem ipse miser cœnaverit? Ille porro, qui gaudet, quòd masculum infantem uxor sibi pepererit, ideoque amicos prolixè accipit nominalia celebrans, si sciret septennem puerum esse obiturum, num tibi videtur læstaturus eo nato? sed hoc nimirum in causâ est, quòd illum felicem filii sorte contempletur, athletæ patrem Olympico certamine victoris; sed vicinum, qui exsequias it infanti, non cernit, neque novit, a quo stamine pependerit. Jam de finibus litigantium vides quantus sit numerus; item eorum, qui coercervant pecunias, tum, antequam frui liceat, citantur ab iis, quos modò dixi, imminentiùs nuntiis et ministris. CHAR. Hæc omnia video, et apud animum meum cogito, quid ipsis dulce sit in cursu vitæ, quidve sit illud, quo privati indignantur. MERC. Porro si quis reges eorum intueatur, qui esse felicissimi censentur, præter instabilem eorum atque ancipitem fortunam, multo plura jucundis ingrata inveniet ipsis adesse, timores, perturbationes, odia, insidias, iras, adulationes: in his enim malis omnes versantur. Mitto luctus, morbos, affectiones, quæ scilicet in eos æquali jure atque in alios quosvis imperium exercent. Nunc ubi regum istorum conditio misera est atque ærumnosa, exputare commodum, qualis privatorum sit hominum. CHAR. Atenim exponere tibi volo, Mer-

P. 43. c. *ἀνίη*. Rather *ἀνίη*, with three of the Parisian MSS.

d. *ἐνταυτίς*. I have introduced this in place of *ἐνταυτίς*, and in the next line we should probably read *γινώσκουσιν* for *γινώσκουσιν*.

g. *ὡς φησιν*. Hemsterhuis would read *ὡς φησιν*, and pronounces the present reading unintelligible. Perhaps however we may refer it to the following expression *ἀμφιβολίᾳ*. "Besides the insecurity, and (as you may say) the ambiguity of fortune," *ut ita dicam*.

P. 44. a. *ὅτε δὲ*, &c. "But when we see the state even of things wretched, there is an opportunity of judging what must be the condition of private men." So Chrysostom. *ὅτι δὲ βασιλεὺς οὕτως ἄλγεα ἔχειται βίῳ, ὅτι ἴσμεν ἐπισημαίνει κατεργάζεσθαι τοὺς*

curi, cuinam rei similes mihi visi fuerint homines, eorumque universa vita. Tu sane bullas aliquando in aquâ spectasti sub scatebrâ violenter præcipitante existentes; bullas istas inquam inflatas, unde cogitur spuma: earum quædam parvæ, quæ statim diruptæ solent exstingui; aliæ diutiùs perdurant, accedentibusque aliis mirificè inflatæ maximum in tumorem excrescunt: nec tamen et ipse non tandem ruptæ dilabuntur; haud enim aliter fieri potest. Id ipsum est hominum vita: cuncti a spiritu quodam intumuerunt, hi majores, illi minores: et nonnulli quidem brevissimi temporis habent et cito pereuntem inflationem; alii, simulatque coaluerint, deficiunt: verumtamen omnibus bullæ modo ruptis interire necesse est. **MERC.** Nullâ quidem parte deteriorem, Charon, comparisonem instituisti, quàm Homerus, qui cum foliis genus hominum confert. **CHAR.** Ejusmodi cum sint, Mercuri, vides, qualia designent, quàmque ambitiosâ contentione inter se de magistratibus, honoribus et possessionibus decertent; quibus tamen omnibus relictis non effugient, quin haud plus uno obolo habentes veniant ad nos. Vin' ergo, quoniam in alto sumus, quantâ potero maximâ voce exclamem, adhorterque eos, ut abstineant se a vanis laboribus, eoque modo vivant, ut semper mortem sibi ante oculos habeant positam, sic eos compellans: Inepti, quid studium istis in rebus abutimini? desinite fatigari, non enim in perpetuum vivetis: nihil eorum, quæ in terris maximi fiunt, sempiternum est: nihil inde secum abstulerit, qui vitâ fungitur; quandoquidem necesse est nudum abire, domum verò, agrum, quidquid est auri, aliorum ex aliis esse, et mutare dominos. Hæc atque ejusmodi si sic, ut exaudiri possim, ipsis inclamem, non tu censes magnos inde redundaturos ad vitam fructus, eosque multo fore prudentiores? **MERC.** Mi Charon, nescis, quàm ipsos ignorantia et fraudulentus error occupatos teneat, ut ne terebrâ quidem perforari queant aures: tanta ceræ copia eas obstruxerunt, quemadmodum Ulysses fecit sociis, metuens ne Sirenas auscultarent. Quæ ergo spes est, illi ut audire possint, etiamsi tu clamando dirumparis? Quod enim

P. 44. b. ἀσπίδες—ἑξήματα. They are destroyed—they are burst. Note this use of the aorist joined with other verbs in the present tense, αἶσι—διαρρέουσι—αἰχρύνουσι. So Demosthenes frequently.

d. ἡ φούλας, &c. Hom. Il. ζ. 146.

apud vos Lethe potest, idem hic ignorantia perficit. At tamen sunt eorum pauci, qui ceram in aures non receperunt, veritatis partes secuti, acie mentis ad pervidendas cognoscendasque res humanas planè singulari. CHAR. Quin illis igitur inclamo. MERC. Supervacuum fuerit, ad eos si dicas, quæ noverunt: viden', ut seducti a vulgo hominum derident, quidquid agitur, nullaque ex parte probant? immo verò non obscure patefaciunt, se aufugere jam conari ad vos ex vitâ; eo magis, quòd odio sint, dum redarguunt istorum inscitias. CHAR. Euge, generosa pectora! verum valde sunt pauci, Mercuri. MERC. Et hi sufficiunt. Sed jam descendamus. CHAR. Unum est adhuc, quod desiderem scire, Mercuri: id si mihi ostendas, omnibus numeris res mihi humanas demonstrandi beneficium absolveris: scilicet conditoria cadaverum, ubi ea sepeliunt, ut spectem. MERC. Monumenta, Charon, tumulos, et sepulcra vocant, istiusmodi conditoria. Ceterum, qui ante urbes sunt, aggestæ terræ cumulos illos vides, cipposque et pyramides? ista omnia loci sunt mortuis recipiendis, servandisque cadaveribus. CHAR. Quid autem illi coronant lapides, et perungunt unguento? quidam etiam rogo præ tumulis exstructo, et scrobe quâdam effossâ, comburunt sumtuosas istas cœnas, atque in foveas vinum mulsumque, quantum conjectare licet, invergunt. MERC. Equidem, o Portitor, quid ista faciant ad eos, qui sunt in Orco, ignoro: hoc tamen illis esse persuasum scio, animas sursum emissas ab inferis cœnare, quâ licet, circumvolitantes nidorem et fumum, atque haurire de scrobe mulsum. CHAR. Illi ut adhuc bibant, edantve, quo-

P. 45. c. *ἰμῶσαιμιν*. Rather *ἰμῶσασθαι*, with three of the Parisian MSS.

c. *πικρὸν τοῦτο*. i. e. *τοῦτο ἰστί πικρ.* Some have supposed the construction to be, *λαγνὸν τοῦτο δ' ἰστί*, and have defended it by examples which they consider analogous. But to me the other simple construction seems much preferable.

a. *διασπᾶται*. i. e. *ταῖς ἀποθήκαις, ἵνα τὰ σωματὰ καταρυντῶσιν, ἵνα δὲ διασπᾶται*.

e. (4.) *πρὸ τῶν π. λίαν*. A law of Solon forbade that any should be buried within the walls of the city. And thence was derived a similar law of the twelve tables at Rome: *Hominem mortuum in urbe ne sepelito, neve urito*.

f. *πολεμικῇ δυνάμει*. Virg. *Æn.* 6. 225. *congesta cremantur Turæ dona, dapæ, fuso crateres divo*.

rum crania sunt aridissima? ridiculus enimvero sim, hæc tibi si dicam, qui quotidie deducis eos: tu nimirum optimæ nocti, possintne remeare, ubi semel terram subierunt. Illud enimvero mihi, qui satis quod agam habeo negotiū, planè risu dignum accideret, si oporteret non deducere solūm ad inferos, sed insuper eos iterum reducere potaturos. Vah dementia! inanissimi mortales, qui nescitis, quā longinquo finium intervallo discreta sint mortuorum viventiumque negotia, qualisque rerum sit nostrarum ratio; nec, *mortuum esse simili modo et qui tumulto careat, et qui sepulcrum fuerit sortitus; uno eodemque honoris esse gradu Irum, regemque Agamemnonem; Thersitæ parem Thetidis filium, pulchrâ comâ conspicuæ: omnes namque perinde umbrarum sunt infirmæ calvariæ, nudæ aridique per florentem asphodelo campum.* MERC. Hercules, quā largè nobis Homeri versus ingeris! Sed quandoquidem me commonefecisti, volo tibi monstrare Achillis sepulcrum: viden' mari propè adjacens? Sigeum est illud Troicum; e regione autem situs est Ajax in Rhæteo. CHAR. Non ingentia sunt, Mercuri monumenta. Nunc urbes insignes monstra mihi, quas intra celebrari audimus, Ninum illam Sardanapali, Babylonem, Mycenæ, Cleonæ, ipsamque Ilion: multos equidem inde memini me trajecisse, adeo ut decem integris annis nec subducere, neque ventis exponere licuerit scapham. MERC. Ninus jam, Portitor, interiit, neque ullum vestigium ampliùs est ejus reliquum; sic ut dicere nequeas, ubi olim fuerit. Ecce tibi Babylonem turribus ornatam, quæ magno mœnium ambitu est cincta; illa ipsa quoque

P. 46. α. εὖν ἔλγχα πρᾶγ. ἴχων. Though I have not altered Hemsterhuis's translation of these words, yet I think it not accurate. He interprets them—"I who have already much business." But I conceive that the potential force of the particle εὖν extends to ἴχων. "I should be in a ridiculous condition, getting plenty of trouble, if I were obliged," &c.

b. εἴς αντισ. So p. 41. α. δ πολλοῦ γιλωτος. P. 47. c. δ εἴς σπας. P. 99. c. δ εἴς ἀναισχυντίας. In like manner p. 47. α. πασαι τὴν ἰταίωσι. P. 50. c. βαβαί εἴς ἀναγείας. P. 84. d. φιῦ εἴς ἀλλανγας. P. 57. g. οἶμοι τῶν πτημάτων. P. 58. f. Ἡρακλεις, τοῦ ζοφου. In this use of the interjection δ, Stephens and others think it should be written as an oxytone, δ', and not circumflexed. The distinction seems to me very unimportant. The following hexameters are a cento from various passages in Homer, particularly Il. i'. 319.

f. ἰ τοι μίγχα περιβόλον. See note on p. 13. f.

non diu pòt quæretur, haud secus ac Ninus. Mycenæ Cleonæque pudet me monstrare tibi: offocabis enim, sat scio, Homerum ad Orcum reversus ob magniloquentiam carminum: attamen olim erant felices: nunc verò totæ sunt mortuæ: moriuntur enim, quemadmodum homines, sic et urbes; quodque mirabilius, fluvii integri: itaque ne alveus quidem Inachi Argis ampliùs superest. CHAR. Papæ, quæ laudes, Homere! qui nominum splendor! Ilion sacra, latisque viis insignis; Cleonæ nitidè conditæ. Sed quod sine sermonis instituti fraude fiat, quinam isti sunt belligerantes, aut cujus rei causâ sese invicem obtruncant? MERC. Argivos cernis, Charon, et Lacedæmonios, illumque semianimum imperatorem Othryaden, qui inscribit tropæum suo sanguine. CHAR. Pro quâ re, Mercuri, bellum inter eos est ortum? MERC. Pro illo ipso campo, in quo pugna conseritur. CHAR. O insignem dementia! scilicet ignorant, se, licet vel totam Peloponnesum eorum quisque possederit, vix tamen unius pedis spatium ab Æaco accepturos esse: campum autem illum alii atque alii usque colent, ac sæpe funditus illud tropæum eruent aratro. MERC. Hæc quidem ita fient: nos verò, ubi jam descendimus, suisque montes sedibus reposuerimus, discedamus, ego ad ea peragenda, quorum gratiâ iter ingressus sum, tu ad cymbulam tuam: neque diu erit, cum adventabo tibi mortuos deducens. CHAR. Bene de me meritis es, Mercuri: ego semper non vulgaris beneficii auctorem in tabulas te meas referam; haud enim mediocris per te fructus ex isthac peregrinatione ad me redundavit. At qualia sunt hominum infaustorum negotia! reges, lateres aurei, hecatombæ, proelia: Charontis vero nulla habetur ratio.

P. 47. d. *κατά*, for *καθ* *δ*, in which form I think it ought to be written.

e. *ἱεραρχία*. It is hard to say, to what the allusion can be in this word, as no mention has been made of hecatombs before in the dialogue. Perhaps it may refer to the funeral sacrifices ridiculed above. Hemsterhuis would expunge the five words from *καταίλας* to *μαχάς* inclusive.

## 21.

## TRAJECTUS, SIVE TYRANNUS. \*

CHAR. SATIS de his, Clotho. At scapha nobis diu instructa, et ad trajectum parata optime est: exhausta enim sentina, erectus malus, velum passum, suo loco suspensus unusquisque remus; neque quidquam in me morae est, quo minus sublatâ ancorâ solvamus. Sed moras nectit Mercurius, qui olim adesse debebat. Itaque vacua vectoribus, ut vides, navis est, quæ ter jam hodie trajecisse poterat: et prope jam vesperam est, nos verò obolum nondum fecimus. Deinde Pluto, bene novi, me omissiore esse animo putabit, idque cum alius in culpâ sit. Præclarus verò ille noster et bonus mortuorum deductor, ut alii *hic infra*, ita *suprà* ipse aquis Lethes potis redire ad nos obliviscitur, et vel luctatur cum adolescentulis, vel citharâ canit, aut orationes quasdam explicat, suis nugis ostendendis, aut fortè obiter etiam furatrinam facit generosus ille: est enim hæc quoque una ipsius artium. Licenter igitur nobiscum agit, cum tamen ex semisse noster sit. CLOTH. Unde verò nosti, Charon, si quod negotium illi inciderit, si fortè Jovi opus fuerit operâ illius diutiùs abuti, ad superna negotia. Herus autem et

\* In this dialogue, marked with much dramatic liveliness, we have described a shipment of shades; among whom one of the leading characters is Megapenthes, a tyrant.

P. 47. e. Εἶπ. This word refers to some conversation, which is supposed to have passed between Charon and Clotho, to which he now puts an end, and passes to another subject. It is equivalent with the interjectional use of our words, *Come—Well*. So Eurip. Hipp. v. 297. Εἶπ' εἰ σιγῆς; et al. Dem. Phil. 1. Εἶπ' εἰ πρὸς ταῦτας ἰτα.

f. παρακινεῖσθαι. Whether this reading be genuine is uncertain; for we have no other example of the phrase. Stephens overlooks the passage. The meaning evidently is, *the soil is set*.

P. 48. a. ὡςτις τις ἄλλος, &c. I have retained Reitzius's version of these words, but agree with Solanus in thinking the passage corrupt. I would either expunge the words *τις ἄλλος*, or change them into *τις ἄλλο*—"as if he had drank *some other* water of Lethe in the upper world"—*some other water above*, possessing the same efficacy as Lethe below.

b. ἔτι πολλοῖς, &c. For the various employments and arts of Mercury, see Dialogues 2 and 5.

ille est. CHAR. Verùm non ita, Clotho, ut ultra modum imperitet communi mancipio: quandoquidem neque nos unquam illum retinuimus, cum discedendum esset. Verùm causam novi equidem. Apud nos enim asphodelus solùm est, et libationes, et placentæ, et inferiæ; ceterùm obscuritas, nebulæ, tenebræ: in cœlo verò læta sunt omnia, et multa ambrosia, et copiosum nectar: itaque suaviùs apud illos morari mihi videtur: atque a nobis qui dem evolat, tanquam e carcere quodam fugiens; cum verò descendendi tempus est, otiosè, et lento gradu, vix tandem aliquando adest. CLOTH. Desine indignari, Charon: prope enim est, ut vides, multos nobis adducens, vel potiùs ut gregem caprarum confertos virgâ agens. Sed quid hoc? vinctum quendam inter hos, et alium ridentem, alium verò peram ab humeris suspensam, et clavam in manu habentem video, torvum tuentem, et cogentem urgentemque reliquos. Nonne vides autem Mercurium ipsum sudore diffluentem, pulvere oppletis pedibus, et anhelantem? plenum enim spiritu os habet. Quid hæc, Mercuri? quæ ista est intentio? videris esse perturbator? MERC. Quid aliud, Clotho, quàm quòd, impurum hunc fugitivum dum persequor, navem, parum abest, quin hodie deseruerim. CLOTH. Quis verò est? aut quid sibi voluit, cum fugam molitus est? MERC. Illud quidem apertum, vivere hominem maluisse. Est autem rex aliquis vel tyrannus, quantum quidem intelligas ex lacrimis, et quatenus ejulat, multâque se felicitate privatum dicit. CLOTH. Et ineptus homuncio fugere instituit, quasi diutiùs posset supervivere, deficiente jam, quod netum ipsi *a me* fuit, stamine! MERC. Fugere instituisse dicis? Nisi enim vir ille fortis cum clavâ, adjuvisset me, nisi comprehensum vinxissemus, fugâ evaserat. Ex quo enim tradiderat illum mihi Atropos, per totam viam contrâ contendit, et obtraxit *gradum*, pedibusque solo obnixus non sanè facilis ductu fuit: interdum verò supplicavit etiam, et blandis precibus, magnisque promissionibus interpositis, dimitti paulùm rogavit. Ego verò, ut par erat, non remisi, cum ea illum petere viderem, quæ fieri non possunt. Cum verò in ipsis jam faucibus essemus, annumerante me pro more mortuos *Æaco*,

P. 49. b. ἰ το ξυλον. See note on p. 13. f.

d. εἴ Διανῶ. It is observed that Lucian here departs from the

et illo ad tesseram a tuâ sorore missam eos recensente, illicet, clanculum execrabilis ille abierat. Defuit igitur mortuus unus rationibus, et subductis Æacus superciliis, Noli, inquit, Mercuri, apud omnes illâ furandi solertiâ uti: satis tibi apud superos lusus est; mortuorum res accuratæ, neque latere quidquam potest. Quatuor et mille, ut vides, insculptos habet tessera: tu verò mihi uno minùs adducis; nisi fortè hoc dixeris, circumventum te ab Atropo. Ego verò erubescens ad hanc illius orationem, mox recordatus sum eorum, quæ in viâ acta essent, cumque circumlatis oculis nusquam hunc viderem, intellectâ fugâ, quàm celeriter potui, quâ ad lucem itur persecutus sum; suâ verò sponte insecutus me est vir optimus hicce: itaque velut emissi carceribus currentes comprehendimus hominem in ipso jam Tænaro; tantillum aberat, quin effugisset. CLOTH. Nos verò, Charon, negligentia Mercurium damnabamus. CHAR. At quid cunctamur adhuc, quasi non satis jam morarum fuerit? CLOTH. Bene dicis, inscendant. Ego verò libro in manus sumto ad scalas assidens, uti mos est, ingredientem unumquemque cognoscam, quis sit? unde? et quâ ratione mortuus sit? tu verò, Mercuri, assumptos stipa et compone. Sed hosce recens natos primùm injice: quid enim mihi respondeant? MERC. En tibi, Portitor, numerum: trecenti hi sunt, cum expositis. CHAR. Vah, dives captura! acerbos nobis et immaturos mortuos adducis. MERC. Vin', Clotho, ut indeploratos post hosce imponamus? CLOTH. Senes dicis. Quid enim molestiam subeam exquirendi nunc, quæ ante Euclidem acta sunt? Vos jam accedite saxagenariis majores. Quid hoc? non exaudiunt me, ab annis ipsis credo occalluerunt illis aures. Opus fortè erit, ut hos quoque sublato admoveamus. MERC. En tibi hos etiam duodequadringentos, maturitate

received geography of the lower regions, which places Æacus's toll-house, or office, beyond the Styx.

P. 50. a. *πρι την αποβαλαν*. Read *παρε την αποβ.* with one of the Parisian MSS.

c. *τα προς Ευκλειδου*, &c. After the expulsion of the thirty tyrants, the Athenians, in the archonship of Euclides, passed an act of *Amnesty*, declaring that the previous disorders, &c. should be buried in oblivion. Whence it became a proverbial expression *τα προς Ευκλειδου*, for things that ought to be forgotten.

d. *τα νεκρα*, &c. In opposition to the infants, whom Charon called *νηπιακια*



mites omnes et suo tempore vindemiatos. CLOTH. Ita sanè: passi enim jam omnes et corrugati sunt. Jam vulneribus interfectos, Mercuri, admove: et primùm mihi dicite, quâ ratione mortui huc venitis? potius verò ipsa ad ea, quæ descripta sunt, recognoscam. In pugnâ mori oportuit heri in Mediâ quatuor et octoginta, et in his Gobarem Oxyartis filium. MERC. Adsunt. CLOTH. Amoris impatientiâ interfecerunt se septem: et Theagenes philosophus propter Megarenses meretricem. MERC. Hic prope te isti. CLOTH. Ubi verò sunt, qui regnandi causâ alter ab altero interemti sunt? MERC. Adstant. CLOTH. Et ille ab adultero et uxore interfectus? MERC. En prope te. CLOTH. Jam judicio damnatos adduc. Dico autem illos fustibus et fidiculis excruciatos, itemque palo suffixos. Sexdecim verò a latronibus interfecti ubi sunt, Mercuri? MERC. Adsunt saucii isti, quos vides. Vin' mulieres simul adducam? CLOTH. Sanè: et naufragos, simul enim et eodem modo perierunt; et a febris confectos simul, et cum illis Agathoclem medicum. Ubi autem Cyniscus ille philosophus, quem cœnâ Hecates devoratâ, et ovis piacularibus, insuperque sepiâ crudâ, mori oportuit? CYN. Olim tibi adsum, Clotho optima. Ob quod verò peccatum meum diu adeo me apud superos reliquisti? fere enim totum mihi fusum glomeraveras: quamquam sæpe tentarem filo abscisso huc venire: at illud nescio quomodo rumpi non poterat. CLOTH. Reliqueram te, ut inspector esses et medicus eorum, quæ peccant homines. Sed incende, quod faustum felixque sit. CYN. Non priùs, Hercule, quàm vincunt huncce imposuerimus: metuo enim, ne precibus te suis præter fas moveat. CLOTH. Age, videam, quis sit? MERC. Megapenthes Lacydis filius, tyrannus. CLOTH.

P. 50. e. Νῆ Δ'. I think the reading of two Parisian MSS. much preferable, Νῆ Δ', and I should rather give the words to Charon. He had before remarked of the infants, that they were gathered before they were ripe; and he would speak in character in denying that these old men had been gathered (as Mercury asserted) in the proper season, as they were withered and shrivelled.

e. (5.) ἀρόσαντι ἰδὺ. There ought to have died — according to the account in the list of Atropos. So p. 51. b. ἰδὺ — ἀρόσαντι.

P. 51. b. 'Ξαυρὸς τοῦ θύμενος. See note on p. 29. a. Diogenes the Cynic is said by some to have died in a similar manner.

d. Μυαρίων, &c. This and many of the other names in this dialogue appear fictitious, nothing being known of them in real history.

Inscende tu. MEG. Nequaquam, Clotho domina, sed paulum me redire ad superos potere; deinde mea tibi sponte veniam, vocante nemine. CLOTH. Quid verò est, cujus causâ redire cupis? MEG. Domum perficere mihi prius permitte: ex dimidiâ enim parte edificatam reliqui. CLOTH. Nugas agis. Verùm inscende. MEG. Non multum, o Parca, temporis oro. unum hunc diem manere mihi permitte, dum uxori de pecuniis aliquid mandem, ubi magnum thesaurum defossum habeam. CLOTH. Stat sententia: non potes consequi, quod optas. MEG. Peribit igitur tantum auri? CLOTH. Non peribit: de hoc quidem noli laborare. Megacles enim illud cognatus tuus accipiet. MEG. Heu quæ ista contumelia! inimicus ille meus, quem socordiâ quâdam non prius interfeci! CLOTH. Ille ipse: et superstes tibi erit annis quadraginta, et paulo ampliùs, pellices tuas nactus, et vestem, et aurum tuum universum. MEG. Injuriam mihi, Clotho, facis, quæ res meas inimicissimis attribuas? CLOTH. Nonne enim tu eadem, cum Cydimachi fuissent, accepisti, interfecto illo, et liberis ipsius in conspectu spirantis adhuc jugulatis? MEG. Sed jam quidem mea erant. CLOTH. Nunc igitur exit tibi possessionis tempus. MEG. Audi, Clotho, quæ tibi soli, nemine audiente, dicturus sum. Vos verò paulùm recedite. Si patiaris me aufugere, mille tibi auri signati talenta dare hodie promitto. CLOTH. Itaque adhuc aurum et talenta in memoriâ habes, ridiculum caput? MEG. Et duo crateres, si vis, adjiciam, quos interfecto Cleocrito accepi, utrumque auri excocti et purissimi talentorum centum pondo. CLOTH. Rapite hominem! sponte enim suâ inscensurus non videtur. MEG. Antestor vos. Imperfecta nianent moenia et navale, quæ perfecturus eram, si vel quinque ipsos dies vivere adhuc licuisset. CLOTH. Omittite curam,

P. 51. e. *αὐτομαλός*. Read *αὐτοματός*, with one of the Parisian MSS.

e. (5.) *ἡμετελης*, &c. There seems to be an allusion here to Homer's expression about Protesilaus, Il. B'. 701.—*ἔλειυστο, καὶ δῆμος ἡμετελης*. About the meaning of the Homeric phrase interpreters are not agreed: some conceiving that it means a household from which one of the heads was removed by death; others, a household in which no children were yet born, as the fruit of the marriage. Others again with more probability maintain, that the phrase is to be taken literally, and is derived from the custom, in the early ages, of a young man's proceeding to build a house for himself, as soon as he had taken a wife.

struet alius. MEG. Verùm hoc quidem omnino æquum postulo. CLOTH. Quid illud est? MEG. Tantùm ut superstes sim, quoad Pisidas subegero, et Lydis tributa imposuero, et monumentum mihi ipsi maximum excitavero, cui inscribam, quot et quanta imperatoria in vita facinora ediderim. CLOTH. Heus tu, non jam diem unum postulas, sed viginti fere annorum moram. MEG. Verùm vades vobis dare paratus sum celeritatis et reditâs. Si vultis verò, succedaneum vobis pro me dabo unicum filium meum. CLOTH. Quem sæpe optabas, impure, esse tibi superstitem? MEG. Olim istud optabam, sed nunc melius video. CLOTH. Veniet et ille tibi paulo pòst, ab eo, qui nunc regnat, sublatus. MEG. Igitur illud certè non negabis mihi, Parca. CLOTH. Quid? MEG. Scire volo, quemadmodum post me mea se habitura sint. CLOTH. Audi: magis enim iis auditis lugebis. Uxorem tuam Midas habebit, servus, qui olim adulterio illi cognitus est. MEG. Sacerrimus homo, quem ego illi obsecutus manu misi. CLOTH. Filia tua in pellicibus ejus, qui nunc imperitat, annumerabitur. Imagines verò et statuæ, quas olim tibi posuit respublica, eversæ omnes ludibrium præbebunt spectantibus. MEG. Dic mihi, amicorum nullus indignè fert ea, quæ fiunt? CLOTH. Quis enim amicus tibi fuit, aut quâ justâ causâ fuisset? Ignoras, etiam qui adorabant te, et quæcunque diceres faceresve laudabant, eos universos, aut metu, aut spe quâdam hoc fecisse, imperii tui amicos, et rationem habentes temporis? MEG. At illi libantes in convivis magnâ voce multa mihi et magna bona apprecari solebant, vicariam pro me mortem, si fas esset, subire parati omnes: et omnino per genium meum jurabant. CLOTH. Igitur apud unum illorum cœnatus heri periisti. Ultimum enim, quod oblatum tibi poculum est, illud ipsum huc te demisit. MEG. Hoc erat ergo, quod amarulentum quid gustabam. Quo verò consilio hæc fecit? CLOTH. Multa interrogas, cum inscendendum sit. MEG. Unum me angit maximè, Clotho, propter quod cuperem vel pauxillum in lucem respicere. CLOTH. Quid verò illud est? videtur enim magnum quiddam esse. MEG. Cario servus meus, cum primùm me vidit mortuum circa vesperam, cum ascendisset in conclave, ubi jacebam,

nactus opportunitatem, (neque enim quisquam aderat, qui me custodiret) Glycerium pellicem meam, cum quâ stupri consuetudinem olim, credo, habuit, ostio clauso, quasi nemine præsente, deosculatus est : deinde me respiciens, Tu quidem, inquit, impure homuncio, plagas mihi sæpe nihil commérito infixisti ; et cum his dictis vellicavit me, et malas mihi percussit ; denique pituitam lato screatu adductam in me cum exspuisset, et in impiorum loca abire me jussisset, discessit. Ego verò, quamvis excandescens, non habebam, quo ulciscerer hominem, qui exsanguis jam et frigidus essem. Scelestâ verò puella, strepitu quorundam supervenientium animadverso, salivâ madefactis oculis, quasi me lacrimasset, plorans et nomen meum appellans discessit. Quos ego si nanciscar ! CLOTH. Parce minis. sed inscende : tempus est, te jam ad tribunal venire. MEG. Et quis audebit contra virum tyrannum sumere tabellam ? CLOTH. Contra tyrannum quidem nemo ; contra mortuum verò Rhadamanthus, quem statim videbis justum, et justè de unoquoque pronuntiantem. Jam verò moras diutius nectere noli. MEG. Vel privatum me facito, Parca, pauperum unum, vel servum pro eo, qui rex nuper fui : ad vitam modò redire me patere. CLOTH. Ubi ille cum clavâ ? et tu, Mercuri, pede illum intro trahite : neque enim sponte intraverit. MERC. Sequere jam, fugitive : assume hunc, portitor, et illum alterum : utque tutò *id fiat*, hic sanè ad malum alligabitur. MEG. Atqui loco primo assidere me oportet. CLOTH. Quid ita ? MEG. Quòd, mehercule, tyrannus fui, et satellites decies mille habui. CLOTH. Et non juste barbâ tibi vellit Cario, scævo adeo mortali ? Amaram igitur tyrannidem habebis, clavâ hujus subinde gustandâ. MEG. Audebit quippe Cyniscus intendere mihi baculum ? Non ego te nuper, cum procax

P. 53. f. Γλυκεριον. See note on p. 31. b.

P. 54. b. δὲ νὶ λαβ. An aposiopesis. So Virg. l. 1. Æn. 135. Quos ego.—

δ. καὶ τοὶ δῖνα. Meaning Cyniscus, as if he forgot the name :—*and what d' ye call him ?* The following words, I am persuaded, ought to be thus printed : καὶ ὅπως ἀσφαλῶς—ΧΑΡ. Ἄμμις πρὸς τοὺς ἰστούς δίδουσαι. Mercury giving a charge to Charon to keep him safely—(ὅπως ἀσφαλῶς, i. e. ὅρα ὅπως ἀσφαλῶς [φυλαχθῇ] by the usual Attic ellipsis) —Charon interrupts him with—*Never fear : he shall be tied to the mast.* This emendation is supported by one of the Parisian MSS. and the Scholiast. However, I have left the text and Latin version as in Reitzius's edition, submitting it to the judgment of the reader.

ninium et asper esses, et increpare me ausus, vix continebar, quin clavis affigerem? CLOTH. Propterea et tu nunc ad malum defixus manebis. MIC. Dic mihi, Clotho, me planè nulla a vobis habetur ratio? An quòd pauper sum, ideo ultimò etiam incendendum mihi est? CLOTH. Tu verò quis es? MIC. Sutor Micyllus. CLOTH. Et gravaris moram? non vides, quanta daturum se pollicetur tyrannus, ad exiguum tempus si dimittatur? miror igitur, nisi tibi etiam grata videtur mora. MIC. Audi, Parcarum optima. Non sanè illud me Cyclopi munus delectat cum promittit, ultimum ego Utin devorabo: sive primum enim, sive ultimum, iidem dentes manent. Ceterum nec par mea ac divitum ratio est: e diametro enim opposita nobis vitæ genera. Tyrannus quippe felix cum videretur in vitâ, metuendus omnibus et conspicuus, relicto auro illo tanto atque argento, et vestibus, et equis, et cœnis, formosisque mulieribus, non absurdè angebatur, se ab illis abstrahi, et ferebat graviter. Nescio enim quomodo velut visco quodam talibus adhærescit ahimus, nec facillè illis vult discedere, quibus olim illiquefactâ velut voluptate solutus fuerit. Potiùs illud quasi nescium rumpi vinculum est, quo devinciri eos contigit. Quin si quis vi illos abducatur, ejulatus tollunt; et cum audaces sinu cetera, meticulosi ad hanc ferentem ad inferos viam deprehendunt. Itaque conversi retro ad ea, quæ a tergo sunt, ut invenisti amatores, e longinquo certè adspicere ea, quæ in vitâ sunt, cupiunt, qualia ineptus ille modò factitabat, qui et in viâ fugam tentavit, et hîc te fatigarit precibus. Ego verò, quippe qui nullum in vitâ pignus haberem, nec agrum, nec domus plures, nec aurum, nec instrumentum, neque gloriam, neque statuas, non est mirum quòd succinctus fui, et ad primum Atropi nutum lætus, abjecto scalpro et coriis, crepidam adhuc in manibus habens, exsillii statim, ut eram discalceatus, ac non abluto priùs atramento, secutus sum, vel prævi potiùs, ad anteriora prospiciens: neque enim quidquam eorum, quæ a tergo erant, advertit me et revocavit. Et Hercules, jam pulchra esse vestra video omnia. Quòd enim æquo omnes honore sunt, neque quisquam super aliam eminet, supra sanè

P. 55. α. τοῖς Κυκλωπῶσι, &c. See Hom. Od. i. 369. where the Cyclops promises this favour to Ulysses, in return for the wine. See also Dial. 6.

quàm dici potest, jucundum mihi videtur. Arbitror autem, neque æs alienum reposci hic debitores, nec tributa pendere; et, quod maximum, neque frigere per hiemem, nec ægrotare, nec pulsari a potentioribus. Pax verò ubique, et res planè in contrarium versæ: nos enim ridemus pauperes, at illi divites affligantur et plorant. CLOTH. Hoc est, quòd diu te ridere observavi, Micylle. Quid verò est, quod risum tibi movit maximè? MIC. Audi, veneranda mihi maximè Dearum. Cum apud superos vicinus essem tyranni, accuratè, quæ fierent ab illo, observavi, et tunc videbatur mihi par Diis esse. Quippe florem purpuræ cum viderem, et ministrantium multitudinem, et aurum, et pocula gemmis distincta, et lectos aureis fultos pedibus, beatum hominem prædicabam: enecabat me porro nidor eorum, quæ in coenam illi parabantur, adeo quidem, ut ille egressus mortalium sortem ac ter beatus mihi videretur, ac tantùm non pulchrior excelsiorque reliquis cubito ipso regio, sublatus fortunâ, et procedens cum gravitate quâdam, ac vultu supino, et colloqui volentibus terrorem incutiens. Cum verò defunctus esset, et ipse mihi usquequaque ridiculus videbatur exutis illis deliciis: meque ipsum magis deridebam, quale purgamentum admiratus essem, nidore æstimans illius felicitatem, et beatum illum putans propter cochlearum Laconici maris sanguinem. Cum verò non hunc solum, sed præterea Gniphonem fœneratorem viderem, ingemiscentem et cruciantem se poenitentiâ, qui fructus non est divitiis, sed non gustatis illis mortuus, relictâ substantiâ Rhodochari luxurioso, qui proximus genere illi cum esset primus lege ad hereditatem vocabatur; hæc, inquam, cum viderem, compescere risum non potui, recordatus præsertim, quàm pallidus semper squalidusque fuerit, curarum, quod frons ostenderet, plenus, solisque dives digitis, qui-

P. 56. c. ὡς ἐν ἰστίῳ. In Reitsius's text this is printed *δὲ ἐν*, in two words, and not by an error of the press. I have joined them, though the verb *καταφρονέω* be in the indicative mood; for such a construction is very common with the Attic writers. See various examples in Stephens under *δοτέ*.

d. πηχὺ βασιλικῷ. The royal cubit exceeded the common by three inches.

e. δὲν καθέμενα. We are to understand an ellipsis of *ἐν τῷ*, or some such word:—"reflecting what a wretch I had admired."

bus talenta et myriades computaret, minutatim ea colligens, quæ paulo post effunderentur a beato illo. Sed cur non jam solvimus? etenim inter navigandum ridebimus reliqua, plorare illos videntes. CLOTH. Ingredere, ut tollat ancoram portitor. CHAR. Heus tu, quo tendis? plena jam est cymba: illic exspecta: cras mane trajiciemus te. MIC. Injuriam mihi, Charon, facis, si relinquis me hesternum jam mortuum. Crede mihi, legum te violatarum apud Rhadamanthum reum faciam. Heu mihi malorum, jam navigant, ego verò solus hinc destituatur quamquam cur non post illos transnato? neque enim metuo, ne viribus defectus suffocer, qui jam sim mortuus; præsertim cum nec obolum habeam, unde naulum solvam. CLOTH. Quid hoc? exspecta, Micylle: non est fas ita te transire. MIC. Quin fortè citiùs, quàm vos, deferar. CLOTH. Nequaquam. Sed adnavigabimus ejus recipiendi causâ, et tu, Mercuri, unâ illum *manu porrectâ* intro trahe. CHAR. Ubi jam sedebit? plena enim, ut vides, omnia. MERC. Super humeros, si videtur, tyranni. CLOTH. Scitè excogitavit illud Mercurius. Ascende igitur, et cervices impii conculca. nobis verò felix cursus contingat! CYN. Optimum fuerit, nunc tibi, Charon, verum dicere. Ego obolum, quem post trajectum tibi solvam, non habeo: neque enim mihi quidquam præter hanc, quam vides, peram, et hanc clavam. Ceterum si haurire me velis, aut remigare, paratus sum: nihil autem de me querere, modò commodum et robustum mihi reum dederis. CHAR. Remiga. Satis enim fuerit, si hoc abs te auferam. CYN. Numquid etiam cantu incitare remiges oportebit? CHAR. Sanè, si nosti celeuma quoddam nauticum. CYN. Novi, Charon, et plurima quidem; sed vide, respondent hi nobis ploratibus: itaque cantus nobis perturbabitur. DIV. Hei mihi divitias! ALIUS. Hei mihi agros! ALIUS. Hei hei, quam

P. 56. g. *ταλαντα και μυριαδας*. *His talents and tens of thousands*. I was disposed for a time to conjecture that we should read *κατα μυριαδας*—counted his talents by tens of thousands. But we have the same phrase in the piece De Merc. Cond. § 20. *συ δε παλαι ταλαντα και μυριαδας ομιροσκλησας*.

P. 57. l. (5.) *τῶν ναυτικῶν*. This repetition is displeasing; and the words are omitted in two of the Parisian MSS.

g. ΠΑ. i. α. *πλευσις*.

domum relinquo! ALIUS. Quot talenta heres meus a me accepta per luxum effundet! ALIUS. Hei hei recens mihi natos pueros! ALIUS. Quis igitur vineas vindemiabit, quas superiore anno institui? MERC. Tu verò nihil, Micylle, ploras? et tamen nefas est, sine lacrimis quemquam trajicere. MIC. Apage, nihil est, quod secundâ adeo navigatione plorem. MERC. Tamen vel pauxillum quiddam dicis causâ ingemisce. MIC. Plorabo igitur, cum tibi ita videtur, Mercuri. Hei frusta corii! hei crepidas veteres! hei hei putres calceos! Non jam infelix ego a mane ad vesperam sine cibo manebo, nec hieme sine calceis oberrabo seminudus, stridens præ frigore dentibus. Quis igitur scalprum meum habebit et subulam? Satis ploratum est, et propè trajecimus. CHAR. Age, jam vecturæ pretium nobis primûm date: da tu quoque: ab omnibus jam habeo: tu quoque obolum da, Micylle. MIC. Ludis, Charon, aut in aquâ, quod aiunt, scribis, a Micyllo si exspectas obolum. Omnino enim neque hoc novi, quadratum quiddam sitne obolus, an rotundum. CHAR. Præclaram verò navigationem hodie et lucrosam! Exscendite tamen. Ego verò ad equos, et boves, et canes, et reliquas animantes transeo: trajici enim et has oportet. CLOTH. Accipe istos abducendos. Ego ipsa quoque in adversam ripam renavigabo, Indopatem et Heramithrem Seras transductura: mortui enim sunt in pugna de finibus commissâ. MERC. Heus, procedamus; vel potiùs sequimini me deinceps omnes. MIC. Vah, quanta hîc obscuritas! ubi nunc pulcher Megillus? aut quâ re hic dignoscat aliquis, pulchriorne Phryne sit Simmichâ? omnia enim æqualia, et ejusdem coloris, neque quidquam vel pulchrum vel pulchrius, sed jam detrita illa lacerna, quæ turpis paulo antè videbatur, æquum honorem regis purpuræ obtinet: speciem enim neutra habet,

P. 58. a. 'Ομοι κῆν. I have introduced this in place of *κῆν*, a correction supported by three of the Parisian MSS.

d. *παρεμν. ἡδῆ*. I suspect that this *ἡδῆ* should be expunged.

d. (4.) *ὦ καλῆς*, &c. Spoken ironically in dissatisfaction at not having received payment from Micyllus or Cyniscus? as he before exclaimed *βαδαι, τῆς ἐπαγρίας*, at the number of infants. p. 50. c.

f. *ὦ καλλίων*, &c. In Reitzius's edition these words are printed *ὦ καλλίων Φρύνης Σιμμίχης*, and the error is continued in the Bipontine edition.



easdem utraque tenebras subiit. Tu verò ubi es, Cynisce? CYN. Hic, dico tibi, Micylle. Sed, si videtur ambo unà ibimus. MIC. Bene mones: manum mihi porrige. Dic mihi, initiatus enim es Eleusiniis, nonne similis hic status illis videtur? CYN. Bene dicis. Ecce igitur accedit cum facibus mulier, terribile et minax quidam tuens. Numquid ista Erinnyis est? MIC. Sic quidem videtur, habitum si spectes. MERC. Assume hosce quatuor supra mille. TIS. Quin diu jam Rhadamanthus hic vos exspectat. RHAD. Adduc eos, Erinnyis: tu verò, Mercuri, præconium fac et advoca. CYN. Per ego te tuum patrem obtestor, Rhadamanthe, me primum inspiciendum admove. RHAD. Quâ causâ? CYN. Omnino decrevi accusare aliquem criminum, quæ me conscio in vitâ patravit: neque verò fide dignus antè fuerim, quàm aperto, quis fuerim ipse, et quomodo vixerim. RHAD. Quis autem es? CYN. Cyniscus, vir optime, sententiâ philosophus. RHAD. Huc accede, et primus sta in iudicio. tu verò accusaturos advoca. MERC. Si quis contra hunc Cyniscum velit dicere, huc accedito. RHAD. Nemo accedit: verùm non satis hoc est, Cynisce. Exue te, ut inspiciam de stigmatum notis. CYN. Ubinam ego notis compunctus essem? RHAD. Quæcunque vestrùm quisque mala in vitâ patraverit, eorum notas quasdam visum effugientes in animo circumfert. CYN. Ecce nudus tibi adsto. Require igitur, quas dicis notas. RHAD. Purus ut plurimum hic est, præter tres illas aut quatuor, evanidas omnino et vix cognoscibiles. Quamquam quid hoc est? vestigia quidem et signa notarum inustarum ad-sunt, sed nescio quomodo deleta vel exsculpta potiùs. Quomodo hæc se habent, Cynisce, aut quomodo purus quasi postliminio factus es? CYN. Dicam tibi. Olim malus cum essem disciplinæ defectu, ac multa nactus stigmata, cum primum cœpi philosophari, maculas paulatim omnes ex animo elui. RHAD. Bono tu quidem et efficacissimo remedio usus: sed abi in beatorum insulas, versaturus cum optimis quibusque, cum priùs tyrannum, quem dicis, reum

P. 59. a. *ἰδρυχῶνα*: The *ἰδρυχῶν*, or torch-bearer, was one of the attendants at the Eleusinian mysteries, under the Hierophant.

P. 60. b. *εὐανθεῖν*. If this word be not an addition to the text, Lucian has admitted an oversight, Cyniscus not having specified the tyrant as the person whom he wished to accuse.

peregeris. Advoca alios. MIC. De me negotium parvum est, o Rhadamanthe, et brevi exploratione opus habet. Olim enim nudus tibi sum: inspice igitur. RHAD. Quis es? MIC. Sutor Micyllus. RHAD. Euge, Micylle, purus plane es, et nulla nota inscriptus: abi et tu ad Cyniscum illum. Tyrannum jam advoca. MERC. Megapenthes Lacydæ filius prodito. Quò te vertis? accede. te tyrannum advoco. Protrude illum, Tisiphone, precipitem in medium. Tu verò, Cynisce, accusa jam et convince: propè enim homo est. CYN. Universim quidem neque opus erat oratione. Statim enim illum, qualis sit, cognosces ex notis: tamen et ipse detegam tibi virum, et oratione meâ clariùs ostendam. Quæ igitur sacerrimus iste, quamdiu privatus fuit, perpetraverit, omittenda arbitror. Postquam verò, assumtis in sceleris societatem audacissimis quibusque, et conducto satellitio, insurgens contra civitatem, tyrannidem occupavit, indemnatos interfecit decies mille ampliùs. Horum verò omnium bonis correptis, ad fastigium divitiarum cum pervenisset, nullam ille luxuriæ formam prætermisit: crudelitate porro omni et contumeliâ in miseros cives usus est, virgines eorum stupri corrupti, uxores vitiavit, ebrii more in subiectos sibi impotenter grassatus. Et ne superbiæ quidem, et fastûs, et fremebundæ illius erga alloquentes insolentiæ pœnas satis dignas ab isto possis repetere. Faciliùs enim solem aliquis, quàm istum, oculis rectis et nihil conniventibus adspexisset. Verùm etiâ crudelem istius in novis suppliciis excogitandis sollertiam quis enaret? qui ne familiarissimis quidem pepercerit. Hanc verò non esse inanem contra istum calumpniam, statim scies, si advocari jusseris ab isto interemtus. Quin invocati, ut vides, adsunt, et circumfusi illum angunt. Hi omnes, Rhadamanthe, ab execrabili homine perierunt: alii quidem insidiis, quas ob uxores formosas illis struxit; alii, quòd indignarentur ob filias suas contumeliæ causâ ad ipsum perductas; alii quod essent divites; alii, quod dextri

P. 60. d. *καὶ τοῦ λεγοῦ*. So Thucyd. l. 5. c. 61. *πιστάντες ἐν τοῖς λεγομένοις ζυμμάχοις*.

g. *οὐ μὴν*, &c. If the mark of interrogation at the end of this sentence be correct, *οὐ μὴν* is here used as *οὐ μὴν ἀλλὰ* is frequently, for *but, nevertheless*. Thus Demosth. Phil. 4. §. 10. *παντὶ μὲν φεβούμεν λεγόν, οὐ μὴν ἀλλ' ἐγὼ*.

essent ac prudentes, iisque, quæ fierent, minime delectarentur. RHAD. Quid ad hæc, impurate, respondes? MEG. Cædes quidem perpetravi, quas dicit; reliqua verò omnia, adulteria, corruptelas virginum, hæc omnia, inquam, contra me Cyniscus mentitus est. CYN. Igitur et horum exhibebo tibi, Rhadamanthe, testes. RHAD. Quos dicis? CYN. Advoca mihi, Mercuri, lucernam ipsius et lectum. Hæc enim pro testimonio dicent, quæ se consciis fecerit. MERC. Lectus et Lucerna Megapenthis adsunt. Bonum factum! paruerunt. RHAD. Dicite igitur vos, quorum consciis sitis huic Megapenthi. LECT. Verè omnia accusavit Cyniscus. Ego tamen dicere ea, Domine, pudore prohibeor: tam turpia erant, quæ in me patravit. RHAD. Planissimè igitur contra illum fers testimonium, qui nec dicere ea sustineas. Et tu jam, Lucerna, dic testimonium. LUC. Diurna ejus facinora non novi: neque enim aderam: quæ verò noctibus fecerit, piget dicere. Verùm vidi equidem infanda multa, et contumeliâ omnem supergressa. quamvis sæpe ultro oleum non biberem, exstingui cupiens: at ille et admovit me factis suis, et lucem meam modis omnibus polluit. RHAD. Satis jam testium. Sed exue etiam purpuram, ut numerum etiam videamus stigmatum. Papæ, totus hic est lividus, et notis scriptus, quin cæruleus est a notis. Quo igitur modo puniatur? Numquid in Pyriphlegethontem injiciendus, an tradendus Cerbero? CYN. Nequaquam. Sed ego tibi novum quoddam et dignum illo supplicium subijciam. RHAD. Dic, maximam eâ re gratiam a me initurus. CYN. Mos est, puto, mortuis omnibus Lethes aquam bibere. RHAD. Ita est. CYN. Solus igitur iste non bibat. RHAD. Quid ita? CYN. Gravem ita poenam sustinebit, qui meminerit, quis fuerit, quantum potuerit apud superiores, et delicias illas animo revolvat. RHAD. Bene mones. Damnas esto, et ad Tantalum abductus vincitor, memor eorum, quæ in vitâ egerit.

## 22.

## MENIPPUS:

## SIVE, ORACULUM MORTUORUM CONSULTUM.

## MENIPPUS ET PHILONIDES.\*

MEN. *Salve domus, ædisque vestibulum meæ! ut te  
ludens adspexi luci redditus!* PHIL. Nonne hic Menip-  
pus est ille canis? non hercle alius, nisi hallucinor:  
planè Menippus ipse est. Quid autem ipsi vult insolens  
habitus, pileus, lyra, leonina pellis? quippe adeundum est  
ad illum. Salve, Menippe: et unde tu nobis advenisti?  
jam enim multo abhinc tempore non visus es in urbe.  
MEN. *Venio, mortuorum recessu, caliginisque infernæ  
portis relictis, ubi Orcus procul a Diis sedem nactus est.*  
PHIL. Hercules tuam fidem! nobis ignaris mortem  
Menippus obierat; tumque denuo rediit in vitam? MEN.

\* Menippus is described as having visited the shades, to consult Tiresias, like Ulysses in the Odyssey; and on his return to the upper world, he meets his friend Philonides, to whom he relates the occasion of his journey, and what he had observed.

P. 62. d. ὦ χῆρς, &c. These Iambics are borrowed from the Hercules Furens of Euripides, v. 523.

d. (4.) εἰ μὴ ἴγω, &c. Some have interpreted these words—"if I be not wholly mistaken in Menippuses." But although παραβλεῖν in the sense of to overlook (prævidere) receives an accusative after it, yet the construction seems harsh in the meaning which it obviously has here, to mistake in seeing. The correction of Grævius seems preferable: he would read—εἰ μὴ ἴγω παραβλεῖν. Μενίππος ἴλος.—unless my eyes deceive me. He is all over Menippus. So certainly Lucian writes—ἴλος Ἡρακλῆς ἴσθιν, in the dialogue between Diogenes and Hercules.

d. (5.) πῖλος, &c. These three insignia are assumed in imitation of Ulysses, Orpheus, and Hercules, all of whom were said to have descended to hell. Ulysses was commonly represented with a cap; as were also the Dioscuri, or Castor and Pollux. In Sparta, also, the free citizens were distinguished from the Helots by the use of the πῖλος.

e. ἤλω, &c. The words of Polydorus's Ghost, in the beginning of Euripides's Hecuba: from whom also the two next Iambics are taken.

*Non : sed etiam me spirantem inferna regio recepit.* PHIL. At quæ causa tibi fuit novæ et fidem superantis hujus peregrinationis? MEN. *Juventus me impulit, atque audacia magis quàm prudens mentis consilium.* PHIL. Desine, vir bone, tragicos numeros recitare, et dic ita simpliciter pedestri sermone, ubi descenderis a iambis, quis ille sit ornatus? quid tibi itinere ad inferos suscipiendo opus fuerit? est enim alioquin haud jucunda, neque expetenda via. MEN. *Amicorum suavissime, negotium me necessarium deduxit ad Orci domos, umbram ut consulerem Thebani Tiresiæ.* PHIL. At tu planè deliras: aliter enim non ita modulatos versus occentares hominibus amicis. MEN. Ne mirere, mi sodalis: nuper enim Euripidem et Homerum cum convenerim, nescio quo pacto repletus sum versibus, et sponte suâ mihi numeri in os veniunt. Verùm dic mihi, ut se res in terris habeant, et quid faciant in urbe? PHIL. Nihil quidem novi, sed perinde atque antehac rapiunt, pejerant, sordidè fœnantur, usuras extendunt. MEN. Miseros atque infelices. ignorant enim, qualia nuper admodum sancita sint apud inferos, et qualia sint perlata cunctis suffragiis scita adversus divites, quæ sanè per Cerberum nullis machinis effugere licebit. PHIL. Quid ais? novumne aliquod factum est ab inferis decretum de superis, qui hîc sunt? MEN. Per Jovem sanè multa: verùm fas non est illa efferre ad omnes, neque arcana evulgare, ne quis etiam nobis dicam scribat impietatis apud Rhadamanthum. PHIL. Ne tu, Menippe, per Jovem ullo pacto inideas hosce sermones homini amico: ad eum, qui tacere sciat, dixeris: prætereaque ad initiatum. MEN. Difficile quidem man-

P. 63. a. *εἰ μὴ*. Some have read *εἴου*: but the metre requires *μὴ* for *εἴου*.

b. *ὁ φιλοτης*, &c. From Hom. Od. α'. 163. except the two first words, which Lucian substitutes for Homer's *Μῆτις ἱμν*. *ὁ φιλοτης* is used in the same manner by Plato, in Phædr.

c. *ἀλλ' ἤ*. We may better read this interrogatively, *ἀλλ' ἤ σα-  
ραπαις*: *hæus tu, num deliras?* On the following words see note on p. 12. c.

f. *γρᾶψεται*. I have adopted this reading, for *γρᾶψεται*, on the authority of four MSS. At Athens accusations for impiety were, in the first instance, laid before the Archon called *Βασιλεὺς*, or *Rex sacro-  
rum*, whom Rhadamanthus here personates. He laid them before the Areopagus, and sate himself among the judges of that court; but without his crown, the usual badge of his office.

das mandatum, neque usquequaque tutum : attamen tui gratiâ audendum est. Visum igitur est divites illos, ac pecuniosos, qui aurum occlusum, tanquam Danaën, servant—  
**PHIL.** Ne priùs dixeris, o bone, quæ decreta sunt, quàm ista fueris persecutus, quæ libentissimè audiverim ex te ; quæ causa tibi descensus constiterit, quisque fuerit itineris dux ? tum deinde quæ visu, quæque auditu acceperis apud eos : quippe credibile est, te hominem elegantem nihil eorum, quæ videri audiri que merebantur, prætermisisse.  
**MEN.** Hæc etiam opera tibi navanda est. quid enim aliquis faciat, quando blandè vir amicus cogit ? Jamque primùm tibi enarrabo consilium meum, et unde impetum descendendi ad inferos ceperim. Equidem dum adhuc in pueris eram, audiebamque Homerum et Hesiodum bella et factiones narrantes non solum semideorum, sed ipsorum etiam Deorum, prætereaque eorum adulteria, vim, raptus, judicia, parentum expulsionem, sororum nuptias, cuncta illa ducebam esse honesta, nec mediocriter ad ea commovebar. Ubi verò virilem ætatem ingredi cœpi, e contrario tum leges audiebam, quæ pugnantia poetarum præceptis jubebant, non mœchari, neque seditiones excitare, nec rapere. In magnâ igitur versabar hæsitazione, ignarus quid me facerem : neque enim Deos unquam arbitrabar mœchatos fuisse, mutuisve seditionibus collisos, nisi hæc res honestas esse judicassent ; nec rursus legialatores his contraria præcipere, nisi ea conducere putassent. Quoniam itaque incertus hærebam, visum mihi fuit, ut ad eos, quos vocant, philosophos accederem, meque ipsum traderem, ac rogarem, me quo vellent modo uterentur, et viam aliquam vitæ simplicem ac tutam mihi præmonstrarent. Hoc animo adibam eos, minimè prospiciens fore, ut in ipsum, quod aiunt, ignem ex fumo me inferrem : etenim apud hosce maximè inveniebam, re consideratâ, inscitæ dubitationisque plus ; adeo ut citò aurum esse persuaderent idiotarum vitam. Ecce enim hic eorum præcipiebat omnino voluptati indulgere, idque solum

P. 64. g. *χευρὴν*, &c. Hemsterhuis would read *χευρὸν*, and shows by a variety of examples that the phrase, *χευρὸν ἀποδίδει*, is used proverbially, when any thing is much better than another with which it is compared. So Plutarch in Sert. says, that the cruelties of Cinna and Marius in time of peace were such, *ὥστε χευρὸν ἀποδίδει τῷ Ρωμαίῳ τὴν εὐφροσύνην*—that they made the evils of the war appear (gold) happiness to the Romans.

omni modo persequi; nam eâ in re sitam esse felicitatem: Ille contrâ, in labore perpetuo versari, corpusque con-  
 quidere sordidum et squalentem, cunctis offensum et con-  
 vicia ingentem, dum continuò inculcat illa pervulgata  
 Hesiodi de virtute carmina, sudoremque, et in summum  
 verticem ascensum: alius despiciere opes adhortabatur,  
 et indifferentem putare possessionem earum: at alius ite-  
 rum in bonis etiam esse divitias decernebat. nam de  
 mundo quid attinet dicere? Siquidem ideas, incorporea,  
 individua, spatia vacua, talemque turbam vocabulorum  
 quotidie ab iis dum audiebam, nausea mihi oriebatur. At  
 omnium illud absurdissimum, quòd de rebus planè con-  
 trariis cum unusquisque eorum diceret, valde præstantes  
 probabilesque rationes suppeditabat; sic ut neque ei, qui  
 calidum esse idem affirmaret, neque alteri, qui frigidum,  
 contradicere posses; idque licet scires perspicuè, nun-  
 quam rem eandem et calidam esse et frigidam eodem  
 tempore. prorsus ergo simile quiddam accidebat mihi, at-  
 que dormitantibus, nunc ut annuerem, mox vice versâ  
 renuerem. Præterea verò longè hoc istis erat absurdius:  
 nam illos ipsos inveniebam observando valde contrariam  
 suis sermonibus ac doctrinæ vitæ rationem instituire.  
 Eos itaque, qui contemnere præcipiunt opes, animadver-  
 tebam illum in modum iis adhærere, ut inde divelli non  
 possent, de usuris litigare, pactâ mercede docere, nihil  
 non pecuniæ causâ perpeti: illos porro, qui gloriam ab-  
 jiciendam putent, gloriæ causâ cuncta suscipere; volup-  
 tatem denique pæne omnes criminantes, at privatim huic  
 soli affixos. Frustratus igitur hac spe magis etiam mo-  
 lestè ferebam, sensim tamen me consolans, quòd cum  
 multis, iisque sapientibus et valde ob prudentiam celebra-  
 tis demens sim, et veri hactenus ignarus circumvager.

P. 64. g. (4.) *ἐν παντός*. sc. *τροπῶν*. *In every way*. So in the treatise  
 De Merc. Cond. §. 41. *ἐξ ἀπαντος ζητοῦσιν, ὅπως ἀρὴν ἀπολαύσων*.  
 Sometimes *τροπῶν* is inserted; as in Phalar. §. 2. *ἐξ ἀπαντος τροπῶν  
 ἀνίλιν μὲ ζητοῦντας*.—The sentiments of the Epicureans are here no-  
 ticed; next those of the Cynics; then those of the Stoics—(a Cynic's  
*tunicâ distantia*. Juv. xiii. 122.) and lastly those of the Peripatetic.

P. 65. a. *Ἡσίοδου*. In his *Ἔργ. καὶ ἡμ.* 287. et seqq. where he de-  
 scribes the path of vice as smooth and easy; but the seat of virtue on  
 a rugged and steep ascent, of difficult access.

c. *ἐν ψυχρῷ* l. e. *ἐν λεγόντι ψυχρῷ*

d. *τούτοις*. Rather *τούτω*.

Jam mihi insomnem aliquando noctem horum causâ ducenti visum fuit Babylonem profectum implorare auxilium cujusdam magorum Zoroastris discipulorum et successorum: famâ autem cognoveram, eos incantationibus et sacris quibusdam aperire Orci fores, et demittere, quem velint, tutò, iterumque rursus reducere. Optimum igitur factu ducebam, ab eorum aliquo comparatâ mihi descendendi copiâ, adire ad Tiresiam Bœotum, ab eoque discere, quippe vate et sapiente, quæ sit optima vita, quamque sibi quis deligat bene prudens. Atque adeo repente exsiliens quàm poteram celerrimè tendebam rectâ Babylonem. Ibi convenio quendam Chaldæorum virum sapientem, et arte divinum, qui canus erat comâ, barbamque planè venerabilem promittebat, nomine Mithrobarzanem: eum multis precibus obtestatus vix exoravi, ut, quâ vellet, mercede se mihi ducem præberet viæ. Tum me assumptum ille vir primùm dies novem et viginti, a lunâ novâ initio facto, lavabat deducens ad Euphratem summo mane, et ad orientem solem carmen aliquod longum effatus, quod equidem non admodum exaudiebam: ut enim mali, qui sunt in ludis, præcones, volubile quiddam et inconditum proferebat; nisi quod videretur genios aliquos invocare. At post incantationem, cum ter in faciem meam inspisset, redibat rursus neminem obviatorum intuens. Cibus autem nobis arboreæ nuces; potus lac, mulsum et Choaspis aqua; lectus sub divo in herbâ. Postquam verò satis erat præparationis, circa mediam noctem ad Tigrin fluvium deductum lustravit me, deterisitque, et circumtulit tedâ, scillâ, aliisque pluribus; simul et istam incantationem submurmurans: deinde me totum cum arte magicâ incantasset, et circumiisset, ne læderer a spectris, reducit me domum, ut eram, retrocedentem: tum porro navigationi parandæ intenti eramus. Ipse quidem magicam quandam induebat stolam, persimilem Medicæ: me verò istis omnino instruxit, pileo, leoninâ

P. 66. d. οἱ φαυλοὶ τῶν, &c. See note on p. 12. a.

d. (5.) ἰσάνημι. Hemsterhuis would read ἰσάνημι, in the first person: in which case ἀποσπασαί must be taken as a nominative absolute, for ἀποσπασαίης, or ἰσάνη ἀπὸ σπασαί. It certainly seems more suitable to consider Menippus, for whom all these magic rites were employed, as the person who avoided to look at any, lest the charm should be broken. The emendation also is supported by one of the Parisian MSS.



pelle, itidemque lyrâ ; præcepitque, si quis roget me nomen, Menippum ut ne dicerem, sed Herculem, aut Ulyxem, aut Orpheum. PHIL. Quorsum illud, Menippe? neque enim intelligo causam vel habitûs, vel nominum. MEN. Atqui perspicuum illud quidem est, nec prorsus arcanum : quandoquidem enim hi ante nos vivi ad inferos descenderunt, existimabat, si me illis assimilasset, fore ut faciliè custodiam Æaci fallerem, et sine impedimento transirem, utpote consuetior, tragicèque planè commendatus ab ipso habitu. Jam igitur illucescebat dies, cum descendentes ad fluvium solvendo navigio operam dabamus : comparata enim ipsi fuerant et scapha, et victimæ, et mulsum, et quæcunque alia ad sacrî rationem conducebant. Ergo impositis in navim, quæ fuerant parata, cunctis, sic demum et ipsi *ingredimur tristes, largasque lacerimas effundentes*. Tum ad aliquod tempus deferebamur in flumine : pôt investî sumus in paludem et lacum, in quem Euphrates immergitur : eo trajecto devenimus in locum desertum, silvestrem et sole carentem : quo ubi escensum est, (viam autem præibat Mithrobarzanes) foveam effodimus, oves mactavimus, et sanguinem circa scrobem adpersum libavimus. Magus interea tedam ardentem tenens non jam sedatâ voce, sed quàm poterat maximâ exclamans, dæmones simul omnes invocabat, Pœnas et Furias, et nocturnam Hecaten, et tremendam Proserpinam, admixtis etiam barbaris quibusdam ignotisque nominibus, et multarum syllabarum. Statim igitur omnia ibi quassabantur, potentique carmine solum fissum discedebat, latratus Cerberi procul audiebatur, adeo ut res valde formidolosa foret, ac truculenta. *Ipsæ pertimui in infernâ regione rex manium Pluto* : apparebant enim jam pleraque, lacus, Pyriphlegethon, Plutonisque regia. Nos tamen ubi descenderamus per hiatum, Rhadamanthum invenimus mortuum propemodum præ metu ; Cerberus autem latravit ille quidem, ac nonnihil se commovit, verùm me citò pulsante lyram illico sopitus est a cantu. Postquam verò ad lacum venimus, propè fuit, ut

P. 67. a. *ὅς δὲ τῇ*, &c. An elliptical expression, which you may thus supply : *ὅς δὲ τῇ γυναικὶ τούτῳ παρακλινομένη*.

c. *Βαυνομαι*, &c. From Hom. Od. λ'. 5.

f. *Ἐδδυσεν*, &c. From Hom. Il. τ'. 61.

P. 68. a. *μαρτοί*. Read, with two of the Parisian MSS. *μαί τῃ*.

non trajiceremur: jam enim onusta portitoris erat cymba, ejulatuque plena; quippe saucii omnes in eâ navigabant, hic crus, caput ille, iste aliud quiddam contusum habens, sic ut mihi viderentur ex bello aliquo advenisse. Verumtamen optimus Charon, ut vidit leoninam pellem, opinatus me Herculem esse, recepit me, lubensque transvexit, atque etiam egressis demonstravit semitam. Cum autem eramus in caligine, præibat Mithrobarzanes, sequebar ego pone illi adhærens, donec ad pratum ingens pervenimus asphodelo consitum: ibi tum circumvolitabant nos stridulæ mortuorum umbræ. Sensim autem progressi accessimus ad Minois tribunal, qui quidem in solio quodam sublimi sedebat: adstabant autem ipsi Pœnæ, scelerum vindices genii, et Furie. Ab aliâ verò parte adducebantur ordine multi sanè longâ catenâ vinciti, qui dicerentur esse adulteri, lenones, publicani, adulatores, sycophantæ, talisque turba hominum cuncta permiscitum in vitâ. Seorsim porro divites sordidique freneratores accedebant pallidi, ventre projecto, podagrâ capti, boiam singuli canemque, qui bina talenta pendat, impositum ferentes. Nos igitur propè stantes videbamus, quæ fierent, audiebamusque causam suam agentes, dum accusarent eos novi quidam atque inopinati oratores. PHIL. Quinam hi, quæso per Jovem? illud enim quoque ne dicere refugas. MEN. Nostin' illas ad solem projectas a corporibus umbras? PHIL. Utique. MEN. Hæ igitur ipsæ, postquam mortui sumus, accusant, testimonium adversus nos dicunt, et arguunt, quæ a nobis per vitam sunt acta; et valde videntur earum quædam esse fide dignæ, quippe quæ semper adsint, neque unquam absistant a corporibus. Minos ergo cum curâ singulos explorans ablegat ad impiorum sedes, pœnas subituros meritas pro facinoribus patratis. Maximè verò acerbius eos tractabat, qui ob divitias et imperia fuerant inflati, et tantum non adorari se postulabant, ostentationem eorum brevissimi temporis inanem, et fastum detestatus; itidemque quod non meminissent, se mortales esse, ac bona mor-

P. 68. c. *εἰσπορεύειν*. An expression borrowed from Hom. Il. v. 101. and Od. Ω. 13.

f. *Οἶσθα πῶς*, &c. You know, I suppose. See note on p. 39. f.

g. *ἄρτι ἐν*, &c. The absence of all shadow in the dark seems to render this mechanism materially defective.

talia sortitos. Hi autem, exutis splendidis istis omnibus divitiis inquam, genere et imperiis, nudi demisso in terram vultu adstabant, quasi somnium aliquod secum retractantes, quam apud nos habuissent, felicitatem. Quare ego ista cum viderem, impensè gaudebam, et, si quem agnoscerem eorum, leniter accedens commonefaciebam, qualis fuisset in vitâ, et quantos spiritus tunc gessisset, cum multi mane vestibulis adstabant egressum ejus expectantes, impulsus exclusique a vernulis: hicce verò vix tandem exortus ipsis in veste purpureâ, vel auro prætextâ vel vario colore distinctâ, felices putabat beatosque se redditurum salutatores, si pectus, aut dextram porrectam dederit osculari. Et illi quidem pungebantur his auditis. A Minoë verò unum quoddam in gratiam disceptatum est judicium; etenim Siculum Dionysium, multorum ac nefariorum a Dione criminum insimulatum, umbræque suæ testimonio pressum, in medium progressus Aristippus Cyrenæus (eum in honore habent, multumque pollet apud inferos) jam jam Chimæra alligatum exsolvit poenâ, dum diceret, in multis eruditorum pecuniâ juvandis eum dextre fuisse versatum. Digressi tamen a tribunali ad supplicii locum pervenimus: ibi enimvero, amice mi, multa miserandaque erat audire ac videre; nam simul et flagellorum sonitus exaudiebatur, et ploratus eorum, qui in igne torrebantur, et tormenta, et collaria, et rotæ: Chimæra discerpebat, Cerberus laniando vorabat: unâ autem omnes puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; cunctosque poenitebat patratorem: nonnullos agnovimus etiam conspicati, eorum de numero scilicet, qui nuper vitam finierant: illi verò præ pudore vultus tegebant, seseque avertabant: quòd si fortè respicerent, valde quidem servilem in modum, atque adulatoriè, illi ipsi, qui fuerant quàm putas graves, et superbi aliorum contemtores in hac vitâ: at pauperibus pro dimidiâ parte malorum immunitas erat concessa; et cum interquievisent, denuo poenis afficiebantur. Porro illa etiam vidî

P. 69. d. ἀναττιλας. A metaphor from the sun.

e. ἰκίνοι μὲν οὖν. I have adopted this reading, for ἰκίνο, on the authority of four MSS.

f. προσδιδίνα. Rather παραδιδίνα.

P. 70. b. δουλοπρεπὲς τι, &c. Supply † προσεγγιστον. See also δεγμα.

ſubuloſa, Ixionem, Sisyphum, Phrygem Tantalum malè  
 ꝑ habentem, terrigenam Tityum: Hercule, quantus  
 erat! jacebat enim ſpatium occupans agri. His quoque  
 præteritis, in campum nos inferimus Acheruſium, inve-  
 nimusque ibi ſemideos, et heroldas, ceteramque mortuo-  
 rum in populos et tribus diſpertitam turbam ibi commo-  
 rantem; veteres alios ſituque mucidos, et, ut ait Home-  
 rus, roboris expertes; alios recentes et compactos, illos-  
 que inprimis Ægyptiorum ob condituræ durabilitatem.  
 Quamobrem unumquemque dignoſcere non admodum  
 erat facile: omnes enim planè ſibi invicem ſunt ſimiles  
 oſſibus nudatis: vix tamen permultum tempus contemplati  
 eos noſcitabamur. Jacebant autem acervatim obſcuri,  
 ignotique, et nihil eorum, quæ apud nos pulchra vide-  
 bantur, ſervantes. Quin immo, multis eodem in loco  
 ſceletis jacentibus, cunctisque ſimilibus, qui terribile  
 quiddam per vacuos oculorum orbes intuerentur, nudos-  
 que dentes oſtenderent, mecum hæſitabam, quo ſigno  
 diſcernerem Thersiten a formoſo Nireo, aut mendicum  
 Irum a Phæacum rege, aut Pyrrhiam coquum ab Aga-  
 memnone: nihil enim ampliùs priſtinorum indiciorum ipsis  
 adhærebat, ſed conſimilia oſſa erant, incerta, nullisque  
 notis inſcripta, ſic ut a nemine ampliùs diſtingui poſſent.  
 Tum verò iſta videnti videbatur mihi hominum vita pom-  
 pæ cujuſdam longæ ſimilitudinem habere; administrare  
 verò atque ordinare ſingula fortuna, diverſos ac varios  
 pompam ducentibus habitus attribuens: hunc enim obla-  
 tum regali cultu inſtruxit, tiarâ impositâ, ſatellitibus addi-  
 tis, et capite diademate coronato: alteri ſervilem ſchemam  
 circumdedit: alium quendam formæ decore ornavit: illum  
 deformem ac ridiculum finxit: ex omnigenis enim, puto,  
 formis decet componi hoc ſpectaculum. Sæpe verò per  
 mediam pompam immutare ſolet nonnullorum habitus,  
 haud ſinens ad finem uſque pompæ intereſſe, quo collo-  
 cati fuerant ordine: atque adeo detracto priore veſtitu  
 Cræſum coëgit ſervi captivique ornatum ſuſcipere;

P. 70. c. *ἱχθυα*. Rather *ἱχθυας*.

d. *τοις Αἰγυπτίους ἀνθρώποις*. Those of them that were Egyptians. I have  
 given this reading, from three of the Parisian MSS., in place of *τοις*  
*Αἰγυπτίαις ἀνθρώποις*, which is not Greek. This emendation, I conceive,  
 quite ſuſſeſdes Hemſterhuis's conjecture, wiſhing to read *ἀλλοις* for  
*αὐτοῖς*.

Mæandrio contrà, qui hactenus in pompâ servis erat immixtus, Polycratis tyrannidem induit, eoque ad aliquod tempus permisit uti habitu. Verùm ubi pompæ tempus præterit, tunc unusquisque, reddito ornatu, exutoque habitu cum corpore, qualis erat antè, fit, nihil ab alio quolibet diversus. Sunt autem, qui præ dementiâ, quando repetit ornatum instans ipsis fortuna, graviter ferunt, atque indignantur, quasi propriis suis rebus orbatî, non ea reddentes, quæ ad parvum tempus mutua sumserant. Opinor autem, eorum, qui versantur in scenâ, sæpe te vidisse tragicos actores istos, qui, prout usus fabularum poposcerit, nunc Creontes, aliàs Priami fiunt, aut Agamemnones: idemque, si fortè, qui paulo antè valde magnificè Cecropis aut Erechthei personam sustinuit, confestim servus prodire solet a poetâ jussus: at finito jam dramate, cum exuerit eorum quisque, auro sparsam illam vestem, personam posuerit, et descenderit a cothurnis, pauper et humilis obambulat, non ampliùs Agamemnon Atræi filius, neque Creon Menœcei, sed Polus Chariclis Suniensis nomine nunc suo dictus, aut Satyrus Theogitonis Marathonius. Perinde atque ista hominum res sunt, ut mihi tum videnti apparuit. PHIL. At dic mihi, quæso, Menippe, qui sumptuosa ista sepulcrorum et celsa monumenta habent in terris, columnas, imagines, atque inscriptiones, nihilne sunt honoraticres apud eos, quàm plebeiî mortui? MEN. Deliras, o hœne: quodd si conspexisses Mausolum ipsum, Carem illum dico, cujus ex monumento latè fama circumfertur, id quidem bene scio, te cessaturum non fuisse a ridendo; tam humiliter abjectus erat in angulo quodam remoto, latens in reliquâ mortuorum gente, tantum, opinione meâ, fructûs capiens ex monumento, quantum gravabatur tam grandi onere pressus. nam, amice, postquam Æacus admensus est suum singulis locum, (tribuit autem ad summum non plus pede) eo necesse est contentos decumbere corpore ad modulum spatii contracto. Jam porro multo magis, puto, risisses, si spectasses illos, qui reges apud nos et satrapæ fuerant, mendicantes ibi, et vel salsamentarios ex inopiâ, vel elementa prima docentes, dum a quolibet

P. 71. g. Πωλος X. for ὁ Χαρικλῆς. So at the end of the decree in the next page, Κρασιων Σκελιστινός. Demosthenes affords several instances of a similar omission of the article.

ex vulgo contumelias, et alapas in caput impactas patiuntur, perinde ac mancipiorum vilissima. Philippum ergo Macedonem quando contemplabar, planè me continere non poteram: scilicet monstrabatur mihi in angulo quodam mercede resarciens attritos calceos. Multos præterea alios videre licebat in triviis stipem petentes, Xerxas inquam, Darios et Polycrates. PHIL. Absurda narras de regibus, et parum abest, quin incredibilia. Quid autem Socrates agebat et Diogenes, et si quis alius sapientum? MEN. Socrates ibi quoque obambulat redarguens omnes: adsunt autem ipsi Palamedes, Ulysses, Nestor, et si quæ alia est umbra garrula: adhucdum verè inflata illi erant, atque extumuerant e veneni potu crura. Optimus autem Diogenes habitat juxta Sardanapalum Assyrium, Midam Phrygem, et alios quosdam hominum splendorum: eos cum audit plorantes, pristinamque fortunam animo remetientes, ridet ac delectatur; tum plurimum supinus recumbens cantat, valde asperà ac durà voce ejulatus eorum abscondens; quod illi adeo molestè patiuntur, ut consilia volvant migrandi, non ferentes Diogenem. PHIL. Ista quidem satis: sed quid erat illud plebiscitum, quod initio dicebas perlatum esse adversus divites? MEN. Bene verò submonuisti: nescio enim quomodo, cum de eo dicere proposuissem, longissimè aberrarim ab instituto sermone. Ergo dum versabar apud inferos, edixerunt prytaenes comitia de rebus ad communem utilitatem pertinentibus: ego, qui multos viderem concurrentes, immixtus umbris statim unus eram illorum, quibus in concionem veniendi jus erat: tum igitur et alia sunt administrata, et denique quod ad divites spectabat negotium. Itaque cum criminum accusati essent multorum et gravium, violentiæ, arrogantiae, superbiæ, injustitiæ, tandem surgens aliquis populi moderatorum prælegit scitum tale.

## PSEPHISMA.

Quandoquidem multa et injusta divites perpetrant in

P. 72. a. *et calceos vñ.* See note on p. 12. a.

P. 73. c. *et prytanes.* It was part of the office of the Prytanes at Athens to set up in public notices for meetings of the senate or people, inserting in the Programme the subject of their deliberation. See note on p. 109. b. (5.)

vitâ rapiendo, vim inferendo, omnibusque modis pauperes despicatui habendo, visum est Senatui Populoque, ut, cum obierint, eorum corpora pœnas subeant, non secus atque aliorum improborum; animas autem sursum remissas in vitam demergi in asinos, usque dum in tali statu transegerint bis centum et quinquaginta mille annos, asini ex asinis prognati, onera ferentes, atque a pauperibus acti: exinde demum ut liceat ipsis mori. Dixit sententiam Cranion Sceletonis F. Necysiensis, tribu Alibantiade.

Hoc lecto psephismate suffragia dant magistratus, scivit plebs, infremuit Brimo, et latravit Cerberus: nam eo pacto firma fiunt et rata, quæ lecta fuerunt. Atque hæc tibi sunt acta in concione. Ego porro, cujus gratiâ eò veneram, Tiresiam adii, eumque supplex rogavi, re totâ narratâ, ut exponeret mihi, qualem tandem ducat optimam vitam. Tum ille risu sublato, (est autem caput oculis seniculus, pallidus, et tenuissimâ voce) filii, inquit, causam novi tuæ fluctuationis a sapientibus esse ortam, qui secum ipsi dissident: at fas non est hæc ad te proloqui; interdictum enim a Rhadamantho. Nullo pacto, inquam, suavissime pater: quin eloquere, neque me asperneris, qui te ipso cæcior oberrem in vitâ. Ille enimvero, cum me seduxisset, longèque ab aliis abstraxisset, leniter inclinatus ad aurem, Idiotarum, ait, optima est vita, et prudentissima. Quare tu, positâ dementia rimandi cœlestia, et fines ac principia rerum inspicendi, despues sollertes illos syllogismos, et hæc talia pro nugis ducens illud ex omnibus unum modò venabere, ut eo, quod in manibus est, sapienter usus prætercurras ridendo pleraque, nec quidquam serio studio consectoris. Hæc ubi dixit, recepit se in asphodelo consitum pratrum. Atque ego, etenim jam serum erat, Age verò, Mithrobarzanes, inquam, quid ultrâ moramur, et non abimus iterum in vitam? Ad hæc ille, bono, inquit, esto animo, Menippe: brevem equidem tibi et minimè molestum osten-

P. 73. f. *Κρανιον*, &c. Names humorously formed for the occasion. See Lex.

P. 74. d. *το παρον εἰς βιωται*, is a proverbial expression, originating (as it is said) with Pittacus, one of the seven wise men. It is nearly equivalent with what we would term—*making the best of present circumstances*. What follows coincides with a precept of Simonides; *παιζειν ἐν τῷ βιω, καὶ πικρὴν μὴδὲν ἀπ' αὐτοῦ σπουδαζειν*.

e. *Κατ' Ἀσφodelον*, &c. Hom. Od. λ'. 538.

dam tramitem: simul abduxit me ad quendam locum reliquis caliginosiores, ostendensque manu procul obscurum aliquod et tenue tanquam per fenestram influens lumen, illud, ait, est Trophonii fanum, atque inde descendunt Bœoti. Hâc igitur enitere, et statim eris in Græciâ. Ego verò dictis delectatus, salutatoque mago, cum difficulter admodum per angustum ostium erepsissem, nescio quomodo in Lebadiâ adsum.

## 23.

## DE SOMNIO, SEU, VITA LUCIANI.\*

NUPER admodum cum desiissem in scholas ventitare, jam pubertati proximus, tum pater consilium inibat cum amicis, quid me doceret. Plerisque igitur eruditio visa fuit et labore multo, et longo tempore, et sumtu non exiguo, et fortunâ indigere splendidâ: res autem nostras tum tenues esse, tum promptum quoddam subsidium postulare. Sin aliquam vilium istarum artium, quæ manu constant, edidicissem, primùm me quidem ipsum statim inde habiturum, quo vitam tuear, neque ampliùs domi cœnaturum [paternæ mensæ gravem] id ætatis: dein non diu fore, quin patrem sim hilaraturus, allato usque, quod mihi natum erit mercedis. Ergo secundæ deliberationis initium est propositum, quæ optima sit artium, et ad ediscendum facillima, et homini libero conveniens, et expedito sumtu parabilis, et quæstu commodo. Alio aliam commendante, ut cujusque sensus aut experientia ferebat, pater ad avunculum conversus, (aderat enim maternus avunculus, qui optimus esse statuarius videretur, et poliendis lapidibus in primis laudatissimus) fas non est, inquit, aliam artem primas tenere, te præsentem: quin tu illum ducito, me demonstrans, tuamque in curam receptum effice lapidum

\* Xenophon, l. 2. Memor. c. 1. relates from Prodicus an allegorical fable concerning Hercules, that when the hero was just entering on manhood, Virtue and Vice appeared to him, in the form of two females, and addressed him in turn, urging their respective claims. In a humorous imitation of this story, Lucian relates a dream, in which the Art of Statuary and Literature contended which should possess him. He appears to have recited this piece on occasion of revisiting his native country.



artificem bonum, et coagmentatorem, ac statuarium : potest enim, idque ingenio præditus, ut nosti, dextro. Scilicet argumentum capiebat ab istis e cerâ ludicris : nam dimissus a magistris, derasâ cerâ, boves aut equos, aut, ita me Juppiter amet, homines effungebam, scitè, ut videbar patri : ob quæ quidem a magistris vapulabam ; at tunc ad ingenii felicitis laudem et ista quoque pertinebant : quare bonâ tenebantur de me spe, fore ut brevi artem discerem, idque ex istâ fingendi dexteritate. Simul igitur atque idonea videbatur dies arti auspicandæ, committebar avunculo, rem haud sanè quàm valde gravatus : quin et ludum quendam non injucundum mihi videbatur habere, et ad æquales ostentationem, si Deos sculperem, et simulacra quædam parva concinnarem mihi ipse, et quibus vellem. Tum primum illud, et quod solet incipientibus, contigit : scalpro mihi dato avunculus jussit leniter perstringere tabulam in medio jacentem, addens vulgatum illud, *Dimidium facti, qui cepit, habet* : me verò durius impingente præ imperitiâ, confracta est tabula. Ille indignatus, scuticâ, quæ sub manu erat, captâ, haud placidè, neque adhortantis more me initiavit, sic ut lacrimæ mihi procemium essent artis. Hinc ergo me domum proripio, crebros singultus ducens, lacrimisque oculos oppletus : commemoro scuticam, vibicibusque ostensis, et incusatâ multâ quâdam [avunculi] crudelitate, adjeci, hæc illum ex invidiâ fecisse, [metuentem] ne arte se superarem. Indigne ferens mater cum multa fratri dixisset convicia, ego primis tenebris obdormivi adhuc in lacrimis, totamque noctem cogitabundus. Hactenus quidem, quæ dixi, ridicula sunt et puerilia : quæ verò deinceps consequuntur, non jam contemptu digna, o viri, accipietis, sed talia, quæ valde diligentes auditores requirant : ut enim cum Homero dicam, *Divinum mihi secundum quietem venit insomnium almam per noctem*, tam clarum, ut nihil abesset a veritate : quare post tantum tempus species rerum visarum in oculis usque inhæret, et

P. 75. e. *φύριος γὰρ, &c.* So in another dialogue, *ὁ πρῶτος μαρτυρῶν εἶπευός ἔχοντος*, not being of a handsome form. In such phrases, the genitive may be considered as governed of *ἵνα* understood ; or we may supply—in the matter, circumstance.

P. 76. d. *τινα ἀπορντα*. The words *ταῦ θείου* seem to have been omitted, by the mistake of transcribers, between *τινα* and *ἀπορντα*.

f. *Θείος μαι, &c.* Hom. Il. β'. 56.

sonus auditorum auribus insonat; tam erant omnia manifesta. Dux mulieres prehensis manibus me utraque ad se trahebant vehementer sane et validè, sic ut parum abesset, quin me discernerent illo mutuo contendendi studio: namque modò hæc superior pæne me totum habebat, modò rursus ab alterâ tenebar. Interea vociferabantur invicem ambæ: hæc, eam me suum possidere velle; illa, frustra res alienas istam sibi vindicare. Erat autem una operaria, virilis, squalidâ comâ, manibus callo plenis, succincta vestem, calce referta, qualis erat avunculus, cum poliret lapides: altera verò facie valde formosâ, habitu decora, atque eleganti vestitu. Tandem ergo mihi permittunt arbitrari, utri malim adesse. Prior autem inculta illa et virilis sic est locuta: Ego, care puer, ars sum Statuaria, quam heri coepisti discere, et domestica tibi et cognata genere: etenim et avus tuus, (matris ipso nomine patrem appellabat) lapidum erat sculptor, et avunculi utrique magnam sunt adepti laudem ex nobis. Siquidem optes nugis et quisquiliis, quas illa præbet, abstinere, (monstrabat alteram) et me sectari mecumque degere, primùm tu quidem aleris firmo cibo, et humeros habebis robustos; ab omni autem invidiâ eris alienus, neque unquam abibis in peregrinas regiones, patriâ familiaribusque relictis: nec te sanè ob declamatiunculas laudabunt cuncti. Cave autem, fastidiveris habitûs vilitatem, aut illud vestimenti sordidum: a talibus enim initiis profectus etiam Phidias ille Jovem exhibuit, et Polycletus Junonem effinxit, et Myron in laude, et Praxiteles in admiratione fuerunt: hi nunc propterea cum Diis adorantur. Jam si tu unus eorum fias, quî potest fieri, quin celebris apud omnes homines ipse habere? immo patrem efficiet, ut beatus prædicetur te filio, patriamque

P. 77. d. ἀπει. For ἀπειλησθ, Atticè. So Plato in Apol. εἰς τὸν ἄνθρωπον αὐτόν, οὐδὲ ἀπειμι.

e. ἵσθι λόγους. Not for mere words, or talk. It shall be for something more substantial they will praise you.

e. (2.) σωματός. Rather σχηματός: the meanness of my figure. So we have seen σχημα and ἀναβολή joined, p. 77. b. In like manner, χιτωνισσὶ πινυροὶ καὶ σχημα δουλοκρατίας, p. 79. e.

e. (4.) ἰδού. Hemsterhuis has shown by other examples, that this word is peculiarly applied to painters, or statuarics, who produce such a likeness of the object as to render it in a manner visible. Phidias is reported to have borrowed the conception of his famous statue of Jupiter from Homer's verses, Il. A'. 528.

insuper reddes illustrem. Ista, atque istis itidem plura titubans et usquequaque barbarè locuta dixit Statuaria, perquam sanè sedulò composita, ut quæ mihi persuadere conaretur: sed non ampliùs recordor: nam plurima jam quidem memoriam effugerunt. Postquam igitur desiit, infit altera hunc fere in modum: Ego, fili, Eruditio sum, jam tibi familiaris et nota, etsi necdum ad finem usque me pertentaveris. Quanta quidem tu bona sis consecuturus, si statuarius fias, ista prædixit: nihil utique nisi operarius eris, corpus labori impendens, in eoque spem vitæ omnem habens repositam; dum ipse sis obscurus, parvam eamque illiberalem accipias mercedem, humilis animo, vilisque prodeas et incomitatus in publicum, neque amicis utilis advocatus, nec inimicis metuendus, nec quem tui cives æmulentur: sed ipsum illud operarius, unusque e plebe multâ, qui semper præstantiorem revereatur, dicendo promptum colat, leporis vitam vivens, potentiorisque præda facilis. Fac autem te Phidiam aut Polycletum fieri, multaque admiranda affabre perficere, artem cuncti laudabunt; at nullus eorum, qui spectant, siquidem sapiat, optet se tibi similem esse: qualiscunque enim fueris, vilis artifex mercenariusque, et manibus vitam quærens habebere. Quòd si mihi morem geras, primùm equidem tibi multa ostendam veterum virorum acta, resque gestas admirabiles, dum eorum scripta tibi recito, atque omnium, ut planè dicam, te peritum reddo. Quin et animum, quæ tui pars est primaria, excolam multis bonisque ornamentis, temperantiâ, justitiâ, pietate, placiditate, æquitate, prudentiâ, constantiâ, honesti amore, acri denique præstantissimarum rerum studio: ista enim verè sunt sinceræ inuentis decora. Præteribit autem te nec vetustum quidquam, nec quod nunc fieri expediat: quin et futura prospicies mecum; et in universum quidquid est rerum divi-

P. 78. a. αὐτῇ. Rather αὐτῇ.

b. τῇ προσδοκῇ. Some have read προσδοκῇ. But Hemsterhuis justly objects that this would express nothing more, than the preceding δὲ λῆρα καὶ ἀγιννὴ λαμβάνων. It may be added, that the present reading is strongly confirmed by a passage in the dialogue *de Oratoribus*, (falsely attributed to Tacitus) where the writer, enumerating the joys of the Orator, exclaims—*Jam verò qui togatorum comitatus et egressus! quæ in publico species!* &c.

d. ὁτι εἶναι. Rather εἶναι.

f. κα διότι. Hemsterhuis happily conjectures that we should read

narum humanarumque, non diu erit, quod te docebo. Tum qui nunc pauper audis, et istius, cujus nomen vix constat, filius, qui deliberas adhucdum de tam ignobili arte, paulo pòst omnibus eris æmulationi et invidendus: honores laudemque consequeris, ob rerum optimarum cultum insignis, quique genere ac divitiis excellunt te suspicient: porro tali veste, (suâ, quam splendidissimam gerebat, ostentatâ) amictus, magistratu primæque sedis honore dignus habebis: si quò peregre profiscaris, ne in extera quidem regione ignotus eris obscurusve: ejusmodi tibi circumdabo insignia, ut videntium unusquisque proximum impellat, teque digito designans, *Hic ille est*, aiat. Si quid autem majoris momenti aut amicos, aut civitatem etiam universam occuparit, ad te cuncti respicient: dixeris aliquando publicè, a tuo dicentis ore plerique pendebunt auditores admirabundi, et gratulabuntur tum tibi disertæ orationis potentiam, tum patri prolis felicitatem. Quod autem ferunt, immortales fieri quosdam ex mortalibus, id tibi conciliabo: etenim cum e vitâ discesseris, non tu desines unquam adesse doctis, et consuetudinem habere cum optimis. Viden' Demosthenem illum, quo patre natum, ego quantum reddiderim? viden' Æschinem, qui piatricis tympanum pulsantis erat filius? et tamen ipsum propter me Philippus coluit. Socrates autem et ipse sub istâ Statuariâ nutritus, simul atque meliora percepit, illâque disertâ transfugit ad me, audis, ut ab omnibus celebretur? His tu missis tantis talibusque viris, rebus splendidis, sermonibus sapientissimis, habitu decore, honore, gloriâ, laude, principè considendi loco, opibus, dignitate, facundæ orationis famâ, publicâ prudentiæ gratulatione, tuniculam indues sordidam, et habitum suscipies servilem, vecticulos, cæla, malleolos, scalpra in manibus habebis, vultu ad opus pronò, humilis et humilia consectans, omnemque in modum abjectus: nunquam tu rectum caput efferes, virile

τα μάλιστα. After mentioning an acquaintance with *past* events, and a perception of what is expedient *at present*, she naturally adds a foresight of *futurity*—ἀλλὰ καὶ τα μάλιστα, &c.

P. 79. α. διζῆμι σε, &c. *At pulchrum est digito monstrari, et dicier, Hic est.* Pers. Sat. 1. v. 28. and Hor. L. 4. Carm. 3. 22.

ε. συνην τοις, &c. It is plain, that by Lucian's perpetual association with the learned, we are to understand their familiarity with his writings.

δ. ἄφους δὲ. i. e. *if you abandon.*

nihil, nihil liberale cogitabis; sed opera quomodo tibi concinna et elegantia procedant, providebis: ut ipse sis concinnus et honestis moribus ornatus, minimè curabis, sed lapidibus te viliorē reddeas. Hæc cum adhuc diceret, ego, non exspectato sermonum fine, surgens litem decrevi: mox illā deformi atque operariā spretā, conferebam me ad Eruditionem valde lætus: maximè quandoquidem in mentem mihi venit scutica, et plagas statim non paucas inchoanti mihi hesterno die fuisse impositas. Illa deserta primum indignabatur manibus complosis, et dentes infrendens: tandem, quomodo Nioben audimus, fixa dirigit, inque lapidem fuit versa. Si verò passa videatur incredibilia, ne tamen non credatis: miras enim somnia præstigias objiciunt. Tum altera, cum ad me respixisset, at ego jam, inquit, tibi vices rependam causæ justissimè dijudicatæ: age ergo, inscende in hunc currum, (currum aliquem ostendebat equorum alatorum, Pegaso similium) ut perspicias, qualia et quanta, si te mihi non dedisses, ignoraturus fueras. Simul autem ascendi, agitabat illa et moderabatur: atque ego in altum evectus contemplantur, ab Aurorâ cursu instituto ad Occidentem usque, urbes, gentes, populosque, quasi Triptolemus seminis quiddam in terram projiciens: quamquam haud sane memini, quatenam esset sparsum illud semen, nisi hoc tantum, homines ad me suspicientes laudare, et faustis acclamationibus, quoscunque volatu adissem, prosequi. Postquam igitur tot res mihi, meque laudantibus istis ostendisset, reduxit iterum non istā quidem veste indutum, quam habebam, cum volucris curru efferrer: sed videbar omnino mihi in amictu honoratiore et prætextato redire. Quin et, ut patrem invenit adstantem, meque opperientem, monstrabat ipsi vestem illam, et me, qualis reverterer: immo etiam submonefecit, quam fere de me consilii rationem iniisset. Ista me vidisse memini pueritiam modò egressus, ut mihi quidem videtur, conturbatus ex verberum metu.

P. 80. a. *ἰνστιγφαια*. Scil. ἡ *Ἐρμογλυφικη*: attributing to her the act of his uncle.

b. *ἐπεδωκεν ἐν*. I have given this reading, in place of *ἐν δὲ ἐν*, which appears in the edition of Hemsterhuis and others.

d. *ὁμνῶν μιν τοι*, &c. Lucian with artful modesty says, that he does not recollect what it was he sowed; but has sufficiently indicated that it means his literary productions.

Hæc dum exsequor, Hercules, inquit nonnemo, quàm longum somnium et judiciale: tum alius interpellat, hibernum scilicet, nam longissimæ sunt noctes: sunt si scitè trinociale, quemadmodum Hercules est et ispe: quid verò ipsi in mentem venit, ut ista nugaretur ad nos, puerilemque noctem commemoraret, et somnia vetera, jamque obsoleta? futile profectò hoc narrationis frigus: num nos somniorum interpretes esse quosdam statuit? Minimè certè, o tu, quisquis es: neque enim Xenophon, cum narraret aliquando somnium, fulmen sibi visum in paternam cecidisse domum, et reliqua, (nostis enim) velut histrionicam, visionem istam, neque nugaturus de industriâ persequeretur, ulque in bello et desperatione rerum, urgente hoste; sed sane et utile quiddam habebat ista narratio. Similiter et ego somnium istud meum enarravi vobis ejus rei causâ, ut juvenes ad meliora convertantur: inprimis si quis eorum ob paupertatem animo deficiat, seque deterioribus applicet, indolem haud ignobilem corrumpens. Hic, sat scio, confirmabitur, auditâ somnii nostri fabulâ, meque sibi idoneum exemplum ob oculos ponet, considerando, ex quali conditione ad pulcherrime me contuli, eruditionemque concupivi, nequaquam ignavè cedens rei familiaris, quæ tum premebant, angustis; itemque qualis ad vos me recepi, si nihil aliud, at saltem nemine sculptorum obscurior.

P. 80. g. ὅτι μάλιστα. There seems little doubt, but that Lucian wrote ὅτι, when. In what follows he alludes to the fable, that Jupiter employed three nights, or a night as long as three, in his intrigue with Alcmena.

P. 81. α. τινῶν. This word should evidently be expunged. Probably Lucian wrote it after τινῶν in the preceding line.

α. (2.) οὐδὲ γὰρ ὁ Ξενοφῶν, &c. Xenophon, in his Anabasis, mentions two occasions of great difficulty and danger to the Greeks, on which he was encouraged by dreams. In the first of them, l. 3. c. 1. he thought he saw his father's house wholly illuminated by a thunderbolt which fell on it. In the second, l. 4. c. 3. he thought himself bound with chains, but released by their breaking spontaneously. Hemsterhuis apprehends that Lucian confounds these two dreams; as Xenophon does not mention his having told the former to any one, though he communicated the latter to Chirisophus. Lucian certainly appears to refer to both of them, from the καὶ before ἡ τῆς πατρὸς αἰνιγῆς. The young student will observe that our author, conceiving his hearers familiar with the narrative, breaks off immediately after the commencement of it with—καὶ τὰ ἄλλα, et cetera. The whole may be thus literally rendered. "For neither did Xenophon himself, when he once related the dream—(how there appeared to him both in his

## 24.

## TIMON, SIVE MISANTHROPOS. •

TIMON. JUPPITER. MERCURIUS. PLUTUS.  
 PAUPERTAS. GNATHONIDES. PHILIADES.  
 DEMEA. THRASYCLES.

TIM. O JUPPITER Philie, et Xenie, et Hetæreie, et Ephestie, et Asteropeta, et Horcie, et Nepheligereta, et Erigdupe, et si quo te alio vocant nomine attoniti poëtæ, idque adeo cum in versu faciundo hærent impediti; (tunc enim magno nominum agmine sustines versum labantem, et rhythum hiantem reples) ubi nunc fulgur illud tuum tanto strepitu erumpens? ubi tonitru tanto fremitu boans? ubi illud flammans, candens, ac terribile fulmen? Cuivis sanè constare potest, ea omnia nil esse aliud quidquam oræter nugas sonoras, ac fumum planè poëticum, nominum strepitum si demas. Telum autem illud ita decantatum, et longè feriens, et expeditum, nescio quo pacto planè restinctum est, et refrixit, ne tantillulam quidem iræ scintillam adversus sceleratos retinens. Inde est, quòd perjuri potiùs metuerint hesternum aliquod ellychnium, quàm fulminis cuncta domantis flammam. Ita videris illis titionem jaculari, ut ignem ejus vel fumum haud timeant; hocque unum ex vulnere malum sibi accidere existiment, quòd fuligine operiantur, atque inquinentur. Hinc adeo est, quòd Salmoneus ille, te contemto, contra tonare ausus est, vir, qui hanc de se opinio-

father's house [a sudden light from a thunderbolt] *et cetera*, for ye know the passage)—neither did he, I say, relate the vision as a piece of acting, nor [relate] these matters as intending to trifle."

\* This very spirited dialogue opens with a volley of abusive remonstrance addressed to Jupiter by Timon of Athens, the celebrated Misanthrope. It proceeds to describe the mission of Plutus and Mercury to Timon, with his subsequent conduct.

P. 81. d. φίλος, &c. Timon here accumulates a crowd of poetic epithets, in which Jupiter was designated as the Guardian of friendship, hospitality, companionship, domestic connexions, and oaths, as the causer of lightning and collector of clouds. In like manner, the epithets, which he annexes to the lightning, thunder, and thunderbolt, are borrowed from the poets.

nem in animis hominum facillè tueretur, audax quippe et ardens animo, adversum Jovem tam frigidum. Quidni enim? cum tu veluti sub mandragoris retubans perjuros non audias, neque injustos aspicias; contrà autem lippis et lusciosis oculis ea, quæ fiunt, videas; neque acriores habeas aures, quàm qui ætatis sunt jam provectionis. Nam cum adhuc juvenis eras, ardenti animo, et iracundiâ gravi, multa quotidie adversus injustos ac violentos designabas, sublatâque omni induciarum spe, bella cum iis gerebas, neque unquam otiosum erat fulmen: ægis concussa illis intentabatur, tonitru remugiebat, fulgur in morem velitaris pugnæ usque et usque mittebatur: terræ autem motus ita frequenter fiebant, ut cribri agitationem planè referrent: nix acervatim ruebat, grandinem autem saxa diceres; et ut violentiùs dicam et elatiùs paulo, imbres *ἐργαῖν* et vehementes *δεφerebantur* in terras; singulæ guttæ fluvium æquabant. Quamobrem puncto temporis sub Deucalione tantum faciunt est naufragium, ut omnibus aquâ obrutis unica modò superfuerit arcula ad Lycoreum montem appulsa, veluti quendam generis humani fomitem servans, quo majora deinde scelera subolescerent. Ergo pretium ob nocordiam ab iis tulisti, cui nemo hodie rem sacram facit, nec coronam quidem imponit, nisi fortè unus aut alter quasi Olympiorum corol-

P. 82. c. πῶς γὰρ; i. e. πῶς γὰρ ἀπὸ θανάτου ἀνίστη; how should he be an unlikely match for you, when, &c. So in Micyl. §. 14. οὐδὲ ἰδεῖσθαι ἰδῶκε τῷ Σιμωνί πῶς γὰρ; ἐς οὐδὲ αὐτὸς ἤπτετο τῶν χρημάτων. The reader will find a similar use of ποθὲν γὰρ; in this dial. p. 84. g.

c. (5.) ὅσο μανδραγόρα. From the influence, or effect, of mandrake. So p. 102. c. ὅσο τοῦ ἀκραίου. In like manner, in Demosth. Encom. §. 36. εἰς τὴν μανδραγοῦ παλινδόντας. We must in the present passage take μανδραγόρα for the genitive case; as Πυθαγόρα for Πυθαγοῦ. The mandrake is an herb of the same species with the deadly nightshade. The juice of its large roots has a narcotic quality.

e. ὥσπερ εἰς ἀκροβολισμὸν. As if in the way of a skirmishing with darts, or slings. See note on p. 30. a.

f. οἷον τι, &c. These words are probably a quotation from some old tragic writer; which may account for the needless insertion of the particle τι.

g. (3.) ναυαγία. So great a wreck. The word is often used figuratively, as well as naufragium in Latin. See e. gr. 1 Tim. i. 19. It is strange that the absurd version, tot naves perierunt, should have been left uncorrected by Hemsterhuis and Reitzius.

g. περιεργον Ὀλυμπιον. As an appendage—an accessory and sub-



erium : idque qui tibi præstat, rem se haud sane pernecessariam facere existimat, sed veteri nescio cui instituto id dandum credit. Illi te, o Deorum præstantissime, paulatim in Saturni locum redigunt, qui te omni honore spolient. Mitto jam dicere, quoties templum tuum expilarint. Quidam etiam manus tibi apud Olympiam sunt admoliti; et tu, quem ὑψιζεύμετην poëtæ vocitant, ne ausus quidem es excitare canes, vel vicinos advocare, qui e vestigio concurrentes comprehenderent sacrilegos, res suas etiamnum convasantes, ut in pedes se protinus darent. Sed tu, fortis bellator, et qui γιγαντολέτωρ, et πανοικίῳ prædicaris, sedebas, manu decemcubitale fulmen sustinens, interea dum cincinnos aureos otiosè tibi attondebant. Hæc igitur, o Deorum præstantissime, ecquando tandem dissimulare desines? Ecquando erit, ut tanta facinora ultum eas? Quot orbis conflagrationes, quot diluvia satis esse queant, ut tam inexhausta hominum insolentia compescatur? De me enim ut dicam, iis, quæ ad ceteros pertinent, omissis, postquam tot Athenienses evexi, divitesque ex pauperculis reddidi, atque omnibus ea, quibus egebant, benignè largitus sum, seu, ut verius dicam, postquam acervatim, ut in amicos beneficus essem, opes effudi, atque eâ re factum est, ut ad inopiam redactus sim, illi me ignorant; sed ne aspiciunt quidem, cum tamen antea me revererentur, adorarent, et ex meo penderent nutu. Quin etiam si fortè cui ipsorum in viâ occurram, ii me veluti eversum hominis jamdudum sepulti titulum, et temporis diuturnitate collapsum, prætereunt, ne legentes quidem: alii autem quàm longè me vident, in aliam deflectunt viam, rati quippe visuros se spectaculum aliquod occursu infaustum, atque aversandum, me, inquam, qui non ita pridem σωτὴρ ipsis et εὐεργέτης fui. Tot itaque malis circumvallatus, in hunc remotum et desertum agrum concessi; et suspenso ex humeris rhenone terram colo, quatuor in diem obolis locatâ operâ, hîc cum ligone et hac solitudine philosophans. Mei certè laboris hoc videor præmium vel maximum consequi, quod plerosque præter æquum et bonum fortunatos non sum visurus. Id enim mihi molestum est ut quod maximè. Ecquid igitur, Saturni ac Rheæ filii, excutiens altissimum

ordinate circumstance—of the Olympic games. So our author is Herod. §. 6. ἀπὸ τῆς γῆρας καὶ αὐτοῖς, παροίγοι τῶν Ἀλιεῦντος γῆρας.

ætum somnum ac verè *νήδυμον*, (nam Epimenidem dormiendo vicisti) flatu denuo suscitans fulmen, aut ex Ætnæ crateribus accendens, ingenti editâ flammâ, iram illam Jovis fortis ac manu prompti exseres; nisi fortè vera illa sunt, quæ de te Cretes, et sepulcro tuo apud se sito fabulantur? JUP. Quis hic est, Mercuri, qui ex Atticâ vociferatur ad radicem montis Hymetti, sordidatus, et squalidus, et caprinis pellibus semiamictus? incurvus autem, opinor, fodit; homo garrulus atque audax. Haud dubiè Philosophus est: neque enim sermones de nobis adeo impios deblaterasset. MER. Quid ais, o pater? tun' ut Timonem Colyttensem, Echecratidæ filium, haud noris? Hic ille est, qui nos toties sacris ritè factis opi- parè accepit; ille repente dives, qui totas hecatombas mactabat; apud quem splendide solebamus agere Diasia JUP. Heu! quæ isthæc rerum conversio? illene pridem honestus, quem tot amici colebant? Unde igitur eò miseriarum devenit, squalidus, infelix, et fossor mercede conductus, uti ex ligone conjicere est, quem ille adeo gravem in terram demittit? MER. Sua illum, ut minùs exactè loquar, comitas perdidit atque humanitas, nec non effusa in omnes inopes misericordia: verè autem ut di-

P. 84. a. *Ἀττης*. I have introduced this conjectural emendation of Faber, in place of *Οἴτης*. Cēta is not recorded as a volcanic mountain, a. (5a) *ὕπερ Κρητῶν*. It is related that Pythagoras, visiting the sepulchre of Minos in Crete, found on it this inscription—ΤΟΤΑΙΟΣ—the sepulchre of Jupiter.

b. *οὐ γὰρ ἔτι*, &c. See note on p. 12. c.

c. *καθ' ἱερῶν τιλ. ἰστ.* A rare use of this preposition: though we have in Aristophanes *ἰμῶσαι καθ' ἱερῶν*. Batr. 101. and in Thucyd. l. 5. c. 47. Our Author in his Philop. §. 21. has *ἐφ' ἱερῶν τιλίων ἰστυαθῆναι*.

c. (4.) *ὁ τας ὀλας ἱκατ.* See note on p. 13. f. On the term *ποσλου- τας* it is to be observed, that it always denotes a person to whom riches are new; and cannot be interpreted as denoting one who was lately rich. Lucian elsewhere marks this circumstance as leading to extravagance of expenditure. Tox. §. 12. *καὶ ὥσπερ εἰκός, ποσλουσιν ὄντα, πολλοὺς καὶ ἄλλους εἰς περιὰ αὐτοῦ, ἱκανοὺς μὲν συμπεῖν, &c.* It is indeed intimated that Timon inherited a paternal estate; (p. 86. c.) but we may suppose that he had suddenly come into it on the death of his father.

c. (5.) *τα Δασια*. This festival at Athens was celebrated at the end of the month Anthesterion, in honour *Διὸς Μυλχιου*. In it, however, victims appear not to have been offered, according to the testimony of Thucydides, l. 1. c. 126. But Hemsterhuis calls in question the integrity of the text in that passage. We may here understand any of the other festivals of Jupiter.

e. *ὥς δὲ ἀληθεῖ λογι.* Scil. *εἰπῶν*. Here *ἀληθὲς λογος* is opposed *ὀϊσμοι εἰπῶν*, as elsewhere *το ἀληθὲς το λογι or ὀϊσμοσι*.

cam, stultitia et simplicitas. et imprudentia in admittendis amicis; qui non animadverteret, corvis se et lupis gratificari; existimaret præterea, tot vultures jecur sibi assiduè exedentes, amicos esse et sodales aliquâ in se benevolentia permotos, cum tamen opsoniorum gratia circa illum essent. Ii verò nudatis Timonis ossibus, et circumrosis, ac medullâ, si qua supererat, probè et diligenter exsuctâ, aridum illum et ab radicibus imis excisum relinquentes, abierunt, ne noscentes quidem ampliùs aut aspicientes, (cur enim id facerent?) aut opem ferentes, vel aliquid vicissim largientes. Itaque ligone, uti vides, et rhenone instructus, urbe præ pudore relictâ, agrum mercede conductus arat, tot malis ad insaniam adactus, quòd certos homines a se antea ditatos prætereuntes superbè videat, ne hoc quidem tenentes, Timon necne dicatur. JUP. Sane nobis talis vir haudquaquam contemnendus negligendusve est. Infelix enim jure indignaretur, si eadem faceremus ac scelesti illi assentatores, virum talem negligentes, qui nobis tot caprarum, totque taurorum femora in altaribus cremaverit: eorum certe nidorem etiam in naribus habeo. Ceterùm propter negotia, quibus districtus fui, ingentemque pejerantium turbam, nec non eorum, qui per vim rapiunt, tum verò propter metum sacrilegorum, (ii enim bene multi sunt, et quos haud facillè quis vitet, neque nobis connivendi spatium relinquunt) jamdiu in Atticam oculos non conjeci; maximè postquam Philosophia, et verbosæ illæ concertationes inter eos exortæ sunt. Cum enim inter sese digladiantur, perpetuoque vociferentur, non est ut quisquam nostrum preces et vota hominum possit exaudire: quare vel obstructis auribus otiosè sedendum est, aut ab iis mo-

P. 84. f. For *ei tis kai*, perhaps we should read *kai ei tis*.

g. *οὐκ οὐκ*; *How should they?* This phrase is frequent in Demosthenes, and equivalent with an emphatic negation. See note on p. 82. c.

g. (4.) *τοῖς κακοῖς*. i. e. *ὅσοι τῶν κακῶν*, from his misfortunes.

P. 85. a. *ἡγωνισαμένου δυστυχῶν*. Observe the potential force of this tense. *He would be justly indignant, if left to misfortune*. See note on p. 12. c.

a. (4.) The following *παρορμησιν* Faber would change to *παρορμησιν*: but the future indicative has frequently the same force. So our author in 'Aνακ. §. 10. *παρορμησιν γοῦν ἀφορμὰς τοῖς κατηγοροῖσι ἰδὲ λουῖν, κατω- λυσαντες ἀνδρα*, &c.—*we should afford occasion—if we stoned*, &c.

estiam confici necesse, Virtutem nescio quam, et Incorpora, et meras nugas magnâ voce connectentibus. Hanc ipsam ob causam evenit, ut hic Timon, vir sane nequiquam contemnendus, a nobis usque adhuc fuerit neglectus. Sed ut ut hæc se habent, assumpto tecum Pluto abi, Mercuri, ad illum quàm ocissimè. Adjungat sibi comitem Thesaurum Plutus; maneantque ambo apud Timonem, neque tam citò ex ejus ædibus concedant, licet eos Timon, quâ bonitate est, denuo emittat. de assentatoribus autem, qui se adeo immemores beneficiorum præbent, pòst videro: eos plectere certum est, ubi fulmen recusum fuerit. Radii enim ejus duo omnium maximi diffracti sunt et retusi, cum illud vehementiùs paulo in Anaxagoram Sophistam jacularer, qui discipulis suis persuadebat. nos Deos in rerum naturâ non exsistere; et ab eo aberravi, frustrato ictu: protentâ namque manu tutatus eum est Pericles; fulmen autem in Castorum ædem cum præter spem delatum esset, eam exussit; ipsum autem fulmen tantum non ad saxum comminutum est. Quamquam interea satis pœnarum luent assentatores, si in re perquam amplâ Timonem viderint. MÆR. Quantam affert utilitatem magnis clamoribus rem agere, et molestum esse atque audacem! neque id modò causarum actoribus utile est, sed iis etiam, qui Deos comprecantur. Vel hic Timon, quàm repente dives ex pauperculo factus est! nimirum ingenti clamore vociferans, et magnâ dicendi libertate in precibus usus, Jovem ad sese advertit denique: sin verò tacitus incurvusque fodisset, etiamnum neglectus foderet. PLUT. At ego, Juppiter, ad ipsum non ibo. JUP. Quid ita autem, optime Plute, me præsertim jubente? PLUT. Quia per Jovem in me injurius erat, domo me extrudens, ac frustulatum partiens, qui tamen ipsi paternus essem amicus; meque tantum non furcâ expellebat, aut ut eos

P. 85. *g. ἰντιμωχί, &c.* A phrase frequently used by Homer, to denote the protection afforded by the gods. Lucian here alludes to the fact of Pericles having successfully defended Anaxagoras, when accused of Atheism. (See Index.) That the temple of Castor was at the same time struck with lightning, is a circumstance which Lucian appears to have derived from some records which have not come down to us.

P. 86. *e. ἀεζανος ἰζυθιν* is a proverbial expression for expelling by main force. So Horace, l. 1. Ep. 10. 24. *naturam expellas furcâ*. Faber, with whom Hemsterhuis agrees, would insert *zai* before *zaterisq*. If any particle were inserted, I should prefer *zai*. But I confess that

facere videmus, qui ignem manibus hærentem excutunt. Quid igitur? redeamne ad eum, parasitis, assentatoribus, et meretriculis objiciendus? Ad illos, Juppiter, me, queso, mittas, qui muneris pretium sentiant, qui me amplectantur, quibus pretiosus sim et desiderabilis: hi verò fatui cum Paupertate usque et usque versentur, quando illam me potiolem ducunt, acceptoque ab eâ rhenone et ligone quatuor obolorum mercedulâ contenti vivant, qui decem talentorum munera sic neglectim abjiciunt. JUP. Nil tale posthac adversus te Timon faciet: a ligone probè perdoctus fuit te Paupertati antepone; nisi si lumbos fortè sortitus est cuilibet dolori impenetrabiles. At tu mihi mirum in modum querulus videris, qui nunc Timonem accuses, quòd tibi reclusis foribus hac illac vagari, prout libitum fuit, permisit, neque domi claudens, neque in te zelotypiâ ardens. Olim autem adversus divites indignabaris, claudi te ab iis conquerens repagulis, clavibus, et annulo impresso, ut ne oculis quidem obliquis lucem tibi fas esset aspicere. Hæc igitur apud me lamentabaris, in tantis tenebris suffocari te dictitans: atque id propterea pallidus eras, curis perditus, digitosque contractos habebas ob frequentem computandi consuetudinem; quin et minitabaris, te quandoque aufugiturum, si quam nancisci occasionem posses. Ad pauca ut redeam, gravissimum tibi videbatur, in ferreo aut æreo thalamo virginem custodiri, velut alteram Danaën, et sub acribus et

I think we may refer *κατὰ κράτος* to the whole of the former description, and by a very natural ellipsis interpret it—*flinging me away in as great a hurry, as those who, &c.*

P. 86. d. *τοὺς αἰσθησομένους*, &c. *those who will be sensible—or know the value—of the gift.* The Latin version in Reitzius's edition is here strangely inaccurate: *qui benignitatis modum intelligent—who may understand the limits of liberality.*

g. *εὐνισσάμενος τοὺς δ.* This passage was generally understood as describing the joints of the fingers stiffened and contracted, from the constant habit of counting the money. But Hemsterhuis, with his usual learning, proves that the reference is to the custom of employing various contractions of the fingers in arithmetical calculation. Thus we learn that, in paintings, the figure of Chrysippus (an Arithmetician) was represented with the fingers contracted; but Euclid (a Geometrician) with his hand open.—Gronovius's correction of *συλλογιστῶν*, for *συλλογισμῶν*, appears just. And in the next clause I would prefer to read, with the scholiast, *ἀπεδεγασθῆναι*: though it must be admitted that the first Aorist and Future are frequently interchanged.

sclerosis pædagogis nutrirî, Fœnore et Ratiocinio. Eos itaque planè ineptos esse dicebas, qui cum te miserè amarent, possentque frui, non auderent tamen: neque amore suo securè uterentur, quibus id liberum esset; sed te pervigili custodiâ servarent, sigillum aut repagulum oculis haudquaquam demotis aspicientes; seque abundè potiri existimantes, non si fruerentur ipsi, sed omnibus fruendi facultatem si præreptum irent; quod planè canem in præsepio factitare videmus, qui nec ipse hordeum attingat, nec equum esurientem sinat attingere. Insuper, si satis memini, eos irridebas, qui perpetuò parcerent, et custodirent, et (quod prodigii instar sit) in se ipsos zelotypi forent; ignorarent autem, scelestissimum aliquem servulum, aut dispensatorem, aut pædotribam, clanculum subeuntem, intemperanter se ingurgitare, dum herus infelix et inamabilis, ad lucernam obscuram, et exiguum habentem ellychnium, paululoque instructam oleo, usuris computandis invigilat. Quî autem, o Plute, absurdum non sit, hæc olim divitibus objecisse te, nunc verò planè contraria Timoni vitio vertere? PLUT. Atqui si vera lubet inquirere, utrumque meritissimò videbor facere. Nam hujus

P. 87. b. φυλαττειν ἡγηγόμενος, staying awake to watch you. This use of the infinitive for expressing the design or purpose of a thing, is not uncommon in Greek. Virgil imitates the construction: *Non nos populare Penates venimus.* *Æn.* l. 1. v. 527.

c. οὐ το αὐτοῦ, &c. Hemsterhuis defends the reading of this passage, and interprets it as meaning—"not content with having themselves the power of enjoying their riches, unless they also deprive others of the enjoyment." And certainly the phrase το αὐτοῦ ἀπολαυεῖν ἔχον must mean—their having the power of enjoying. But I cannot persuade myself, that this is what Lucian intended to express. It seems to me obvious, that the clause, οὐ το αὐτοῦ, &c. was designed to convey what might be naturally considered as a sufficient enjoyment. I think, therefore, that ἔχον should either be expunged, or interpreted in connexion with the words ἰκανῶς ἀπολαυεῖν οἰομένους—(thinking that they have sufficient enjoyment)—or perhaps, ἀπολαυεῖν should be changed to ἀπολαύσει.

d. ὑπαισταναι: i. e. stealing into the cellar, or store-room, where the provisions are laid up—ἰμπαροινῆσαι, will indulge himself there in a drunken frolic. See † παροινία. The following accusatives τὸν καπολαίμονα, &c. are governel of ἰασαί. Jensius thus rightly interprets the passage, observing that τὸν—δοσπότην cannot depend upon ἰμπαροινῆσαι, as this verb in the sense of insulting another, is construed with a dative. See p. 60. f. I have accordingly altered the translation.

e. εἰ. I have introduced into the text εἰ instead of σοι: though I think the reading of one of the Parisian MSS. more probably genuine—πως οὖν οὐκ ἄδικοι ταῦτα σοι, παλαι μὲν ἱκανοὶ αἰτιῶσθαι, νῦν δὲ, &c.

quidem Timonis soluta licentia, mera negligentia, non benevolentia, ad me quod spectat, haberi debet: illos autem, qui me clausum tot ostiis in tenebris detinerent, dantes operam, ut me crassiorem redderent, et pinguiorem, atque corpulentio rem æquo, neque ipsi me attingentes, neque in lucem producentes, ut ne a quoquam viderer, prorsus desipere, et in me contumeliosos esse rebar, qui nil peccantem computrescere juberent tot vinculis impeditum, nescientes interim, post paulo se e vitâ decessuros, meque fortunatorum cuiquam relicturos. Itaque adeo neque illos restrictos laudem, neque eos rursus, qui me libentiùs contrectant et insumunt, sed potiùs eos, qui, quod apprimè in vitâ utile est, moderationem adhibeant; qui neque prorsus abstineant, neque omnino projiciant, et cuilibet obtrudant. Illud enim per Jovem vide, quæso, Juppiter: si quis legitimis nuptiis formosam aliquam uxorem in pso ætatis flore duxerit, deinde neque domi custodiat, neque ullo zelotypiæ sensu moveatur, noctu et interdiu, quâ visum est, vagari permittere, et cum obviis quibusque ætatem suam oblectare; aut potiùs aliquò corrupendam ab adulteris ducat, fores aperiens, prostituens, et omnes ad eam convocans; quid, quæso, talis vir uxorem amare videatur? Haud istud tu quidem dixeris, Juppiter, qui quid sit amor, re sæpenumero expertus es. Si quis contrà uxorem lege domum duxerit, ad liberos procreandos, florentem autem puellam nec attingat ipse, neque alium quemquam ad illam oculos adjicere sinat; domi autem conclusam custodiat, nullam ex eâ prolem suscipiens, ejus tamen amore flagrare se dictitans, idque indicans vultûs colore, marcescente in dies et horas corpore, concavis et intorsum recedentibus oculis: an non ejusmodi vir pro cerrito circumferri debeat, qui quasi Cereri sacerdotem per totam vitam nutriens, tam venustam tamque amabilem puellam

P. 87. f. *ὡς πρὸς ἐμὲ*. *As far as related to me*. This is inserted, because his extravagant liberality might be reckoned kindness to the objects of his bounty. The same phrase is frequently used for—in comparison of. So p. 36. g. p. 97. b. It is elliptical, *ἐξιστάσθαι*, or some such verb being understood. This is supplied in one passage of our author, Saturn. §. 4. *οὐ μικρὰ—ὡς πρὸς τὴν δύναμιν ἐξιστάσθαι τῆς συμπαθείας ἀρχῆς*.

P. 88. a. *πρὸς τοῦ Διὸς*. This adjuring of Jupiter by Jove is humorous.

deflorescere absque omni Veneris usu sineret, cum contra liberos ex eâ tollere et conjugio frui deberet? Ad hunc planè modum quidam me calcibus ignominiosè quantunt, luxuriâque suâ effundunt atque exhauriunt: a non nullis autem velut fugitivus aliquis potis compunctus vincior. JUP. Quid, quæso, illis succenses? utrique enim graves poenas dant: alii enim veluti Tantalus aliquis, ore sicco ac jejuno perstant, ad auri aspectum rictu diducti hiantes; alii autem sibi, itidem ut Phineus, cibum ex penitissimis faucibus ab Harpyis eripi vident. Sed jam abi: nam Timonem multo impensius, quàm antea, sapere deprehendes. PLUT. Quid autem? an is aliquando desinet consultò, veluti ex perforato cophino exhaurire me, priusquam totus influxero, (veluti prævenire studens nimirum opum influxum) ne copiosior incidens ipsum inundem? Quare videor mihi aquam in Danaïdum dolium congesturus, et frustra infusus, cum vas perfluat, et id, quod ingestum fuerit, jam jamque sit effluxurum, priusquam influxerit; adeo latus est ad effluxum liquoris hiatus dolii ac facilis exitus. JUP. Proinde rimam istam et hiatum nisi semel et diligenter obstruxerit, in fæce dolii rhonem unâ cum ligone reperiet, postquam tu citò effusus fueris. Sed jam abite, atque hominem ditate. At heus tu, Mercuri, curato adductos tecum ex Ætnâ Cyclopas, qui mihi fulmen exacuant ac reficiant: eo enim perquam acuto nobis opus erit. MER. Pergamus, Plute. Quid hoc autem? claudicas? Ignorabam, o bone, esse te non modò cæcum, sed claudum etiam. PLUT. Id mihi non semper usu evenit: sed cum ab Jove ad quempiam mittor, repente tardior fio, et utroque crure claudus, ita ut vix atque ægre itineris finem attingam, cum is jam, ad quem missus fueram, longo senio confectus plerumque jacet. At si quando discedendum sit, tum verò me alatum dicas, ipsis

P. 88. *f. οἱ μὲν, ἀντί, &c.* Compare Hor. l. 1. Sat. 1. v. 68—72.

P. 89. *a. καὶ σὺ τοῦ ἀπαλῆ ἀν.* If the present reading be genuine, it must be interpreted—*this constant, or complete, aperture.* And we may perhaps account for the phrase *σὺ τοῦ ἀπαλῆ* being used in such a sense, as a thing *lasting* or *complete* is done *once for all*. Demosthenes employs *καθ'απαλῆ* in the same sense. *οἱ καθ'απαλῆ ἰχθῆαι τῆς πόλεως. πρὶ στίθ.* But Faber proposed to transpose the words, and connect them with *ὑπερᾶνται*—*unless he shall once for all stir up, &c.* I could wish that Hemsterhuis had interposed his judgment on the passage. I have retained the Latin version in his edition, which is conformable to Faber's emendation.



avibus celeriore. Itaque ubi primùm excidit circi repagulum, jam me victorem proclamat præco, qui stadium tantâ pernicitate percurrerim, ut quandoque ne spectatores ipsi oculis me currentem sequi potuerint. MER. Minus verè isthæc, Plute: nam multos ego memorare possum, qui, cum heri ne obolum quidem haberent, quî sibi pararent laqueum, hodie repente divites existunt, sumtus ingentes faciunt, et bigis albis vehuntur, quibus ne asellus quidem unquam domi fuit; et tamen purpurâ aureisque annulis fulgentes incedunt, qui, ut opinor, nondum satis sibi persuadere possunt, suas illas opes somnium non esse. PLUT. Istuc, quod dicis, Mercuri, longè diversum est; nec tunc meis me pedibus porto, neque me tunc Juppiter, sed Pluto ad eos mittit, utpote qui *πλουτοδότης* et ipse sit [opum largitor] et splendorum munerum dator, quod et suo ipsius nomine satis indicat. Itaque cum mihi ab alio ad alium migrandum est, me in tabulas testamentarias conjiciunt, ac diligenter obsignantes domo me in morem sarcinæ sublatum efferunt: interea mortuus in obscuro aliquo sedium loco jacet, detrito linteo obtectis gembus, dum circa ipsum decertant feles, ejus cadaver attingere gestientes; me autem ii, qui tamdiu speraverant, ad forum itidem ut hirundinem advolantem pulli exspectant. Ubi autem sublatum est sigillum, et lineum testamenti vinculum incisum est, tabulæque apertæ, ac novus opum dominus declaratus est cognatus aliquis, aut assentator, aut servulus denique sceleratus, is, quisquis tandem sit, me cum testamen-

P. 89. f. οἱς οὐδὲ κἄν ἴσῃς, &c. *Who have never had even an ass* Sc Plato in Euthyd. *οὐτοὺς δὲ κἄν πᾶσις γνοίη.* *This even a child would know.* And Evang. Marc. vi. 56. *κἄν τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ ἄψῃται.* Yet even in such phrases, I would not say that the hypothetic force of *κἄν* is excluded. The translators of the Bible have accurately rendered it in the passage above quoted: "that they might touch *if* it were but the border," &c. So, "any one, if it were even a child:"—"who have never had if it were but an ass."

g. φορῶν. In the Latin version of Reitzius's edition this is rendered, *bagulorum operâ*; which may excite a suspicion that the translator quite mistook the meaning. That is rightly expressed in the vulgar version, which I have substituted. Plutus describes himself as put into a packet—the will—and so removed in a bundle.

P. 90. a. ἰμι δὲ, &c. 'Εμὶ depends, not on *ἐπιπαισάντες*, but on *αὐτοῖς*. In the following words he seems to have in view Homer's simile, Il. i'. 323.

ti tabulis arripiens, curriculo domum contendit, *mutato* repente nomine, ut qui antea Byrria, vel Dromo, aut Tibius vocabatur, deinceps Megacles, Protarchus, aut Megabyzus dicatur: illos incassum hiantes, et inter se aspicientes relinquens, dolore non ficto lugentes, qui tantum thynnum ex intimo sagenæ recessu elapsam amiserint, post opimam escam consumptam. In me igitur irruens talis vir, rerum bonarum imperitus, stolidus, qui pedicas etiamnum exhorrescit, et, si quis temere præteriens loris increpuerit, arrectis auribus repente resistit, pistrinum autem veluti templum adorat: talis, inquam, vir, iis, quibuscum versatur, non ampliùs tolerabilis, sed in homines liberos contumeliosus est, conservos autem suos flagellis urit, quasi experiundi gratiâ, num id sibi quoque liceat; usque adeo, donec meretriculam aliquam nactus, vel equorum alendorum studio insaniens, aut assentatoribus sese totum dedens, dejerantibus formosiorum ipsam Nireo esse, Cécrope aut Codro nobiliorem, Ulysse prudentiorem, sedecim simul unâ Cræsis ditiozem, puncto temporis ea effundat infelix, quæ unciatim ex multis perjuriis, rapinis ac fraudibus fuerint parta. MÆR. Id ferme, quod res est, dicis. Cum verò tuis ipsius pedibus uteris, quî, quæso, tanta in te cum sit cæcitas, viam tamen invenis? aut quî tandem dijudicas, ad quos te miserit Juppiter, divitiis illos esse dignos deputans? PLUT. Credis videlicet invenire me, quinam illi sint? MÆR. Sanè haud facilè arbitror. Neque enim rejecto Aristide ad Hipponicum te aut Calliam adjungeres, compluresque ex Atheniensibus, homines ne obolo quidem dignos. Ceterùm ab Jove missus quid facis? PLUT. Sursum deorsum vagor perambulans, donec imprudens in quempiam incidam: is autem, qui me cunque obvium habuerit, abductum possidet, te, Mercuri, ob lucrum adeo insperatum venerans. MÆR. Deceptus ergo est Juppiter, eos a te ditari existimans, quos ipse opibus dignos judicarat? PLUT. Neque verò injuriâ, o

P. 90. b. Πύρριον, &c. Names of slaves.

c. ἀληθὺς ἄγ. &c. Not like the grief which they had feigned for the death of the deceased. *ὁλος*, &c. to think what a fine fish, &c. Compare Hor. l. 2. Sat. 5. 25. 44.

d. ἄλλος. Read with Faber ἄλλος. See note on p. 3. f.

g. εἰ γὰρ ἄε. &c. For, if you did find them, you would not, &c. See note on p. 12. c.

bone ; qui quidem me cæcum esse sciens, bonos quæsi-  
rum mittebat, rem, ut vides, quam non sine summo labore  
quis reperiat, quæque jam pridem inter homines defecit:  
illam ne Lynceus quidem faciliè reperiat, cum adeo sit eva-  
nida et exilis. Itaque cum boni perquam pauci sint, pravi  
autem homines et scelerati in urbibus omnia teneant, fa-  
ciliùs in hos, quàm in illos, dum hac illac vagor, incido,  
et eorum retibus impeditus hæreo. MER. At verò cum  
illos relinquis, quo pacto tam faciliè aufugis, qui viam non  
noris? PLUT. Ad solam fugiendi occasionem oculi mihi  
ac pedes vigent. MER. Hoc mihi quoque responde, qui  
tandem fiat, ut, cum cæcus sis, insuper etiam (neque  
enim vera libet reticere) pallidus, et cruribus gravior, tot  
amatores habeas, ut omnes omnino homines unum te as-  
piciant ; sique potiri te licuerit, beatos se existiment, sin  
minùs, vitam sibi abjudicent. Novi enim permultos, qui  
te ita miserè amarunt, *Ut se præcipites piscosa per æquo-  
ra saltu Sublimi e scopulo dederint*, existimantes a te con-  
temni, quòd ipsos prorsus nunquam aspexisses. Ceterùm  
tute ipse confiteberis, opinor, si modò te nosti, insanire  
istos, qui talem amasium, tam vehementi, tamque perditò  
amore prosequantur. PLUT. Censes nimirum, eum me  
ipsis videri, qui sum, claudum scilicet, cæcum, et quæ  
alia in me sunt vitia? MER. Quì, quæso, nisi et ipsi  
cæci sunt? PLUT. Haud ita est, o bone, sed ignorantia  
et error, quæ nunc omnia invaserunt, caliginem ipsis ob-  
jiciunt. Adde, quòd ipse quoque, ne prorsus deformis  
videar, aptatâ mihi personâ perquam amabili, inauratâ,  
gemmisque distinctâ, insuper variâ veste ornatus, iis me  
offero : illi autem, qui credant videre se non personatam  
aliquam pulchritudinem, sed in ipso vultu efflorescentem,  
amore inardescunt, ac nisi potiantur, præ doloris impa-  
tientiâ sese ipsi perditum eunt. Sanè si quis me nudatum  
iis ostenderit, damnabunt ipsi sese, qui tantopere cæcu-  
tiant, et res prorsus inamabiles et invenustas tam studiòse

P. 91. e. *σις βελ. ποντον—και πικ. κατ' ἡλ.* A quotation from Theognis.

f. *δριπτε*. Perhaps *δριπτε*, as p. 37. c. Solanus would read *δριπτε*. Mercury appears to joke on the blindness of Plutus. "They think themselves overlooked, or slighted, by you ; when the fact is, that you have never seen them at all."

P. 92. a. *περιπαιον, &c.* By the mask, &c. we are to understand the outward show and splendour of riches.

petant. MER. Quid quodd, postquam jam divites facti sunt, ac sibi personam aptavere, adhuc falluntur? Quid quod nonnulli capite libentiùs carcant, quàm personà, si quis hanc illis eripere postulet? Neque enim cuiquam credibile sit, ipsos, qui omnia introrsus videant, ignorare, totam illam pulchritudinem inauratam esse. PLUT. Plurima sunt, o Mercuri, quæ me in eà re adjuvant. MER. Quænam illa? PLUT. Cum primùm aliquis mecum congressus, apertis foribus me admittit, ingreditur unà mecum, eo non animadvertente, Arrogantia, Dementia, Jactantia, Mollities, Insolentia, Fraus, aliaque sexcenta: quæ ubi hominis animum invaserunt, ibi tum quæ miranda non sunt miratur, et quæ fugienda appetit; me autem tot malorum, quæ ingressa sunt, parentem suspicit, illorum cinctum satellitio; cruciatus autem quoslibet patiatur faciliùs, quàm me abjicere sustinuerit. MER. Quàm verò lævis es et lubricus, Plute, quàmque ægre retineris; faciliè autem fugis, ansam nullam, quæ firma sit, præbens; sed veluti anguillæ, aut angues, inter digitos, nescio quo pacto, elaberis! at contrà viscosa ac tenax Paupertas est. facilem ansam præbens, et infinitos uncus ex omnibus corporis partibus exsertos habet, ita ut, qui ad eam accesserint, continuò arripiantur, nec se illinc expedire queant. Verùm interea dum sermones nugando cædimus, rem haud negligendam obliti sumus. PLUT. Quam? MER. Thesaurum non adduximus, quo tamen vel maximè nobis opus erat. PLUT. Hac quidem causà animo otioso esto. Eum enim semper sub terrâ relinquo, cum ad vos ascendo, imperans domi ut adsit foribus occlusis, neve cuiquam aperiat, ni me clamantem audierit. MER. Sed jam Atticos fines ingrediamur; tu verò sequere hac prehensum me chlamyde tenens, donec ad Timonis solitudinem pervenero. PLUT. Rectè sanè, o Mercuri, quodd mihi cæco viam præis: sin me deseras, fortasse in Hyperbolum aliquem, aut Cleonem oberrans incidam. Sed quis hic sonus, quasi si ferrum ad saxum allidatur? MER. Hic Timon videlicet montanum ac saxosum agellum fodit. Papæ! Et Paupertas adest, et ille Labor, tum etiam Tolerantia, et Sapientia, nec non Fortitudo, et totum illud agmen, quod secum sub signis habere solet Fames: multo haud dubiè animosiores sunt satellitibus tuis. PLUT. Quid igitur causæ sit, quin hinc quàm ocissimè fugiamus? neque enim est ut quidquam a nobis memora-

an tibi molestum est loqui me? TIM. Dic, sino: modè ne longam orationem et prolixis procemiis gravem habeas, quod facere perditissimi isti rhetores solent. Id enim Mercurio, qui hic adest, a me tribuatur, tibi ut pauca dicenti aures præbeam. PLUT. Consentaneum quidem erat prolixâ oratione uti me, quem tam graviter accusasti: tamen dispice, an te, quod ais, injuriâ affecerim, qui tibi suavissimarum quarumque rerum, honoris scilicet, præsidentiae, coronarum, aliarumque voluptatum causa fui. Propter me spectabilis eras, et ab omnibus celebratus ac cultus: si quid autem, quod nolis, ab assentatoribus tibi accidit, in me non hæret culpa, immo magna mihi abs te facta injuria est, quem adeo contumeliosè sceleratorum illorum libidini subjeceris, laudantium, assentantium, omni arte insidiantium. Quin etiam post omnia dixisti, proditum te a me fuisse: sed cum a te ex ædibus excusus sim, et capite protrusus foras, quanto te veriùs proditoris accusare possum? quare pro molli chlamyde rheonem tibi induit veneranda ista Paupertas: itaque hic Mercurius testabitur, quàm enixè Jovem obsecraverim, ne ad te denuo mitterer, qui tantum in me odium exeruisses. MER. At nunc vides, Plute, qualis sit: itaque cum eo jam audacter commorare. Tu quidem, Timon, terram fodito, quod facis: at tu, Plute, Thesaurum sub ejus ligonem adductum facito; tibi enim inclamanti auscultabit. TIM. Parere necesse est, Mercuri, et de integro ditescendum. Cum enim Dii ipsi vim adhibeant, quid, quæso, fiat? Tamen illud vide, in quæ me conjecturus sis incommoda, qui vitâ usque adhuc feliciter exactâ, repente tantam auri vim accepturus sum, et me tot curis impliciturus, cum nihil mali fecerim. MER. Perfer atque obdura, Timon, meâ causâ, etiamsi isthuc molestum est, et ægre tolerandum: perfer, inquam, saltem ut invidiâ disrumpantur assentatores. Ego autem in coelum, ubi supra Ætnæ cacumen ascendero, denuo volabo. PLUT. Abiit quidem Mercurius, ut videtur: id enim ex alarum remigatione conjicere est. Tu verò, Timon, isthic maneto; hinc enim ubi abiero, Thesaurum ad te mittam: immo autem ligone impacto terram feri. Heus, heus, tibi dico, auri Thesauri, huic Timoni ausculta, teque illi tollendum e terrâ objice. Heus, Timon, strenuè fodito,

P. 96. f. *καθυσ*. Some supply *πληγας*. But Hemsterhuis considers it as the genitive singular, and supplies *γῆς*; "striking the spade

ligonem altiùs impingens. At ego nunc abscedo. TIM. Age, o ligo, mihi nunc validior fias, neque porro defatigare, dum Thesaurum ex terræ penetralibus in lucem eruis. O Juppiter prodigialis, et propitii Corybantes, et Mercuri lucri præses, unde mihi tantum auri? hocine somnium sit, an non? malè metuo, ne expergefactus in thesauro carbones, quod aiunt, reperiam. At nil profectò tale est: nam aurum signatum video, subrubescens, ponderosum, et aspectu quàm gratissimum. *Aurum suave munus es mortalibus. Namque ignis instar eximie micæ*,—et noctu et interdiu. Ades huc, o mea voluptas. Nunc sanè mihi credibile fit, Jovem se in imbrem aureum convertisse. Quæ enim virgo amantem adeo formosum, et per impluvium defluentem, expanso

deep into the earth." He quotes an example from Achilles Tatius of a similar construction of the verb *καταφευγειν*.

P. 96. f. (2.) *ὑμιν ὑποσσησθαι*. The commentators are strangely perplexed and divided on this passage. Faber would read with some MSS. *ἀποσσησθαι*. *I will go away*. Hemsterhuis agrees with him: and Thomas Magister interprets *ὑποσσησθαι* in the same sense. In this case, *ὑμιν* is to be considered pleonastic. See note on p. 7. e. But I cannot persuade myself to concur in opinion: though, in compliance with such high authorities, I have left the Latin version unaltered. I conceive it should be rendered *ego vobis subsistam, I will stop for you*. Plutus at first proposed to go for Thesaurus, and send him to Timon. Then changing his mind, he calls to Thesaurus; and bidding Timon strike his spade deep, adds—*I will stop for you*. In p. 98. d. we have *ὑποσταντις* in the same sense: and Stephens quotes from Aristotle, *ἀναπαυσι ποιουνται των δρομων, και ὑπισταμιναι μινουσιν, ως ἐν πλεον ἰδθῃ δ᾽ διακων*. "They cease running, and stopping, wait till the pursuer come near them." The idea of Plutus going away from Timon appears to me altogether inconsistent with the allegory, and with Mercury's directions.

f. (5.) *Κορυβαντις*. The Corybantes, being supposed to strike persons with frenzy or sudden terror, were invoked on occasion of any thing prodigious or astonishing.

g. *ἀνθρακας*, &c. A proverbial expression, alluding to one who had dreamed of money, but awaking found coals in his bed.

P. 97. a. 'Ω *χρως*, &c. A verse preserved in a fragment of Euripides's Bellerophon. Seneca (Ep. 115.) relates that, when the passage in which this verse occurs was recited on the Athenian stage, the whole audience rose up as one man with the utmost indignation, and would have driven off the actor, had not Euripides himself come forward, and prevailed on them to await the end of the piece, in which the avaricious met with poetical justice. The following line is a quotation from the beginning of Pindar's first Olympic, facetiously altered however by Lucian: for Pindar compares the pre-eminence of gold above other riches to burning fire, which is distinguished by night.

tu percutis? testes capiam. o Hercules! hei, hei. Vulneris tibi dicam dico apud Areopagum. TIM. At si paululum modò cesses, tu mihi fortasse dicam cædis dixeris. GNATH. Non fiet. Sed tu huic vulneri medicinam facito. auri aliquid ei inspergens: facit enim aurum in primis ad sistendum sanguinem. TIM. Etiam hîc manes? GNATH. Abeo verò. At tibi malè erit ob istam morum conversionem, qui cum olim perquam benignus fueris et comis, nunc te adeo agrestem atque inhumanum præbeas. TIM. Quis hic recalvaster horsum veniens? is Philiares est, supra omnes assentatores exsecrandus. Hic verò, qui a me agrum accepit, tum in dotem filiae talenta duo, quia vocem meam, ceteris tacentibus, miris tulisset laudibus, jurejurando affirmans, me vel cynis ipsis suavius canere; ubi me nuper ægrotantem vidit, (ad eum me contuleram, mihi ut subveniret, orans,) plagas etiam, si Diis placet, bonus vir mihi infligere sustinuit. PHIL. O impudentiam! nunc Timonem agnoscitis? Nunccine Gnathonides amicus, et conviva? meritò igitur, qui adeo ingratus sit, a Timone ita depexus exornatusque est. At nos, qui jam pridem ejus familiares, et synephebi sumus, ad hæc populares, tamen verecundè agimus, ut ne in ejus congressum irrumpere videamur. Here, salve; a sceleratis istis assentatoribus caveto, qui ad mensam tantum præstò sunt: ceterum eos inter et corvos nihil discriminis. Nostræ memoriæ hominibus nulla fides habenda est: ingrati omnes sunt et impuri: at ego talentum tibi afferens, quo uti ad ea, quæ res postularet, posses, in itinere, cum jam huc viciniæ pervenisset, accepi, in re amplà et bene auctâ sorte esse te. Venio igitur, hæc præcepta daturus; etsi fortasse, cum tantâ sis præditus sapientiâ, his meis sermonibus haud egeas, qui vel Nestori præcipere potes, quid factu opus sit. TIM. Sanè bene, o Philiare: sed adesdum, ut te quoque hoc ligone amantissimè excipiam. PHIL. O cives! fractum mihi ab hoc ingrato cranium est, quoniam, quæ ipsi conducibilia sunt, monebam. TIM. Ecce autem tertius ille advenit, rhetor ille Demea, decretum in

P. 99. b. *μολον*, &c. The young student may conceive these words, to τῶν αὐτῶν, included in a parenthesis.

ζ. *φιλοφρονησῶμαι*. I have introduced this reading in place of *φιλότησμαι*, on the authority of one MS.

dextrâ ferens, seque mihi cognatum dicens. Hic cum de meo solvisset reipublicæ uno die sedecim talenta, damnatus enim fuerat, ac in vincula conjectus, cum solvere nequirit; ego autem, quem illius commiseresce- et, hominem liberavi) nuper autem sortitò theoricum Erechtheidi tribui diriberet, egò vero accessissem, ut, quod mihi obtingebat, acciperem, dixit, non constare sibi, civis necne forem. DEM. Salve, Timon, totius gentis decus, Atheniensium fulcrum, Græciæ propugnaculum; jamdiu te totius populi conventus, et utraque curia exspectant. Sed priùs audito decretum, quod in honorem tuum a me scriptum est: *Quandoquidem Timon Colyttensis Echecratidæ filius, vir non tantum probitate præstans, sed sapientiâ etiam præditus, quanta haud in quoquam Græci nominis reperiatur, usque adhuc multa pro republicâ præclarè gessit; vicit autem uno die pugilatu, et luctâ, et cursu in ludis Olympicis, quadrigis præterea et bigis equestribus.* TIM. Quî pote, Demea, cum nunquam ad ludos Olympicos me contulerim? DEM. Quid tum? eos aliquando spectabis: talia præterea hujus generis multa addi satius est: *Quin et anno præterito strenuè se circa Acharnas adversus Peloponnesios pro re-*

P. 99. γ. παρ ἱμῶν. Received from me. In the next line, on the word *καταβύβασατο*, the student will observe that the augment of the pluperfect is not unfrequently dropped, even by prose writers.

P. 100. α. τῷ Ἐριχθιδί. Faber would read *Αἰγινίδι*, Timon being repeatedly called a Colyttensian, and Colyttus being a *δήμιος* of the tribe *Αἰγινίς*, not *Ἐριχθνίς*. Hemsterhuis attributes the error to Lucian's inadvertence.

β. βουλὰς ἀμφότεραι. The Areopagus and Senate of 500. Concerning the Senate of five hundred, see note on p. 109. β. (5.)—The council of Areopagus was the highest court of judicature at Athens, of very remote antiquity, and long in the greatest repute for wisdom and integrity. According to the constitution of Solon, it was composed of those who had been archons, and whose conduct in that office had passed a rigorous scrutiny with approbation. The Areopagites held their office for life, and had a special superintendence of every thing relating to religion and morals. Their sittings were at night in the dark, and the pleaders were obliged to confine themselves to matters of fact, abstaining from all embellishments of eloquence. The power and credit of this court were lessened by Pericles, through means of Ephialtes.

γ. τεσσαρὶ ἄρῃ καὶ οὐκ ὀκτώ. The former was a chariot drawn by four full-grown horses: the latter, by a pair of colts.

δ. πρὸς Ἀχαιοὺς. These words, according to their necessary import, would denote that Timon fought against the Achæans. But they



publicâ gessit, et duas ipsorum μούρας [mille viros] cecidit. TIM. Qui tandem? nam arma mihi deerant; inde conscribi cum ceteris non potui. DEM. De te modestè loqueris, Timon; nos autem planè ingrati haberemur, nisi memores essemus: *Insuper scriptis decretis, et consilio dato, exercitu ducto, civitati in primis profuit. Ob hæc omnia placuit curiæ, et populo, et Heliææ per tribus, populis autem Atticæ singillatim, omnibus communiter, aureum Timonem collocare juxta Minervam in arce, fulmen dextrâ tenentem, radiato capite; eum præterea septem aureis coronis redimire, eumque honorem hodie in Dionysiis tragædis novis proclamari: (nam hodie Timonis causâ Dionysia hic sunt.) Hanc sententiam dixit Demea rhetor, Timonis cognatus genere proximus, ejusque discipulus: etenim optimus rhetor est Timon, et quidquid ei libuerit.* Ad hunc igitur modum se tibi habet decretum: ego autem de adducendo ad te filio cogitabam, quem de tuo nomine Timonem vocavi. TIM. Quo pacto, Demea, qui, quod sciam, nunquam uxorem duxisti? DEM. At, Deo juvante, ducam anno proximo, et liberis creandis operam dabo: et, quod nascetur, Timonem ei jam dico nomen: nam haud dubiè mas erit. TIM. Haud equidem scio atrum tam gravi ictu accepto uxorem unquam ducturus sis. DEM. Hei, hei! Quid hoc? tyrannidem invadere cogitas, Timon, liberos homines percutiens, tu, inquam, de cujus libertate et civitate non planè constat? sed citò

being a people of Attica, this idea is inadmissible. Faber would read *πρὸς Ἀχαρνὰς*, in the neighbourhood of Acharnæ. But Hemsterhuis, with much more probability, conjectures that Lucian wrote *πρὸς Ἀκαρνανίους*, against the Acarnanians; who often sided with the Peloponnesians against Athens.

P. 100. ε. τῇ Ἡλ. κατὰ φυλας. The Heliæan, or Heliastic, court was one of the superior tribunals at Athens; and said to have had its name ἀπὸ τοῦ Ἡλίου, from meeting in an open place exposed to the sun. It consisted commonly of 500 judges: but sometimes by the junction of other courts the number was increased to 1000, or even to 6000. They were summoned occasionally by the Thesmothetæ; and a distinct entrance was allotted to the judges selected from each tribe. Yet the expression *κατὰ φυλας*, connected with the Heliastic council, appears so extraordinary, that I am almost induced to approve of the emendation proposed by Mr. Murphy, *καὶ ταῖς φυλαῖς*. It is strange that the other annotators have made no remark on the passage.

g. ἰγὼ δὲ εἰ. Although *εἰ* is elegantly redundant in the preceding clause, (see note on p. 7. e.) yet the repetition of it here followed by *καὶ εἰ*, seems inadmissible. Faber would read *ἰγὼ δὲ τοῦ*.

pœnas dabis, tum ob alia multa, tum quòd ignem arci subjeceris. TIM. At enim, o scelus, incensa arx non est: quare cuivis apparet, esse te sycophantam. DEM. At perfodisti ærarium, et inde natæ tibi opes sunt. TIM. Sed perfossum non est: quare ne isthæc quidem credibilia sunt, quæ dicis. DEM. Perfodietur quidem postea: sed jam illa omnia penes te habes, quæ in eo antehac fuere. TIM. Itaque hunc tibi ictum habeto denuo. DEM. Hei, hei tergo meo! TIM. Mitte clamorem; sin minùs, tertium tibi ictum inflixero: alioqui hoc planè ridiculum mihi acciderit, si unicum modò homuncionem, eumque impurissimum, perdere nequeam, qui Lacedæmonios mille inermis ipse internecone deleverim. Nam frustra quoque vicerim Olympia, et pugilatu, et luctâ. Quid hoc autem? eequid hic est Thrasycles philosophus? et certè is est. Sanè exprorectâ barbâ, extensis superciliis, graviter secum ac superbè murmurans venit, Titanicis oculis aspiens, capillis anterioribus retrorsum rejectis, planè illum ipsum Boream aut Tritonem referens, quos pinxit Zeuxis. Hic ille est, qui habitu simplicitatem, incessu modestiam pallio sapientiam ac moderationem præ se fert; qui mane de virtute disserit, et eos, qui voluptate gaudent, graviter accusat, frugalitatem laudans: talis vir, ubi lautus a balneo ad cenam venit, et ei capaciorem calicem servulus porrexit, (meracius autem libenter bibit) quasi letheum poculum hauserit, ea omnia facit, quæ planè cum illis matutinis sermonibus pugnant, convivis cibaria veluti milvus præripiens, et sibi accumbentem cubito propellens, mentum carycâ illitum habens, canum more incurvus sese cibis implens, quasi in patinis virtutem inventurum se sperans, lances digito indice sedulò detergens, ut nihil ex alliato quidquam relinquat. Iniquiùs partita obsonia semper querens, ut solus placentam aut aprum integrum sibi habeat, aut quodcunque earum rerum, quæ gulæ et voracitati inserviunt, delicatissimum erat; tum porro ebrius

P. 102. b. *ἰ, τι τις*—*ὀφίλος*. "Whatever is the titbit of insatiable gluttony." It is probable that the particle *η* ought to be inserted before *ἰ, τι τις*. Hemsterhuis, with his usual learning, confirms this interpretation, by adducing various other examples of the same phrase. Thus Xen. Hellen. l. 5. c. 3. *παραπληθὺς ἀπικτυναι ἀνθρώπων, καὶ ἰ, τι τις ὀφίλος ἦν τούτου τοῦ στρατιώματος*. "They slew many, and all the flower of this army." In the same sense *ἰ, τι τις ἀνδρὸς ἦν* is used. See Thucyd. l. 4. c. 133.

ac temulentus, non ad cantum usque et saltationem, ~~sed~~ ad convicia et iracundiam provehitur. Ibi, inter pocula multos sermones fundit; tum vel maximè de sobrietate et modestiâ agens, idque jam vino ferè depositus, et ridiculè balbutiens: post hæc vomit. Ad postremum e triclinio a nonnullis effertur, tibicinam ambabus retinens manibus. Ceterùm cum siccus est, nemini homini palmam vel mendacii, vel audaciæ, vel avaritiæ concesserit, sed assentatorum longè princeps est, et pejerare non cunctatur: illum in quovis negotio anteit fallacia, juxta autem sequitur impudentia; denique homo planè sapiens, et undiquaque consummatus est, et variâ quâdam perfectione præstans. Quare dabo operam, ut tam bonus vir jam jam auferat hinc grande infortunium. Quid hoc? papæ! tamdiu est, cum venire distulit Thrasycles? **THRAS.** Alia me causa ad te ut venire compulit, quàm quæ hos omnes, qui divitiarum tuarum amore perculsi huc concurrerunt, auri atque argenti, et sumtuosarum cænarum ~~spe~~, experiundi gratiâ, quid in te assentationibus suis possint, virum simplicem, et qui facultates tuas libenter aliis elargiris. Nosti enim, opinor, mazam satis mihi esse, ut rectè cœnem, cæpe autem et nasturtium jucundissimum mihi esse opsonium, aut, si quando mihi melius esse volo, salis paululum: potus mihi ex Enneacruno, [ex Calliroë fonte] pallium autem hoc quâlibet purpurâ carius est. Nam aurum mihi quidem haud pretiosius videtur iis lapillis, quibus plena sunt litora. Sed huc tui unius gratiâ me contuli, ne te divitiæ, perniciosissima atque insidiosissima possessio, corrumpant, quæ multis sæpe gravissimas calamitates importarunt. Nam si mihi auscultabis, maximè illas in mare conjicies, quippe quas non desideret vir

P. 102. d. *τα πρωτα*. See note on p. 94. e.

d (5.) *πανταφον το χρημα*. As we would say—it is a thing made up of wisdom. So in the Vit. auct. §. 12. speaking of Aristippus, *πανταφον το χρημα, και πλουσιον διομενον*. and Aristoph. *Εἰρ.* 38. *μακρον το χρημα, και κακουμον, και βορον*.

f. *Ἰντιακρονος*. A public fountain at Athens, flowing through nine pipes; called Callirrhœ, before it was covered by Pisistratus. See Thucyd. l. 2. c. 15.

P. 103. a. *εις την θαλατταν*, &c. As Crates is said to have done, at the instance of Diogenes. On the word *μαλιστα* in this passage, I would observe, that the philosopher proposing to Timon two methods for getting rid of his wealth, and introducing the first with *μαλιστα*, the second with *ει δε μη τουτο βουλι*, the proper force of *μαλιστα* is to mark the

bonus, et qui philosophiæ opes possit contemplari. Ne tamen, o Timon, eas in altum mittas, sed inguinum tenuis aquam ingressus, paulo infra litoris crepidinem projicito. me uno vidente. Id verò si minus placet, tu eas alio potiore modo ex ædibus, quantum potest, ejicito, neque tibi vel obolum relinquas, sed omnia egentibus distribuas, huic minam, huic semitalentum. Si quis verò ex iis philosophus erit, duplam is aut triplam partem auferre debet: mihi autem, (quamquam non meâ causâ peto, sed ut amicis, si qui fortè egebunt, largiar) abundè erit, si hanc peram aureis offertam mihi reddas, quæ duos Ægineticos modios non prorsus capit: paucis enim esse contentum, et mediocritatem sequi, hominem philosophantem decet, neque supra peram suam sapere. TIM. Isthuc rectè, o Thrasycles: sed antè tibi caput implebo pugnis, auctarium hoc ligone addens, priusquam tibi peram impleo. THRAS. O democratia, et leges! in liberâ civitate ab homine sceleratissimo percutimur. TIM. Quid conquereris, bone Thrasycles? an quòd te inter admetiendum circumveni? atqui auctarii etiam loco adjiciam choenices quatuor. Sed quid hoc? multi concurrunt simul, Blepsias vide-

first as the most desirable; which however must be allowed to be inconsistent with his describing the second as *ἄλλων τροσων ἀμύνων*. Whether the inconsistency were designed, or not, by Lucian, in order to throw the greater ridicule on the philosopher, the reader must decide. The Latin *maximè* has frequently the same force with *μαλίστα*, in this connexion. So Sall. Jug. c. 46. *uti Jugurtham maxime vivum, sin id parum procedat, necatum sibi traderent.* Dem. de Cor. *ὥστε μαλίστα μὴ μὴ θύναι με τὸν νόμον τούτων· σὶ δὲ μὴ, καταβαλοντα με εἴη κ. τ. λ.*

P. 103. b. *σπαντῷ*. I have introduced this obvious correction into the text, in place of *αὐτῷ*.

c. *Διγνησικους*. The bushel of Ægina probably exceeded the Attic; as the drachma of Ægina was certainly to the Attic in the ratio of 12 to 7.

d. *ἰσμετρησας τῇ διν.* "Throwing in an addition to the measure with my spade." *ἰσμετρεῖν* is something added to the exact measure. Hemsterhuis would prefer *τῇ διμελλῇ*. But he observes that he once thought of reading *κοιδυλῶν*, (with the last syllable circumflexed) from *κοιδυλῆς*, a word that imports the swelling arising from a blow. Then, *ἰσμ. τῇ διν.* would simply mean "measuring them out to you with my spade"—*caput tuum implebo tumoribus ligone admensurus*. And though Hemsterhuis has abandoned this conjecture, conceiving the word to be not of sufficiently classical authority, I am almost persuaded that this was Lucian's meaning. In all the former instances, Timon appears to have employed, not his fist, but his spade. Compare p. 98. g. p. 99. f. p. 103. f.

licet, et Laches, et Gniphon, ac denique hominum legio, quos ego miris modis mulcabo. Quid itaque causæ, quin petram hanc conscendam, et aliquâ requie ligonem meum reficiam, quem jam tantopere exercui? ipse autem magnâ vi lapidum in unum collatâ, eos grandinis in morem feriam? BLEPS. Parce, quæso, mittere, Timon: abimus enim. TIM. At ego certè, sine cruore et vulneribus ne abeat, faxo.

## 25.

## DEORUM COMITIA.

## JUPPITER, MERCURIUS, ET MOMUS.\*

JUP. NOLITE ampliùs mussare, Dii, neque collecti in angulos ad aurem alter alterius miscere sermones, et ægre ferre, si indigni multi convivio nostro intersunt: sed quandoquidem concio de his data est, apertè dicat unusquisque, quid sibi videatur, et accuset. Tu verò, Mercuri, legitimum præconium peragito. MERC. Audi: tace. Quis vult concionari classicorum Deorum, quibus jus est? Quæstio de Inquilinis et Peregrinis. MOM. Ego Momus, si mihi permiseris, Juppiter, volo dicere. JUP. Præconium tibi hoc jam permittit: itaque me [*meo permissu*] nihil opus habebis. MOM. Aio igitur, intolerabiliter se gerere quosdam nostrum, quibus non satis est Deos ex hominibus ipsos esse factos; sed nisi suos etiam pedissequos atque famulos in æquo nobiscum fastigio constituerint, nihil sibi magnificè, nihil fortiter fecisse videntur. Peto autem a te, Juppiter, ut libere mihi dicere per te liceat. Neque enim aliâ lege possim, cum sciant omnes, quàm liber sim linguâ, quàm nihil eorum, quæ contra quàm decet fiunt, reticere soleam. Redarguo

\* In an assembly of the gods, Momus attacks many of the absurdities of the heathen mythology.

P. 104. b. ἀνοι, &c. A similar form of proclamation was used in the Athenian assembly, in which those above 50 years of age were first invited to deliver their sentiments; then, all who were entitled to it by law, i. e. who were citizens, and not under 30 years of age. See Dem. de Cor. c. 53. Aristoph. *Θεσμ.* v. 372. 379. 382.

d. *σιγῶνται*. I conceive that we certainly should either read *σιγῶνται*, or rather, with one of the Parisian MSS. *σιγῶνται*.

enim omnia, quæque mihi videntur apertè profero, neque metuens quemquam, neque meam præ pudore sententiam occultans, adeo quidem, ut etiam molestus plerisque videar, et calumniatorio ingenio; publicus quidam accusator ab iis *propterea* dictus. Verumtamen, quandoquidem licet, et præconio editum est, et tu das, Jupiter, orandi cum libertate facultatem, sine metu dicam. Multi nimirum, inquam, non contenti, nostri se consessūs factos esse participes, et æquo nobiscum jure epulari, idque cum ex alterâ parte mortales sint, suos insuper ministros et sui chori sodales eduxere in cælum, et furtim in album retulerunt, qui nunc æqualiter et de viscerationibus partem et de sacrificiis accipiunt, ne tributum quidem incolatūs nobis solventes. JUP. Noli quidquam obscurâ significatione, Mome, dicere: sed disertè, et verbis propriis eloquere, adjecto etiam nomine. Nunc enim in medium tibi projecta oratio est, ut conjiciant multi, et alias alium tuis dictis accommodent. Oportet autem te, qui libertatem in dicendo profitearis, nihil dubitare dicere. MOM. Præclarè sanè, Jupiter, *facis*, cum ad dicendi me libertatem incitas: regiè istuc profectò facis et magno animo. Itaque nomen etiam dicam. Nempe præclarus ille Bacchus, semihomo, ne Græcus quidem materno genere, sed vectoris Syrophœnicis, Cadmi, ex filiâ epos, postquam immortalitate dignatus est, qualis ipse sit, non dico, nec mitram, neque ebrietatem, neque incedum. Omnes enim, puto, videtis, quàm muliebris sit et effeminatus naturâ, semifuriosus, merum a summo inde mane redolens. At ille totâ nos tribu auxit, et suum secum chorum adducens adest, Deosque fecit Pan et Silenum, et Satyros, rusticos et caprarios plerosque,

P. 105. b. *ἐς τὸ μισθὸν δ.* thrown out vaguely, without any individual specification; like a thing flung into the middle of a crowd, which any one may pick up. So Demosth. *πρὸς Λιστ.* *ἐς τὸ μισθὸν καθύψιν τοῦ ἀφελίου*, "proposing the advantage in common," or indiscriminately. And Phil. 1. *ἄλλα τοῦ πλεονεκτήματος ἐν μισθῷ*, as a prize proposed in a yet undecided contest, which either of the antagonists may win by exertion.

c. *ἡμῶν*. Cadmus never being represented as a merchant, it seems that Lucian has used this word not in its ordinary signification, but in its primitive and etymological meaning, for one who crosses the seas. Homer uses it twice for a passenger in the ship of another. Od. c. 319. α. 299.

lascivos, alienâ figurâ, homines: quorum unus corniger et ex dimidiâ inferiori parte capro similis, barbam demittens longam, parum a capro differt; alter calvus senex, simis naribus, asino plerumque vectus: iste Lydus est. Satyri autem acutis auribus, calvi ipsi quoque, cornibus præditi, qualia hædis recens natis subnascuntur: hi Phryges. Caudas habent universi. Vide, quales nobis præclarus iste Deos faciat? Deinde admiramur, si contemnunt nos homines, cum videant ridiculos adeo Deos ac portentosos. Mitto dicere, quòd duas etiam mulieres huc eduxit, amasiam alteram suam Ariadnen, cujus etiam coronam siderum choro inseruit, alteram Icarîi rustici filiam: et quod omnium maximè, Dii, ridiculum est, etiam canem hujus Erigones ipsum huc eduxit, ne desiderio maceretur puella, si non habeat in cœlo, familiarem sibi illam dilectamque caniculam. Hæc nonne contumelia vobis videtur, et ebriosa insania, et risus? Audite verò etiam alios. JUP. Ne quid dixeris, Mome, neque de Æsculapio, neque de Hercule: video enim, quorsum ferat te orationis impetus. Hi etenim, alter sanat, et ex morbis excitat, compluresque unus dignitate exæquat: hic verò meus filius Hercules laboribus non paucis immortalitatem sibi paravit. Hos igitur accusare noli. MOM. Tuâ, Juppiter, causâ tacebo, multa dicere cum habeam. Certè si nihil aliud, ignis adhuc habent vestigia. Si verò liceat adversus ipsum te libere loqui, multa sunt, quæ dicam. JUP. Quin adversus me vel maximè licet: num igitur me quoque peregrinitatis postulas? MOM. In Cretâ quidem non hoc solum audire est, sed aliud etiam quiddam de te dicunt, et sepulcrum ostendunt. Ego verò neque illis fidem habeo, neque Achivis Ægiensibus, suppositicium te dicentibus. Ceterùm quæ maximè arguenda arbitror, ea dicam. Etenim principum violatarum hoc modo legum, et causam, quòd tot spurios hic noster consessus habet, tute, Juppiter, præbuiisti, mortalibus te feminis miscens, atque ad illas nunc hac, nunc aliâ formâ descendens; adeo ut metueremus,

P. 105. e. ὁ μιν, κίρην, &c. Namely Pan.

P. 106. b. πολλοὶ ἀνταῖος ἄ. Il. A'. 514. Ἰσχυρὸς γὰρ ὄνη πολλοὶ ἀνταῖος ἄλλων—spoken of Machaon.

c. τοὺς στυγροὺς. See Dial. 1.

d. ὁ Κρητὴν μιν. See note on p. 84. a. (5.)

ne quis te comprehensum, taurus cum esses, mactaret, aut aurificum aliquis, cum esses aurum, elaboraret, et pro Jove aut monile nobis, aut armilla, aut inauris fieres. Enimvero cœlum nobis semideis istis opplevisti: neque enim aliter possum dicere. Et ridicula res est, si quis subitò audiat, Herculem Deum esse factum; Eurysthea verò, qui sub imperio illum habuit, esse mortuum: et propinqua sibi esse ædem Herculis, qui servus fuerat, et Eurysthei sepulcrum, qui fuerat illius dominus. Et rursus Thebis Bacchus Deus est: at consobrini illius Pentheus, et Actæon, et Learchus, hominum omnium infeliciissimi. Ex quo verò tempore semel tu, Juppiter, fores aperuisti talibus, conversus ad mortales feminas, imitatus te sunt universi, idque non mares solùm, sed, quod turpissimum est, etiam Dæe feminæ. Quis enim ignorat Anchisen, et Tithonum, et Endymionem, et Jasionem, et reliquos? Itaque hæc missurus mihi videor: longum enim fuerit *omnia* reprehendere. JUP. Ne quid de Ganymede dicas, Mome: iratè enim feram, si dolore adolescentulum affeceris in genus illius aliquid dicens. MOM. Ergo neque de aquilâ dicam, quòd et ipsa in cœlo est, in regio sceptro sedens, et tantùm non tuo in capite nidum sibi faciens, ut Deus videatur. An hanc etiam Ganymedis causâ missam faciemus? Verùm Attis sanè, Juppiter, et Corybas, et Sabazius, unde hi nobis intro vocati sunt? aut Medus ille Mithres cum candye et tiarâ, qui neque sonare Græca possit: ita neque si quis illi propinet, intelligit. Proinde Scythæ ac Getæ hæc illorum videntes, longum nobis valere jussis, immortalitate ipsi donant, et Deos, quoscunque voluerint, suis suffragiis constituunt, eodem modo, quo Zamolxis etiam, servus cum esset, in album, nescio quomodo, delitescens irrepit. Quamquam, Dii, modica sunt ista omnia. Tu verò

P. 107. α. θηλυται θιαι. An expression borrowed from Hom. Od. 6. 324. Θηλυταιρι δι θιαι, and Il. 9. 520. Θηλυταιρι δι γυναικισ. The epithet may perhaps denote the *delicacy* of the sex; or it may be considered as pleonastic. The primitive idea of the word seems to be that of *fertility*.

b. ιασιωνα. Let the young student be guarded against the mistake which some have fallen into, of confounding this person with Jason the Argonaut. His amour with Ceres is mentioned by Homer, Od. 6. 125.

d. ι τον πανδον. See note on p. 13. f.



iste cum canino rostro, involute sindonibus Ægyptie, quis es, vir bone, aut quomodo, latrator, Deus esse postulas? Quid vero sibi vult Memphiticus iste taurus, ille maculosus, quòd adoratur, et oracula fundit, et habet prophetas? Pudet verò ibi ius et simias dicere, et capros, et alia magis etiam ridicula, in cœlum, nescio quomodo, intrusa ex Ægypto, quæ quomodo, Dii, sustinetis, cum æqualiter, vel magis etiam, quàm vos, coli videatis? Aut tu quemadmodum fers, Juppiter, cum arietis tibi cornua producant? JUP. Turpissima sanè ista nobis narras de Ægyptiis. Attamen pleraque illorum, Mome, sunt ænigmata, neque omnino deridenda a non initiato. MOM. Omnino ergo mysteriis nobis, Juppiter, opus est, ut sciamus, Deos esse, qui Dii sunt; qui autem canicipites sunt, illos esse canicipites. JUP. Mitte, inquam, de Ægyptiis, dicere. Aliàs enim de his considerabimus otiosè. Nunc dic alios. MOM. Trophonium, Juppiter, et, quod maxime angit me, Amphilochum, qui, sacerrimi hominis et matricidæ filius, oracula fundit beatus ille in Ciliciâ, mentionens plerumque, et præstigiis, duorum obolorum causâ, fallens. Itaque non ampliùs tu celebraris, Apollo, sed lapis omnis, et altare quodque edit oracula, quicumque lapis oleo perfusus fuerit, et coronas habeat, et præstigiatorem hominem, quod genus multi sunt, nactus fuerit. Jam etiam Polydamantis athletæ statua febricitantes sanat Olympiæ, et Theagenis in Thaso; et Hectori sacrificant in Ilio, et Protesilao e regione in Chersoneso. Ex quo igitur tot numero facti sumus, magis perjuria invadere et sacrilegia, et planè nos contemnunt: nec injuriâ. Atque hæc de spuris et fraude relatis in tabulas censorias. Ego verò etiam nova nomina jam multa audiens rerum, quæ neque sunt inter nos, neque omnino possunt consistere, hæc etiam, Juppiter, bonâ fide rideo. Aut ubinam sunt trita illa omnium ore nomina *Virtus*, et *Na-*

P. 107. e. *ἄνυβις*, &c. See Anubis, Apis, and Ammon, in the Index. The grossness of the Ægyptian superstitions, in their worship of animals, reptiles, vegetables, &c. is detailed by Juvenal, Sat. 15. The abruptness of this transition to a direct address to Anubis is ludicrously spirited.

P. 108. b. *Ἰς Ἰσχυρίης*, &c. Amphilochus is generally said to have been the son of Amphiaras and Eriphyle, and the brother of Alcmaeon, who slew his mother, in revenge for his father's death in the Theban war. But Lucian here appears to consider Amphilochus, not as the brother, but as the son of Alcmaeon. His oracle was at Mallus in Cilicia.

a. *ἡ ἀρετή*. See note on p. 18. a.

*nura*, et *Fatum*, et *Fortuna*, cassa rerum sine substantiâ nomina, a stupidis hominibus philosophis excogitata? Et tamen, licet temere ficta, sic imprudentes ceperunt, ut nemo nobis sacrificare jam velit, cum norit, si vel decies mille hecatombas offerat, perfecturam tamen esse Fortunam, quæ in fatis sunt, et quæ ab initio inde unicuique *Parcarum* filis sunt destinata. Lubens ergo ex te quæram, Juppiter, viderisne unquam Virtutem, aut Naturam, aut *Fatum*? Nam te quoque audire *istâ nomina* in philosophorum disputationibus, novi, nisi adeo surdus es, ut neque clamantes illos exaudias. Cum habeam multa adhuc, quæ dicam, desinam orationem. Video enim, gravari plerosque dictis meis, et exsibilare illa, eos præsertim, quos tetigit *mea in dicendo libertas*. In fine ergo si vis, Juppiter, decretum quoddam de his recitabo, quod scriptum jam habeo. JUP. Recita: non omnia enim absurdè reprehendisti: et oportet multa illorum inhibere, ne nimium quantum excrescant.

## DECRETUM.

### BONA FORTUNA.

Quod felix faustumque sit! Comitii legitime habitis, septimo die ineuntis *mensis*, Comitia Juppiter habuit, re-

P. 108. f. *ιδως δε—την τυχην*, &c. The structure of these words is not strictly grammatical, unless *ιδω* be expunged. Yet I doubt whether any alteration of the text is to be attempted. It seems to me that Lucian, beginning to express himself according to one mode of construction, passed insensibly into another. The reader may consult my note on a similar passage in Livy, l. 1. c. 35. The critics find a beauty in Homer's—*ιδ' ἀγλαΐῃφι πεπαιδως ἑμῆα ἰ γούνα φρεν*, &c. Z'. 510.

P. 109. b. *Ἀγαθὴ τυχή*. A stated formulary prefacing the public acts at Athens; and similar to the Roman—*quod bonum faustum felixque sit*: concerning which Cicero observes, "Majores nostri omnibus rebus agendis *Quod bonum, faustum, felix, fortunatumque* esset præfabantur."

b. (4.) *ἰδὼμη ἰσταμῖνου*. The Attic months were divided each into three decades of days; and the days of the first decade were called *πρωτη, δευτερα*, &c. [*μηνος*] *ἰσταμῖνου*, or *ἀρχαμῖνου*; the days of the second decade, *μισοῦντος*; and the days of the third decade, *θθινοτος*, or *ληγοντος*. The months consisted alternately of 30 and of 29 days; and the last day of the month was in each case called *τριμηνος*. The year (which was lunar, and consisted of 354 days) began on the first new

tulit Neptunus, in suffragia misit Apollo, scribæ munere functus est noctis F. Momus, sententiam Somnus dixit. Quòd peregrinorum multi, non Græci modò, sed etiam Barbari, nequaquam digni, qui civitate nostrâ nobiscum fruantur, in censuales tabulas nescio quomodo clam relati, et Deorum opinionem adepti, cœlum impleverunt, adeo ut plenum turbulentâ multitudine sit convivium, diversarum linguarum et colluviei cujusdam hominum; deficiatque ambrosia et nectar, ita ut minâ jam illius hemina constet propter bibentium multitudinem: ipsique contumaci quâdam superbiâ depulsis veteribus et veris Diis, priorem sibi accubitus præter patrium morem arrogant, et in terrâ quoque honore præferri illis velint: *Earum rerum causâ* placeat senatui et populo, haberi comitia in Olympo circa brumam, et eligi Quæsitores de classico- rum Deorum numero septem, tres de majorum gentium senatu sub Saturno, quatuor verò de duodecim, et in his Jovem. Quæsitores autem illos sedere juratos priùs le-

moon after the summer solstice. Whence the first of each month was also called *νεμηνια*; and the last *Ἰη και νια*, the old and new, part of that day commonly belonging to the old moon, and part to the new. The names of the months were, 1. *ἰανουαρίων*. 2. *φεβρουαρίων*. 3. *μαρτηρίων*. 4. *απριλιών*. 5. *μαϊου*. 6. *ἰουνίου*. 7. *αυγούστου*. 8. *σεπτεμβρίου*. 9. *οκτωβρίου*. 10. *νοεμβρίου*. 11. *δεκεμβρίου*. 12. *ἰανουαρίου*.

P. 109. b. (5.) *ἰερατεία*, &c. The Athenian Senate of 500 was composed of 50 persons, elected annually out of each of the 10 tribes. The 50 senators of each tribe in turn presided for 35 days, with the name of *πρυτανίαι*, and the period of 35 days was called *πρυτανία*. Each set of 50 was again subdivided into 5 decuriae, who presided in turn for 7 days, with the name of *πρυτανίαι*. And of the 10 *πρυτανίαι*, one, called *πρυτανίης*, presided in turn for one day; three of them being thus excluded from this office. So much we can ascertain of the constitution and officers of the *Senate*. But in this passage we have rather to consider the assembly of the people, or *ἐκκλησία*. There were four stated assemblies of the people in each *πρυτανία*, besides frequent assemblies (*συγκλήται*) summoned on special occasions. These were frequently summoned by the senatorial prytanes; the business to be laid before the people originating in the Senate. But in the *ἐκκλησία*, one tribe was said *πρυτανίζον*: (Dem. de Cor. §. 9. *φυλὴς πρυτανιζούσης Πανδανίδος*, and al.) probably the tribe, the senators of which were in the office of prytanes. (Jupiter then is here represented as filling the place of the presiding tribe.) The *πρυτανίαι* of the *ἐκκλησία* are said to have been nine, appointed by lot out of the nine tribes who were not in the office of prytanes. And out of these *πρυτανίαι* one was chosen by lot, as *πρυτανίης*, or president of the assembly. The *πρυτανίαι* laid the subject of deliberation before the people; and the *πρυτανίης* put the question to the vote, *ἰσιψηφίσει*.

gitimum jusjurandum, Stygem. Mercurium porro præconio cogere omnes, qui concilio Deorum interesse postulant: hos porro venire adductis juratis testibus, et generis sui argumentis. Deinceps hi singulatim prodeant in medium; Quæsitores verò, re exploratâ, vel Deos esse pronuntiabunt, vel ad sua sepulcra et monumenta majorum illos demittent. Si quis verò reprobatorum, et semel ejectorum a Quæsitoribus, deprehendatur cœlum ingressus, hic præcipitur in Tartarum. Porro *placeat*, suum quemque Deorum opus facere, et neque morbos curare Minervam, neque Æsculapium oracula edere, neque tot res unum agere Apollinem, sed electo uno, aut vatem, aut citharœdum esse, aut medicum. Philosophis porro edicendum, ne nova fingere nomina velint, neque nugæ agere de his, quæ ignorant. Quotquot autem *reprobatorum* jam templis aut altaribus sunt culti, illorum sublatis simulacris, imponi *placeat* aut Jovis *signum*, aut Junonis, aut Apollinis, aut ceterorum alicujus: istis verò tumulum strui a civitate, et cippum poni pro altari. Si quis verò præconio non obediat, et ad Quæsitores adire recuset, eum desertâ lite damnanto *etiam inaudilum*. Hoc nobis decretum est. JUP. Æquissimum, o Mome; et cui ita videtur, manum protendat. Vel potiùs, sic fiat! Plures enim, novi, erunt, qui manum non protendant. Sed nunc discedite. Cum verò præconium faciet Mercurius, venite, manifesta quisque argumenta afferentes, patris nomen, et matris, et unde *sit*, et quomodo Deus sit factus, et tribum, et curiales. Quisquis enim hæc non exhibebit, non curabunt Quæsitores si magnum quis in terrâ templum habeat, et homines Deum illum esse arbitrentur.



AN

## INDEX,

MYTHOLOGICAL, HISTORICAL,

&c.

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### A

**ACHERUSIAN.** The name of a *plain* and *lake* in the fabulous hell of the poets. It seems to be derived from *Acheron*, one of the infernal rivers.

**ACTÆON:** said to have been transformed into a stag, and devoured by his own dogs, as a punishment for having seen Diana and her nymphs bathing. He was the son of Aristæus and Autonoe, the daughter of Cadmus; and thus cousin to Bacchus.

**Æacus:** son of Jupiter by *Ægina*, and king of the island which bore his mother's name. He was father of Peleus and Telamon; grandfather of Achilles and Ajax. He was fabled to be one of the judges of hell, with Minos and Rhadamanthus. Lucian gives him the office of receiving the ferry-money.

**ÆGIUM:** a town of Achaia Proper, on the shore of the Corinthian bay; famous as the place where the Achæan council usually assembled.

**ÆCHINES:** an Athenian orator, the great rival of Demosthenes; but said to have been in the pay of Philip of Macedon. He was the son of Atrometus and Glaucotea. Demosthenes throws out various reproaches on his birth; (De Cor. §. 40. and 72.) and his mother appears to have been a minstrel in the sacred rites of Bacchus. Having failed in an impeachment which he brought against Ctesiphon, for proposing an illegal decree in favour of Demosthenes, he was obliged to go into exile to Rhodes. He is there said to have read to the Rhodians his own oration, and that of Demosthenes. The latter being received with great admiration by the auditors, "What then," said he, "would have been your admiration, if you had heard it delivered by himself?"

**ÆSCULAPIUS**: the son of Apollo by Coronis, and educated by Chiron, who taught him the art of medicine. He is said to have restored many to life, particularly Hippolytus, at the request of Diana; of which Pluto complaining, Jupiter struck him with a thunderbolt. He was afterwards raised to heaven at the intercession of Apollo, and worshipped as a god, particularly at Epidaurus. His sons, Podalirius and Machaon, accompanied the Greeks to the Trojan war, and practised their father's art.

**AGAMEMNON**: the son of Atreus, and grandson of Pelops; king of Mycenæ and Argos; chosen generalissimo of the Greeks in their expedition against Troy. Their fleet being detained at Aulis by contrary winds, he sacrificed his daughter Iphigenia to appease Diana. Returning home after the Trojan war, with Cassandra, he was slain by his wife Clytemnestra (daughter of Tyndarus, king of Sparta) and Ægisthus, his cousin, with whom she had intrigued.

**AGENOR**: a king of Phœnicia, father of Cadmus and Europa.

**ALCMENA**: the daughter of Electryon, king of Argos, and espoused to Amphytrion, a Theban prince, who undertook the conduct of a war for his father-in-law against the Teleboans, a people of Ætolia. During his absence on the expedition, Jupiter, assuming his form, introduced himself to Alcmena as her husband, returned victorious from the war. He also ordered Phœbus to delay the rising of the sun, so as to prolong that night to the length of three nights. Hercules was the fruit of this amour. Amphytrion having slain Electryon accidentally, retired with Alcmena to Thebes; and Sthenelus, Electryon's brother, possessed himself of the throne of Argos.

**ALEXANDER**: son of Philip, king of Macedon, by his wife Olympias. Coming to the throne at the age of twenty, he subdued the Thracians and Illyrians; and by the total destruction of Thebes, intimidated the Grecian states, who had been preparing to shake off the Macedonian yoke. Chosen generalissimo of the Greeks against the Persians, he invaded Asia at the head of 30,000 foot and 5,000 horse; and at the Granicus, a river of Bithynia, defeated an army of 600,000 Persians. Again, at the city of Issus, in Cilicia, he defeated Darius in person, whose mother, wife, and two daughters, were made prisoners. Towards these females Alexander conducted himself with remarkable delicacy and humanity. Having taken the city of Tyre with great difficulty, he put its inhabitants to the sword; and passing into Egypt he founded the city of Alexandria, and marched into the deserts of Libya to visit the temple of Jupiter-Amon, whose priests hailed him as the son of their god;—a notion which was further promoted by the fable, that a dragon had been often seen in his mother's bed-chamber. His last decisive battle with Darius was at Arbela, a town in Assyria, where he routed an immense host; and in consequence became master of Babylon,

Susa, and Persepolis; the last of which cities he gave up to pillage and conflagration at the persuasion of Thais, a courtesan. His ambition being unsatisfied, he undertook an expedition into India, and, crossing the Hydaspea, defeated Porus, after an obstinate resistance; but was prevented from passing the Hyphasis by the refusal of his troops to march farther. Proceeding down the Indus to the ocean, he attacked the Malli, and was severely wounded in their city, having been the first to mount the wall, and leap into the town, before his troops could support him. He died at Babylon, in the 32d year of his age, of a fever occasioned by his excesses, without appointing a successor, but having only given his ring to Perdiccas. Alexander had been the pupil of Aristotle, and confessedly possessed great talents; but his ambition of military glory was insatiable, and after his Persian conquest, he gave a loose to the violence of his passions. He killed with his own hand Clitus, an old and faithful captain, who had saved his life at the battle of Granicus; and this, only for preferring his father's achievements to his. He barbarously mutilated the philosopher Callisthenes, who refused to pay him divine honours; and is said to have exposed Lysimachus to a lion, for having given Callisthenes poison to terminate his sufferings. He was inconsolable for the loss of his favourite Hephæstion, and ordered the physician who had attended him to be put to death. He married two wives of the blood royal of Persia, Statira and Parysatis, and on the same day gave in marriage Persian women of the highest quality to eighty of his friends. Alexander's death happened in the year 323 B. C.

**ALORUS**: a giant, whose wife Iphimedia bore Otus and Ephialtes, begotten (as it was said) by Neptune, but called *Aloidæ* from their reputed father. Homer (*Od.* λ. 304.) describes the *Aloidæ* as attempting to scale heaven when 9 years old, and as being then 9 cubits in breadth, and 9 ells (or 27 cubits) in height. They were slain by Apollo.

**AMARIS**: a king of Egypt, who died shortly before the invasion of his country by Cambyzes. He had been in close friendship with Polycrates, tyrant of Samos; but renounced all alliance with him, alarmed by his excessive prosperity. See **POLYCRATES**.

**AMMON**: a title of Jupiter, who had a temple under this name in Libya, and was represented with the horns of a ram.

**AMPHIARAUS**: one of the leaders who perished in the war of the Argives against Thebes. Aware of the result from his skill in divination, he had secreted himself to avoid joining the expedition: but his retirement was betrayed by his wife Eriphyle, whom Polynices bribed with a golden necklace. He had two sons, Alcmaeon and Amphilochus; the former of whom, in compliance with his father's injunction, avenged his death by murdering his mother. Amphiaræus, after his death, had a celebra-



ted temple and oracle at Oropus, a town of Bœotia, on the borders of Attica.

AMPHILOCHUS: See note on p. 108. b.

AMPHITRITE: the daughter of Oceanus and Tethys married to Neptune.

ANAXAGORAS: a native of Clazomenæ, in Ionia; taught philosophy at Athens in the time of Pericles. Being condemned to death for supposed impiety, he made light of the sentence, saying that it had been pronounced upon him by nature long before. But his scholar Pericles successfully pleaded for him, and the sentence of death was exchanged for banishment. He died at Lampsachus, in the year 428 *B. C.* and by his desire the boys were allowed to play on the anniversary of his death.

ANCHISES: a Trojan prince; the son of Capys, who was brother of Laomedon. He was said to have had his son *Æneas* by Venus; but to have been struck blind with lightning, for having boasted of the favours of the goddess.

ANNIBAL: a Carthaginian, the son of Amilcar, who made him swear before the altar, when nine years old, perpetual hostility to the Romans. Educated in his father's camp in Spain, he served first under him, then under his son-in-law Asdrubal; and upon Asdrubal's death was appointed to the command of the army. After subduing various tribes in Spain, he laid siege to Seguntum, a town in close alliance with the Romans, on the eastern coast of Spain, and a few miles to the north of Valencia. After an obstinate resistance (at the close of which many of the inhabitants burnt themselves with their effects) this town was taken; and Annibal, leaving his brother Asdrubal in Spain, crossed the river Iberus (Ebro), the Pyrenees, the Rhone, and the Alps. These mountains had been reckoned impassable; and Annibal there encountered the greatest difficulties, both from the nature of the country, and the attacks of its barbarous inhabitants. He thus entered Italy (in the year 218 *B. C.*) before the consul Publius Cornelius Scipio, who had been sent to oppose his progress, could overtake him. At length the armies met at the Ticinus, a river which flows into the Po, where Scipio was defeated. The consul Sempronius, being then recalled from Sicily, formed a junction with his colleague: but they were both totally routed by Annibal at the river Trebia, near Placentia. Next year having passed the Apennines and penetrated into Etruria, he lost one of his eyes in crossing the marshes, but drew the consul C. Flaminius into an ambuscade at the lake Trasymenus, and routed the Romans with great slaughter. Q. Fabius Maximus was now appointed dictator, and studiously avoiding an engagement, notwithstanding the murmurs of his own army, and of Minucius, the master of the horse, distressed Annibal, and on one occasion brought him into considerable danger in Samnium: from which, however, the

Carthaginian's readiness in stratagem extricated his army. On the following year, at Cannæ, in Apulia, he defeated the consuls C. Terentius Varro, and L. Æmilius Paullus, with immense slaughter; but he is censured by some for not having immediately marched to Rome, and (instead of this) exposing his troops to the enervating influence of luxurious winter quarters at Capua. The fact, however, seems to be, that, having brought into Italy not more than 26,000 troops, and not receiving reinforcements from home, his means were now so reduced, after all his victories, that he was unable to act on the offensive. And when it is considered that he yet maintained his ground in Italy for 14 years after this, and at one time encamped within three miles of Rome, it may perhaps be said that his talents as a general shone brighter in the decline of his fortune, than in the midst of his greatest successes. The total defeat of his brother Asdrubal, when he had marched into Italy from Spain, for the purpose of joining Annibal, terminated his hopes of conquest. He was at length recalled from Italy to the defence of his native country against the invasion of Scipio Africanus, and lost the battle of Zama, in Numidia, in consequence of his adversary's great superiority in cavalry, but without any impeachment of his extraordinary military skill. This battle terminated the second Punic war; but did not put an end to the hostility of the Romans against Annibal. It will ever remain a foul blot on their national character, and the highest testimony to the powers of him who was so much their dread, that they persecuted him in exile with unrelenting animosity; making the surrender of him an article of the peace which they granted to Antiochus, king of Syria; and sending ambassadors to demand him of Prusias, king of Bithynia, to whom he had fled. There, to avoid falling into their hands, he killed himself by poison, which he is said to have always carried in a ring for such an occasion. He died in his 70th year, and may justly be considered the most consummate general of antiquity.

**ANTIOPE:** the daughter of Nycteus, king of Thebes, and beloved by Jupiter, by whom she had the twins Amphion and Zethus.

**ANTISTHENES:** an Athenian philosopher, the head of the Cynic sect. Diogenes was among his pupils. He professed himself a disciple of Socrates; but that philosopher sagaciously observed that *he saw his vanity through the holes of his coat*.

**ANUBIS:** an Egyptian deity, represented under the form of man with the head of a dog.

**APIS:** an Egyptian deity, worshipped under the form of an ox, in which the soul of Osiris was supposed to reside. The ox chosen for this purpose was distinguished by particular marks; and on its death the greatest cries and lamentations filled Egypt, till another ox was found with the proper marks, to succeed as the deity; the discovery of which was hailed with acclamations of joy

**APOLLO**: the son of Jupiter and Latona, and twin brother of Diana; born in the island of Delos, which Neptune raised from the sea for the purpose, as Juno had sent the serpent Python to persecute Latona in her pregnancy. As soon as he was born, Apollo slew the serpent with his arrows, whence he got the name of *Pythius*. He was the god of medicine, music, and poetry; and, under the name of Phœbus, is often put for the sun. His oracles were famous in various parts of the world; particularly at Delphi, in Phocis, where the riches of his temple were celebrated so early as Homer's time, and afterwards frequently became an object of plunder.

**ARAXES**: a river of Armenia Major, separating it from Media and falling into the Caspian sea.

**ARGUS**: fabled to have a hundred eyes, employed by Juno to watch Io, whom Jupiter had transformed into a heifer. He was slain by Mercury; and his eyes transferred by Juno to the Tail of the Peacock.

**ARIADNE**: daughter of Minos, king of Crete, by his wife Paphæ. When Theseus went to Crete among the seven youths and virgins, who were yearly sent from Athens to be devoured by the Minotaur (in revenge for the death of Androgeus, son of Minos), he engaged the affections of Ariadne, who furnished him with a clue to extricate himself from the Labyrinth; and after killing the Minotaur, he carried off Ariadne, but deserted her in the island of Naxos. She was then beloved by Bacchus, and her crown was said to be translated to heaven, where it forms one of the constellations.

**ARION**: a famous poet and musician of Methymna, in the island of Lesbos. His story is given in the 8th Dialogue.

**ARISTIDES**: a famous Athenian, surnamed the *Just*. He lived at the period of the Persian invasion, and engaged the Greeks to unite in resisting it. Through the intrigues of Themistocles he was banished by the ostracism, but afterwards recalled. Though he had the management of the Grecian revenues, he died so poor that the expenses of his funeral were defrayed, and his daughters portioned, at the public charge.

**ARISTIPPUS**: a philosopher of Cyrene, a city of Libya; a disciple of Socrates, and founder of the Cyrenaic sect, who placed the *summum bonum* in pleasure. He was one of the flatterers of Dionysius, tyrant of Sicily, and distinguished himself for voluptuousness.

**ARISTOTLE**: a famous philosopher, son of the physician Nicomachus, born at Stagira, a town on the coast of the Strymonic bay, near the borders of Macedonia. At Athens he heard the lectures of Plato, but afterwards opened a school for himself. He was engaged by Philip of Macedon as tutor to Alexander the Great, from whom he received large sums of money to assist him in prosecuting his studies. His opinions long held

as absolute and wide a sway over the minds of men, as his pupil obtained over the nations. He was the head of the Peripatetic school.

**ATLAS**: one of the Titans, son of Japetus, and king of Mauritania. He was fabled to sustain the heavens on his shoulders, and to have been once relieved of the burden by Hercules. A chain of high mountains in Africa bears his name; and his daughters (one of whom was Maia, the mother of Mercury) were said to be changed into stars, seven of them forming the constellation of the Pleiades, and five others that of the Hyades.

**ATROPOS**: one of the three Parcæ, or Destinies; represented with scissors in her hand, for cutting the threads, which *Lachesis* spun from the distaff held by *Clotho*.

**ATTIS**, or **ATYS**: a Phrygian, who became a favourite and priest of Rhea, or Cybele, the mother of the gods; and after his death, received divine honours.

## B

**BABYLON**: a celebrated city on the banks of the Euphrates, the capital of the Assyrian empire. It was taken by Cyrus, in the year 538, B. C. after he had drained the waters of the Euphrates into a new channel.

**BACCHUS**: the son of Jupiter by Semele, the daughter of Cadmus, and the god of wine. His mother while pregnant of him, rashly prevailed on Jupiter to visit her in the same majesty in which he appeared to Juno; but unable to bear the fiery splendour of the god, she was consumed. The child taken out of her was introduced into Jupiter's thigh, from which it issued after the due number of months. He was educated by the nymphs at Nysa, a town of Ethiopia; and in his youth was taken asleep in the island of Naxos by some mariners, whom he changed into dolphins. His Indian expedition and extensive conquests are celebrated. He was represented crowned with vine and ivy leaves, and accompanied by Pan, Silenus, and the Satyrs; and the goat, as an enemy to the vine, was generally sacrificed to him. He is supposed to be the same with the Egyptian Osiris; but there appear to have been several persons of the same name.

**BITON**: see **CLEOBIS**.

**BOREAS**: the north wind, represented with wings and white hair. He was the father of Zetes and Calais by Orithyia, daughter of Erechtheus, king of Athens.

**BRIMO**: a name given to Proserpine or Hecate.

## C

**CADMUS**: the son of Agenor, king of Phœnicia. Being ordered by his father to go in quest of his sister Europa, he sailed

to Greece, where he is said to have been the first who introduced the use of letters, in the year 1493, B. C. He founded Thebes, the citadel of which was called Cadmea; and by Hermione, the daughter of Venus, had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele; all of whom were the objects of Juno's persecution.

**CALLIAS**: the son of Hipponicus, an Athenian, remarkable for his great riches, and for his very bad character. He was charged with having taken bribes from the Persians, and with leaving his relation Aristides in great poverty.

**CALLISTHENES**: a philosopher of Olynthus, the friend and pupil of Aristotle. See **ALEXANDER**.

**CAMBYSES**: king of Persia, son of Cyrus the Great. He conquered Egypt, placing in the front of his army a number of animals, whom the Egyptians held sacred. Proceeding on an expedition to Ethiopia, he detached 50,000 men to destroy the temple of Jupiter Ammon, all of whom perished in the desert. He slew his brother Smerdis from suspicion; and died himself of a wound he received in the thigh from his own sword falling out of the scabbard. This the Egyptians considered as a judgment on him, for having slain their god Apis.

**CASTALIA**: a fountain of Parnassus, sacred to the Muses.

**CASTOR**, and **POLLUX**: twin brothers, sons of Leda, the wife of Tyndarus, king of Sparta. It was fabled that Jupiter assumed the form of a swan, in his amour with Leda; and that she brought forth two eggs, from one of which came Pollux and Helena, her children by Jupiter; and from the other Castor and Clytemnestra, by Tyndarus. Castor and Pollux accompanied the expedition of the Argonauts, and were noted for fraternal affection: Pollux being distinguished for prowess in the use of the cestus, Castor for skill in horsemanship. On the death of Castor, Jupiter permitted Pollux to share his immortality with his brother so that they alternately lived and died every day. They were afterwards translated into the constellation *Gemini*, or the *Twins*, one of which rises when the other sets. Their name is given to a meteor, or fire-ball, which is said often to appear about a ship, and, when double, to indicate a calm, but, when single, a storm. They were called also *Anakes* and *Dioscuri*.

**CAUCASUS**: a famous mountain between the Euxine and Caspian seas; to which Prometheus was said to be bound, and exposed to the vulture that was sent to gnaw his liver.

**CECROPS**: a native of Egypt, who led a colony into Attica about the year 1556, B. C. civilized the rude inhabitants, and collected them into twelve villages. He is considered the first founder and legislator of Athens.

**CERBERUS**: the dog of Pluto, stationed as keeper at the entrance into hell. He was represented with three heads, encir-

ded with snakes. Those heroes, who visited the shades alive, appeased Cerberus with a cake. Chrysaor, son of Medusa by Neptune, married Callirhoë, daughter of Oceanus, and had by her Geryon, and Echidna. Echidna (represented as a beautiful woman above, but as a serpent below the waist) had by Typhon the Chimæra, Cerberus, and the Hydra.

**CERES**: the goddess of corn, daughter of Saturn and Vesta, and mother of Proserpine by Jupiter. Travelling in search of her daughter after she was carried off by Pluto, she came to Attica, and taught Triptolemus the art of tillage, lending him her chariot drawn by two dragons to convey the knowledge through the earth. She was also called *Thesmophora*, or the Law-giver, and her festival *Thesmophoria*. See also **ELEUSIS**, and **JASION**.

**CHARON**: the son of Erebus and Nox, employed in ferrying the souls of the dead over the river Styx and Acheron. Each of the shades was obliged to pay an obolus for his passage; and this piece of money the ancients commonly placed in the mouth of the deceased. Such as had not received the rites of sepulture could not be ferried over for one hundred years.

**CHARYBDIS**: see **SCYLLA**.

**CHIMÆRA**: (see **CERBERUS**) a monster represented as having the fore part of a lion, the middle of a goat, and the hinder parts of a dragon. It infested Lycia, and was slain by Bellerophon mounted on Pegasus.

**CHOASPES**: a river of Media flowing into the Tigris. Its waters are so pure, that the kings of Persia drank no other.

**CIRRHÆ**: a town of Phocis, where Apollo was worshipped.

**CLEARCHUS**: a Lacedæmonian exile, commander of the Greeks who joined Cyrus the younger in his expedition against his brother Artaxerxes, king of Persia. After the battle of Cunaxa, in which Cyrus was slain, (401, B. C.) during the famous retreat of the 10,000 Greeks, Clearchus, with other officers, was treacherously seized by Tissaphernes, and put to death.

**CLEOBIS** and **BITON**: sons of Cyllippe, the priestess of Juno at Argos. Having drawn their mother in her chariot to the temple, as oxen could not be procured for the purpose, she entreated the goddess to reward the filial piety of her sons with the best gift that could be granted to mortals. Next morning they were both found dead.

**CLEON**: a rash and intriguing demagogue at Athens, who obtained the chief management of affairs; but was defeated at Amphipolis by Brasidas the Spartan, and slain.

**CLEONÆ**: a town of Peloponnesus, between Corinth and Argos, where Hercules killed the Nemæan lion.

**CLITUS**: see **ALEXANDER**.

**CLOTHO**: see **ATROPOS**.

**CODRUS**: the last king of Attica, son of Melanthus. The Dorians having invaded Attica, and an oracle having promised

them the victory provided they did not kill the Athenian king, Codrus entered their camp in disguise, and provoked a soldier to slay him. In honour of him, the Athenians abolished the kingly power, and called the supreme magistrate perpetual *archon*.

**CORYBAS**: a son of Jasus and Cybele, after whom her priests were called *Corybantes*. From Phrygia they brought her festivals into Crete, and celebrated them with the beating of cymbals, and demonstrations of frantic enthusiasm.

**CRATES**: a Bæotian philosopher, and disciple of Diogenes the Cynic.

**CREON**: a king of Thebes, son of Menœceus, and father of Jocasta, who was the mother of Œdipus. Upon the death of Eteocles and Polynices, the sons of Œdipus, their sister Antigone buried Polynices by night, contrary to the positive orders of Creon, and for this was condemned by him to death. Creon was afterwards slain by Theseus.

**CRÆSUS**: the last king of Lydia, son of Alyattes, and remarkable for his riches. He engaged in a war with Cyrus the Persian, induced to it by the ambiguity of an oracle which he received from Delphos, and which assured him that he should *destroy a great kingdom*. He was defeated, and his capital Sardis stormed. A son of Cræsus, who was born dumb, seeing a Persian soldier about to kill his father, is said to have gotten the power of speech, and to have prevented his death by exclaiming that he was the king. Cyrus ordered him to be burnt alive; but, when the pile was lighted, hearing him repeatedly utter the name of Solon (from a recollection of the conversation with that philosopher, related by Lucian in Dial. 20.) he enquired into the cause; and was so struck with a sense of the vicissitudes of fortune, which the recital of Solon's conversation suggested, that he spared his life.

**CUPID**: the god of love, son of Venus. He is represented as a winged child, naked, and armed with a bow and quiver.

**CYCLOPES**: a race of giants in Sicily, having but one eye in the middle of the forehead, and from their neighbourhood to Ætna represented as the workmen of Vulcan, in forging Jupiter's thunderbolts. See **POLYPHEMUS**.

**CYLLENE**: a mountain and town of Arcadia, where Mercury was born; who is thence called *Cyllenius*.

**CYRUS**: son of Cambyzes and Mandane, daughter of Astyages, king of Media. Having dethroned his grandfather, he transferred the empire to the Persians; subdued Lydia; (see **CRÆSUS**) invaded Assyria, and took Babylon. (See **BABYLON**.) Afterwards marching against Tomyris, queen of the Massageteæ, a Scythian nation, he defeated her forces and slew her son; but his death was soon avenged, the Persian army being cut to pieces and Cyrus slain by Tomyris, who is said to have thrown his head into a vessel full of blood, that he might satiate himself with that for which he had always thirsted.

## D

**DANÆ**: the daughter of Acrisius, king of Argos. An oracle having declared that a son born of her would put Acrisius to death, he confined his daughter in a brazen tower: but Jupiter, enamoured of her, obtained access by changing himself into a shower of gold. Perseus was the fruit of this amour, who when born was exposed along with Danaë on the sea by order of Acrisius. The wind drove the vessel to Seriphos, an island in the *Ægean sea*, where Polydectes, king of the place, entertained them.

**DANAIDES**: the fifty daughters of Danaus, king of Argos. His brother *Ægyptus* followed him from Egypt with his fifty sons, to be married to the Danaides. On the night of their nuptials they were directed by Danaus to murder each her husband; a command which all obeyed except Hypermnestra, who spared Lynceus. The Danaides were represented as punished in Tartarus, by being obliged to pour water continually into a vessel, the bottom of which was full of holes.

**DARIUS Codomanus**: the third of the name, and last king of Persia, defeated by Alexander. Soon after the decisive battle of Arbela, (see **ALEXANDER**) Darius was assassinated by Bessus, the governor of Bactriana.

**DEMOSTHENES**: the great Athenian orator, was the son of an opulent blacksmith, or armourer, and was left an orphan in his childhood. He was indefatigable in his application to qualify himself for a public speaker, and had to overcome some natural defects in his utterance. He transcribed the history of Thucydides eight or ten times with his own hand, to form his style, or perhaps rather to store his mind with political knowledge. The thunder of his eloquence roused the Athenians to oppose the ambitious views of Philip of Macedon: but, like many other men of fine genius, he was deficient in animal courage, and is reproached with having fled early in the battle of Chæronea. After the death of Alexander, the Greeks endeavoured to shake off the Macedonian yoke; but Antipater prevailing against them, demanded that Demosthenes should be delivered up to him, as the person who had ever most successfully animated the Athenians to such efforts. The orator, when all hopes of safety had vanished, terminated his life by a dose of poison.

**DEUCALION**: a king of Thessaly, son of Prometheus, and married to Pyrrha, daughter of Epimetheus. In his age, Jupiter, on account of the wickedness of the country, destroyed its inhabitants by a deluge, Deucalion and Pyrrha alone escaping, by taking refuge on the top of Parnassus. After the waters had retired, they were directed by the oracle of Themis to re-



pair the population by throwing stones behind them, which immediately became men and women.

**DIANA**: daughter of Jupiter and Latona. (See **APOLLO**.) She was the goddess of hunting and chastity; and is considered the same with Luna, and Hecate, whence she is called Triformis. A crescent was one of her symbols; and, as the Moon, she was said to have been enamoured of Endymion.

**DICTE**: a mountain in Crete, where Jupiter was said to have been reared.

**DIogenes**: a native of Sinope, a town of Pontus, on the shore of the Euxine Sea. Banished from his country for coining, he came to Athens, and adopted the Cynic philosophy from Antisthenes. He prided himself in rejecting all the conveniences of life, lodged in a tub, and threw away a wooden bowl (with which he drew water) on seeing a boy drink out of the hollow of his hand. Alexander the Great visiting him in his tub, and asking what he could do to gratify him, the Cynic replied, "Get out of my sun-shine." He lived much at Corinth, and killed himself at an advanced age, to escape the pain of a fever.

**DION**: a noble Syracusan, brother-in-law to Dionysius the tyrant, whom he often urged to lay aside the supreme power. Banished by him, Dion collected a force in Greece, with which he sailed to Syracuse, and expelled the tyrant; but was himself easily murdered by one of his friends.

**DIONYSIUS** the younger: son of Dionysius the first tyrant of Sicily. He entertained Plato for some time in his court; and, like his father, affected literature. Some years after his expulsion by Dion, he recovered Syracuse; but was finally driven from it by the Corinthians under Timoleon. He retired to Corinth, where he supported himself by keeping a school.

# I

**ELEUSIS**: a town of Attica, famous for the Eleusinian mysteries. They were celebrated every fifth year in honour of Ceres and Proserpine, and were reckoned the most sacred festivals observed by the Greeks. None but those who were solemnly initiated could be present, and they were bound to religious secrecy under the penalty of death.

**ENDYMION**: a shepherd, with whom Diana (or Luna) is said to have become enamoured, as she saw him sleeping on mount Latmos, in Caria.

**EPHIALTES**: see **ALOEU**s.

**EPICURUS**: a philosopher of Attica, who flourished shortly after the death of Alexander the Great. Though he placed the *summum bonum* in pleasure, yet he certainly did not mean by

pleasure the grossness of sensual indulgence, but rather mental tranquillity. He represented the gods as wholly indifferent to human concerns.

**EPIMENIDES**: a poet of Crete, contemporary with Solon, and sent for to Athens on occasion of a pestilence to perform certain lustrations, after which the plague ceased. He is said to have fallen asleep in a cave, and to have remained so for 40 or 50 years.

**ERECETHEUS**: son of Pandion, and sixth king of Athens.

**ERIDANUS**: the Po, the largest river of Italy; rising in the Alps, and falling into the Adriatic by several mouths.

**ERIGONE**: the daughter of Icarius, and one of Bacchus' mistresses. She hung herself upon hearing of her father's death, and was said to be translated into the constellation Virgo, as well as her faithful dog (by whom she was led to discover the place of her father's interment) into the star Canis.

**EURIPIDES**: a celebrated tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks. His writings were so admired, that in the unfortunate expedition of the Athenians against Syracuse, such of the captives were released, as could repeat the verses of Euripides. He was the contemporary and rival of Sophocles.

**EUROPA**: daughter of Agenor, king of Phœnicia. Jupiter, assuming the form of a bull, carried her off to Crete, according to the fable which Lucian elegantly narrates in the 9th Dial. Minos, Sarpedon, and Rhadamanthus, were the fruit of this amour.

**EURYSTHEUS**: king of Argos and Mycenæ, son of Sthenelus. Juno hastened his birth by two months, that he might come into the world before Hercules, and thus, according to the decrees of Jove, possess the sovereignty over him. (See **HERCULES**.) Eurystheus made use of his power, to impose on Hercules the most dangerous tasks. After the death of Hercules, persecuting his children, he was killed by one of them, Hyllus; and was succeeded on the throne of Argos by his nephew Atreus.

## G

**GANYMEDES**: a beautiful youth of Phrygia, son of Tros, and brother to Ilius and Assaracus. Jupiter was said to have employed his eagle to carry him up from mount Ida to heaven, where he became the cup-bearer of the gods.

**GELA**: a city and river in Sicily. *Geloi campi*. *Æn.* iii. 701.

**GORGONS**: the name of three monstrous sisters, of whom Medusa alone was vulnerable, and who had the power of turning into stone any one who fixed his eyes on them. Perseus, protected by the shield of Pallas, and wearing the helmet of Pluto,

which rendered him invisible, succeeded in cutting off Medusa's head; which, entwined with serpents, was afterwards placed in the ægis of Minerva.

## H

**HECATE**: the same as Proserpine, or Diana. She was supposed to preside over magic, and was represented as a woman, with three heads.

**HECTOR**: son of Priam and Hecuba, husband of Andromache, and the most distinguished of the Trojan chiefs in the siege of Troy. After slaying Patroclus, he was himself slain by Achilles. His body, after being dragged by Achilles at his chariot, was ransomed by his father.

**HEPHAËSTION**: a Macedonian, the peculiar favourite of Alexander the Great, who was inconsolable for his death, and slew the physician that attended him in his last illness.

**HERCULES**: son of Jupiter by Alcmena. (See **ALCMENA**.) Juno delayed the birth of Hercules, and hastened that of his cousin Eurystheus, Jupiter having declared that the child born of his blood on a particular day should have the dominion. He was brought up at Tirynthus, an Argive town, and in his infancy squeezed to death two snakes, which Juno had sent to destroy him. In his youth, in a fit of frenzy, he killed the children which he had by Megara, daughter of Creon, king of Thebes. The 12 labours imposed upon him by Eurystheus were—1. to kill the Nemæan lion, the skin of which he afterwards wore: 2. to destroy the Lernæan hydra, in the gall of which he dipped his arrows, so that their wounds were mortal: 3. to bring alive a stag of incredible swiftness, and famous for its golden horns and brazen feet: 4. to bring alive a wild boar, which ravaged the neighbourhood of Erymanthus: 5. to clean the stables of Augeas, king of Elis, which he effected by turning into them the river Alpheus: 6. to kill the carnivorous birds, which ravaged the country near the lake Stymphalis, in Arcadia: 7. to bring alive a prodigious wild bull from the island of Crete: 8. to kill Diomedes, king of Thrace, who fed his horses with human flesh: 9. to obtain the girdle of Hippolyte, queen of the Amazons, whom he gave in marriage to Theseus: 10. to kill the triple-bodied monster Geryon in the island of Gades: 11. to obtain the golden apples from the garden of the Hesperides, which were guarded by a watchful dragon: 12. to bring Cerberus from hell, into which he descended by a cave in mount Tænarus; at which time he is also said to have obtained the release of Theseus and Pirithous, who had attempted to carry off Proserpine.—Besides these, he performed many other exploits. In his contest with the giant Antæus, son of Neptune and

**Terra**, finding that his antagonist's strength was renewed as often as he touched the ground, he held him up from the earth, and so squeezed him to death. He took Troy in the reign of Laomedon, who withheld from him the promised reward for having slain a sea-monster, to which his daughter Hesiōne was to be exposed. He acted as a slave to Omphale, queen of Lydia, of whom he was enamoured, submitting to spin for her, clad in female apparel, while she wore his lion's skin, and corrected him with her slipper. He married Dejanira, daughter of Æneus, king of Ætolia; and when Nessus, the Centaur, offered her violence, Hercules slew him with one of his poisoned arrows. The dying Centaur gave to Dejanira his tunic, covered with blood, pretending that it had the power of recalling the affections of a faithless husband, while it was really tainted with the deadly venom of the Lernean hydra. Dejanira, informed of her husband's attachment to Iole, sent him the poisoned tunic; which diffused such tortures through his frame, that erecting a funeral pile on mount Ceta, with the assistance of his friend Philoctetes, to whom he bequeathed his bow and arrows, he burned himself to death; but was translated by Jupiter into heaven, where he married Hebe, the daughter of Juno.

**HEsION**: an ancient poet, born at Ascra, in Bœotia, and supposed by some contemporary with Homer.

**HIPPONICUS**: father of Callias, and similarly remarkable for riches and dishonesty. Solon having in confidence communicated to him his intention of cancelling all debts, Hipponicus made large purchases of lands on credit, and so cheated his creditors.

**HOMER**: the prince of poets; whose age, parentage, and country, are alike uncertain. He is supposed to have lived about the year 900, *B. C.* and was probably an Asiatic Greek. His *Iliad* and *Odyssey* are the rich store-house, from which subsequent poets have drawn their highest beauties, and critics have derived the soundest rules and choicest examples of the poetic art. Plato had been addicted in his youth to versifying; but struck with the sublimity of a passage in Homer, he committed his own poems to the flames.

**HYPERBOLUS**: an Athenian demagogue of bad character, who obtained considerable power after the death of Cleon; but at length was banished by the ostracism.

**HYMETTUS**: a mountain near Athens, famous for its honey and marble.

# I

**JAPETUS**: one of the Titans, son of Cœlus and Terra, and father of Atlas, Prometheus, &c.

**JASION**: an Arcadian king, son of Jupiter and Electra. Ceres intrigued with him; in consequence of which Jupiter struck him with a thunderbolt.

**ICARIUS**. an Athenian, father of Erigone. He gave wine to some peasants, who were ignorant of its effects, and their friends conceiving them poisoned, killed him. See **ERIGONE**.

**INACHUS**: first king of Argos, and father of Io. He gave his name to a river, of which he was considered the tutelary deity. Having adjudged the guardianship of Argos to Juno against Neptune, the latter is said to have punished the river with such scarcity of water, that the channel became dry in summer.

**INO**: daughter of Cadmus, and married to Athamas, king of Thebes, after he had divorced Nephele. Ino persecuting Phryxus and Helle, the children of Nephele, they fled through the air to Colchis, on a golden ram, from which Helle falling, gave her name to the Hellespont. Athamas in a fit of frenzy attacked Ino and her sons Melicerta and Learchus, the latter of whom he dashed against the wall. Ino flying from him, with Melicerta in her arms, threw herself from a rock into the sea, where she was changed into a sea-goddess, called Leucothoë, and Melicerta into a sea-god, called Palæmon.

**ISTER**: the Danube, a great river of Europe, which falls into the Euxine, or Black sea.

**JUNO**: daughter of Saturn and Rhea, sister and wife of Jupiter. His amours produced continual strife between them. Her resentment against Paris, for adjudging the golden apple to Venus, occasioned the destruction of Troy. She presided over marriage and child-birth. Some of her milk dropping, was fabled to have produced the appearance in the heavens called the *milky way*.

**JUPITER**: king of the heathen gods, son of Saturn and Rhea. Saturn devouring his sons as soon as born, from a knowledge that he was to be dethroned by one of them, Rhea, to preserve Jupiter, imposed a stone on Saturn in his place. He was brought up in a cave on mount Ida, in Crete, and fed with the milk of the goat Amalthæa, the Corybantes beating their cymbals in order to drown his cries. Jupiter when grown up, dethroned his father. His kingdom was assailed by the giants, sons of Cælus and Terra; but Jupiter with the assistance of Hercules overcame them. He married his sister Juno; and assumed various forms in his numerous amours. See **DANÆ**, **ALCMEÑA**, **EUROPA**, &c. The eagle was his attendant, as the peacock Juno's.

**IXION**: a Thessalian, who became enamoured of Juno; but had a cloud in her form imposed on him by Jupiter. From this intercourse Centaurus, the father of the Centaurs, was fabled to have sprung. Ixion was described as punished in Tartarus, by being tied to a wheel, which continually turned.

## L

**LEARCHUS**: see **INO**.

**LEBADEA**: a town of Boeotia, near mount Helicon, famous for the oracle and cave of Trophonius.

**LEDA**: wife of Tyndarus, king of Sparta, and beloved by Jupiter, who assumed the form of a swan to obtain access to her. See **CASTOR**.

**LETHE**: one of the rivers of hell, whose waters had the power of making those who drank them forget all past transactions.

**LUCIAN**: a native of Samosata, a town of Syria, near the Euphrates. His parents were in low circumstances; and in his boyhood he was bound to the trade of a sculptor, under one of his uncles. Abandoning this for literature, (as he humorously describes in the 23d piece of this collection) he for some time applied to the practice of the law; but renouncing this also in disgust, he studied eloquence and philosophy. After travelling through various parts of Asia, Greece, and Italy, he was appointed by the Emperor M. Aurelius Antoninus to the place of register under the prefect of Egypt. He died at a very advanced age, about *A. D.* 200.

**LYCORES**, or **LYCORRA**: a town of Phocis, at the top of Parnassus, where Deucalion's bark grounded after the deluge.

**LYNCEUS**: one of the Argonauts, so sharp-sighted that it was said he could see through the earth.

## M

**MÆANDRIUS**: a domestic of Polycrates the Samian, and his successor in the government. Lucian relates, that he betrayed his master to Oroetes. See **POLYCRATES**.

**MAIA**: daughter of Atlas, and mother of Mercury by Jupiter.

**MARS**: the god of war, son of Jupiter and Juno. His intrigue with Venus was divulged by Apollo to her husband Vulcan, who contrived a net in which the lovers were caught. Mars changed the youth Alectryon into a cock, for having neglected to give him notice of Apollo's approach.

**MAUSOLUS**: a king of Caria, whose wife Artemisia was so disconsolate at his death, that she swallowed his ashes in a draught; and erected to his memory a monument so grand, that it was reckoned one of the seven wonders of the world. Hence the name of *Mausoleum*.

**MEGILLUS**: a Corinthian, remarkable for his beauty.

**MELICERTA**: see **INO**.

**MENIPPUS**: a Phœnician by descent, and originally a slave.

He practised usury at Thebes, and thus acquired great wealth ; but being robbed of it, he hanged himself. He combined the profession of the Cynic philosophy with his love of money, and wrote several satirical works. He seems to have been a disciple of Diogenes ; and Lucian makes Corinth his place of residence.

MERCURY : the son of Jupiter and Maia, born on mount Cyllene, in Arcadia. His various offices and his dexterity are humorously described in Dial. 2. and 5. His chief ensigns were the *caduceus*, (a rod entwined at the upper end with two serpents,) the *petasus*, (a winged cap,) and the *talaria*, wings attached to his feet.

METHYMNE : a principal city of the island Lesbos, in the Ægean sea, the birth place of Arion.

MIDAS : king of Phrygia, son of Gordius. For his hospitality to Silenus, Bacchus permitted him to choose whatever recompense he pleased : and Midas foolishly desired that every thing which he touched might be turned into gold. Finding himself in danger of being starved in consequence of this property, he soon entreated to be released from it, and was directed to wash himself in the river Pactolus ; which thus acquired golden sands. Midas having adjudged Pan superior in music to Apollo, the god in anger changed his ears into those of an ass. This deformity, which Midas was most anxious to conceal, one of his servants discovered : and afraid to divulge it, yet unable to keep the secret, he whispered the fact in a hole, which he opened in the ground, and afterwards covered with earth. But some reeds growing in the place, when agitated by the wind, uttered the same sound ; and published to the world that Midas had the ears of an ass.

MIL0 : an athlete of Crotona, in the south of Italy, celebrated for his prodigious strength. He won prizes at the Pythian and Olympic games, till no one would enter the lists with him. He is said to have been a hearer of Pythagoras, and to have died in consequence of an oak (which he had partly cleft by the force of his arms,) closing on his body, and thus detaining him till he was devoured by the wild beasts.

MINERVA : the goddess of wisdom, daughter of Jupiter, from whose brain she sprung in complete armour, as Lucian describes in Dial. 4. She maintained perpetual virginity : was the patroness of Athens, to which she gave the olive ; and was represented wearing a plumed helmet, with a spear in one hand, and a shield in the other, with the Gorgon's head on its boss, or on her breastplate.

MINOS : king of Crete, son of Jupiter and Europa. His justice and wisdom as a legislator, procured him the office of supreme judge in the infernal regions. He was the father of Mino<sup>s</sup> the second, who carried on war against the Athenians on account of the death of his son Androgeus. See ARIADNE.

**MITHRAS** : a god of Persia, supposed to be the sun.

**MOMUS** : the god of laughter and ridicule, the son of Somnus and Nox. He is said to have been driven from heaven, on account of his continually satirizing the gods.

**MUSES** : virgin goddesses who presided over poetry, music, and all the liberal arts. They were daughters of Jupiter and Mnemosyne, and nine in number : *viz.* Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania. The mountains Parnassus, Pindus, and Helicon, with their fountains, were sacred to them.

**MYRON** : a celebrated statuary of Greece, peculiarly happy in representing animals.

## N

**NEPTUNE** : brother of Jupiter. He was allotted the dominion of the sea. He produced the horse, as Minerva the olive, when these deities contended which of them should name and have the tutelary care of Athens. He married Amphitrite.

**NEREIDS** : nymphs of the sea, daughters of Nereus and Doris.

**NEREUS** : a sea deity, son of Oceanus and Terra. He married Doris, and was the father of Thetis and the other Nereids.

**NESTOR** : son of Neleus and Chloris, king of Pylos, in Messenia. He was distinguished in the Trojan war for his great age and wisdom ; and outlived three generations of men.

**NINUS**, or **NINEVEH**, the capital of Assyria, built on the banks of the Tigris, and once celebrated for its size and magnificence. It was taken and destroyed by Cyaxares, king of Media, and his allies in the year 606, *B. C.*

**NIOBE** : daughter of Tantalus, king of Lydia. She married Amphion, the son of Jasus, king of Orchomenus, by whom she had such a numerous family of children, that she boasted of herself as more worthy of divine honours than Latona. The goddess, incensed at this insolence, procured Apollo and Diana to avenge it, the former slaying all Niobe's sons with his darts, and the latter all her daughters, except Chloris, who had married Neleus, king of Pylos. Struck with her misfortunes, Niobe was transformed into a stone.

**NIREUS** : the son of Charops and Aglaia, remarkable for his beauty. He was one of the Grecian chiefs in the Trojan war.

**NOTUS** : the south wind.

## O

**ŒTA**. a mountain or chain of mountains between Thessaly and Macedonia, on which Hercules burned himself.

**OLYMPIA**, or **PISA** : a town of Elis, in Peloponnesus, where was



the temple and celebrated statue of Jupiter Olympius, and near which the Olympic games were celebrated. These games are said to have been instituted by Hercules, (Homer *Il. A. v* 699. and seq. mentions games in Elis, at which chariots ran.) They were re-established by Iphitus, king of Elis, in the time of Lycurgus, about 884, *B. C.* but the æra of the Olympiads did not commence till 776, *B. C.* when Coræbus won a prize. The games were celebrated after the expiration of every four years, about the time of the summer solstice; and consisted of horse and chariot races, besides the exercises of the *pentathlon*, viz. running, leaping, wrestling, boxing, and throwing the quoit. The prize was a crown of olive, and conferred the highest celebrity.

**OLYMPUS**: a mountain on the confines of Thessaly and Macedonia, the top of which was supposed to touch the heavens, and was thence considered the residence of the gods.

**OMPHALE**: queen of Lydia. See **HERCULES**.

**ORPHEUS**: one of the most ancient poets and musicians. Beasts and things inanimate were said to be sensible of the melody of his lyre. His wife Eurydice having died by the bite of a serpent, as she fled from Aristæus, Orpheus descended to the shades, and by the power of his music prevailed on Pluto to restore his Eurydice; but on condition, that he should not look back to her till they were out of the infernal regions. Forgetting this condition, when they had nearly escaped, she was lost to him irrecoverably. He was afterwards torn in pieces by the Thracian women, as they celebrated the orgies of Bacchus.

**OSIRIS**: a king of Egypt, celebrated for the introduction of agriculture and other arts of civilization; the husband of Isis and murdered by his brother **TYPHON**. He was deified after his death. See **APIS**.

**OTHRYADES**: the leader of 300 Spartans, who fought with 300 Argives, in order to decide the right of their respective states to the Thyreæan plain. The combat was maintained so obstinately, that but two Argives survived, while all the Spartans lay as dead. The Argives went home with news of their victory; but Othryades reviving, collected the spoils of the slain Argives, and erecting a trophy, inscribed on it with his blood a claim to the victory. He afterwards killed himself, unwilling to survive his troops.

**OTUS**: see **ALOEUS**.

## P.

**PÆON**: the physician of the gods, whom Homer describes as curing the wounds of Pluto and Mars.

**PALEMÓN**: see **INO**.

**PALAMEDES**: one of the Grecian chiefs in the war of Troy, son of Nauplius, king of Eubœa. He is said to have added four letters to the alphabet of Cadmus, and to have invented some

games of dice, for the amusement of the troops during the siege. Having detected the pretended insanity of Ulysses, by which he had endeavoured to avoid joining the expedition, that chief pursued him with enmity; and under a forged charge of a treasonable correspondence with the enemy, had him stoned to death.

**PAN**: the god of shepherds, son of Mercury and Dryope. He had two small horns on his head, and his lower parts were those of a goat. He invented the flute with seven reeds; and resided principally in Arcadia, where his festivals were called *Lycææ*, from Lycæus, a mountain sacred to him. At Rome they were called Lupercalia.

**PANOPE**: one of the Nereids.

**PARIS, or ALEXANDER**: son of Priam and Hecuba. Before his birth his mother dreamed that she was pregnant of a fire-brand. In his youth, as he tended the flocks on mount Ida, the three goddesses, Juno, Minerva, and Venus, submitted to his decision their contest for the prize of beauty. (See Dial. 7.) Having adjudged the golden apple to Venus, under her influence he some time after equipped a fleet, and sailing to Greece visited Sparta; where Helen, the most beautiful woman of the age, was married to Menelaus. He requited the hospitality with which he was there entertained, by persuading Helen to fly with him into Asia. This occasioned the confederacy of the Greeks under Agamemnon against Troy, and the destruction of that city after a war of ten years. Paris is said to have been slain by one of the deadly arrows of Philoctetes.

**PARNASSUS**: a lofty mountain of Phocis, sacred to the Muses and Apollo. It had two tops, on one of which the city of Delphi was situated.

**PEGASUS**: a winged horse, sprung from the blood of Medusa, when Perseus cut off her head. (See GORGONS.) By a stroke of his foot, he produced the fountain of Hippocrene on mount Helion.

**PELEUS**: son of Æacus, and father of Achilles by the goddess Thetis. Having accidentally killed his brother Phocus, he fled from Ægina, accompanied by a number of Myrmidons, and came to Actor, king of Phthia, in Thessaly, grandfather of Patroclus, whom he succeeded in the kingdom. His marriage with Thetis was attended by all the gods. See Dial. 7.

**PENTHEUS**: king of Thebes, son of Echion by Agave, the daughter of Cadmus. Refusing to acknowledge the divinity of Bacchus, and concealing himself on mount Cithæron, in order to view the celebration of the orgies, he was discovered by the Bacchanals, and torn to pieces by his mother and her sisters Ino and Autonoe.

**PERIANDER**: the son of Cypselus, an oppressive tyrant of Corinth, yet reckoned by some among the seven wise men, on account of his patronizing the arts. He died about 586. B. C.

**PERICLES**: a famous statesman, orator, and commander of the Athenians, the son of Xanthippus. He lessened the dignity and power of the Areopagus and fomented the Peloponnesian war, in the third year of which he died of the pestilence, which had before carried off all his children.

**PHÆACIA**: an island of the Ionian sea, near the coast of Epirus, afterwards called Corcyra. Its inhabitants were proverbially luxurious. Alcinous was king of the island, when Ulysses was shipwrecked on its coast.

**PHAETON**: the son of Phœbus and Clymene. He prevailed on his father to let him drive the chariot of the sun for one day. But unable to manage the horses, they ran out of the usual track, and a general conflagration would have ensued, had not Jupiter struck Phaeton with a thunderbolt, and hurled him from heaven into the River Po. His sisters mourning his fate, were changed into poplars.

**PHIDIAS**: a celebrated statuary of Athens, in the time of Pericles. He made the famous statue of Jupiter Olympius at Elis, and that of Minerva at Athens.

**PHILIP**: king of Macedon, son of Amyntas, and father of Alexander the Great. He was educated at Thebes, where he had been sent as an hostage. After his accession to the throne on the death of his brother Perdiccas, he pursued undeviatingly plans of ambition and aggrandizement, with the utmost subtlety of counsel and energy of action. The gold mines near Philippi, in Thrace, of which he had made himself master in the early part of his reign, materially aided him in the prosecution of his objects; and he was accustomed to say that he would not despair of taking any city, which had a gate wide enough to admit an ass laden with gold. He was at length declared head of the Amphictyonic council, and executed the decrees of that body against the unhappy Phocians. In the battle of Chæronea he finally triumphed over the independence of Greece; but in the midst of preparations for the invasion of Asia, he was assassinated by Pausanias, as some suppose at the instigation of his wife Olympias. History affords no record of any more able monarch than Philip of Macedon.

**PHINEUS**: a king of Bithynia. For cruelty to his children by a former marriage, he was punished by the gods with blindness, and the Harpies were sent to torment him, and spoil his viands. He was delivered from these monsters by Zethes and Calais, sons of Boreas, two of the Argonauts, who chased the Harpies as far as the Strophades, islands in the Ionian sea.

**PHRYNE**: an Athenian courtesan, celebrated for her beauty. She lived in the time of Alexander the Great.

**PLATO**: a celebrated Athenian philosopher, whose original name was Aristocles, but called Plato from the breadth of his shoulders. He was of noble birth, and a diligent hearer of



**Laodamia**, and is said to have obtained leave from Pluto to visit his wife for one day, and to have persuaded her to accompany him to the shades.

## R

**RHADAMANTHUS** : son of Jupiter and Europa, and one of the judges of hell.

**RHEA** : daughter of Cœlus and Terra, and wife of Saturn. She is the same deity as Ops. See **JUPITER**.

**RHETEUM** : a promontory of Troas, on the Hellespont, near which Ajax was buried.

## S

**SABAZIUS** : a surname of Bacchus or of Jove ; though Lucian speaks of him as a spurious deity distinct from both.

**SALMONEUS** : a king of Elis, son of Æolus. He assumed divine characters, and imitated Jupiter's thunder and bolts, by driving his chariot over a brazen bridge, and hurling lighted torches. For this impiety Jupiter struck him with a real thunderbolt.

**SARDANAPALUS** : the last king of Assyria, remarkable for luxury and voluptuousness. Two of his officers, Belesis and Arbaces, conspired against the effeminate monarch ; who, after being besieged in the city of Ninus, at length burned himself in his palace, with his concubines and treasures. The Assyrian monarchy thus terminated, and gave place to the Median, under Arbaces, about 820 B. C.

**SATYRS** : demigods of the country, attendants of Bacchus. They were represented with the upper part of the body human, but with sharp ears and horns on their heads, and with the feet and legs of a goat.

**SCIPIO** : Publius Cornelius, surnamed Africanus. When very young he distinguished himself at the battle of Ticinus, by saving his father's life when he was wounded. After the battle of Cannæ, Scipio, learning that some of the young nobles were forming a design to abandon Italy, entered their meeting with a drawn sword, and forced them to swear that they would renounce the plan. At the early age of twenty-four he was sent as proconsul into Spain, where his father Publius and his uncle Cnæus had been lately cut off with their armies, and where the Roman affairs seemed so desperate, that no other offered himself for the command. Here Scipio conducted the war with such success, that in four years he expelled the Carthaginians from that country, having also attached to the Roman

interest two African princes, Masinissa and Syphax. Returning to Rome, he was appointed consul; and, in spite of the opposition of Fabius Maximus, was allowed by the senate to carry the war into Africa. His successes there occasioned the recall of Annibal from Italy; and his victory at Zama terminated the second Punic war. Scipio afterwards accompanied his brother Lucius, as his lieutenant, in the war which the latter conducted against Antiochus, king of Syria. After his return he was accused by the Petillii, tribunes of the people, of having received money from Antiochus. The day on which Scipio should have replied to this charge, happened to be the anniversary of the battle of Zama. He therefore, without taking any notice of his accusers, reminded the people of this circumstance, and called them to accompany him to the temples, that they might offer thanksgivings to the gods. All obeyed the summons; but Scipio finding the prosecution not likely to be abandoned, indignantly retired from Rome, and spent the remainder of his days in a kind of voluntary exile, at his country seat near Liternum.

**SCYLLA**: a dangerous rock on the Italian coast; opposite to which, on the Sicilian, was the whirlpool **CHARYBDIS**. Scylla and Charybdis are described by the Poets as two monsters occupying the strait, which separates Sicily from Italy, and destructive to Mariners. *Odys.* 12. *Æ.* 3.

**SEMELE**: the daughter of Cadmus by Hermione. See **BACCHUS**.

**SICYON**: a town in the northern part of Peloponnesus, celebrated as the capital of the most ancient kingdom in Greece.

**SIGRUM**: a town and promontory of Troas, near which was the Grecian camp.

**SILENUS**: the foster-father and attendant of Bacchus. He was represented as a drunken old man riding on an ass.

**SIRENS**: three virgins, daughters of the river Achelous, by one of the Muses, and residing in a small island off the northern promontory of Sicily. They attracted all who passed near them, charming them by their powers of music and song. Ulysses, warned of this danger, when he approached the spot, stopped the ears of his crew with wax, and had himself tied to the mast, that he might not be able to turn the vessel to their coast. Some relate that the Sirens, disappointed by this artifice of Ulysses, threw themselves into the sea and perished.

**SISYPHUS**: the son of *Æolus* and founder of Ephyre, afterwards called Corinth. He was remarkable for his craft; and in the infernal regions was condemned (it is uncertain for what crime) to the perpetual toil of rolling to the top of a hill a great stone, which no sooner reached the summit, than it rebounded with impetuosity to the bottom.

**SOCRATES**: an Athenian, the son of Sophroniscus, a statuary and Phenarete, a midwife. He for some time followed his fa-

ther's profession; but became the most extraordinary and most amiable character among all the philosophers of antiquity. He was indeed strikingly distinguished from them all by his unaffected modesty, simplicity, and benevolence. He assumed not the character of a teacher, but of an inquirer, and laboured for the moral benefit of all with whom he conversed, by removing their prejudices, and correcting their errors or their vices. He displayed the greatest bravery on different occasions in the field; and saved the lives of Alcibiades and Xenophon. With this animal courage he combined the highest mental fortitude, meeting with an unruffled equanimity the frowns of power, the slander of enemies, and the domestic vexations of his wife Xantippe. His death will remain an indelible stigma on that light people, who were incapable of estimating his worth till after they had lost him. He was accused by Melitus, Anytus, and Lycon, of corrupting the Athenian youth, of introducing new divinities, and not acknowledging the gods of his country; and though he exposed with manly boldness the falsehood of the charges, he was condemned to die by the poison of hemlock. The Delian festival intervening, during which no citizen could be put to death, he lay in prison and in irons for thirty days; during which he conversed with his friends on the usual topics and with his usual cheerfulness. This calm serenity and fortitude did not forsake him to the last. After a conversation with his friends on the immortality of the soul, he calmly drank the poison, and directing Crito to offer a sacrifice which he had vowed to Æsculapius, expired in the 70th year of his age, and 400 years B. C. The Athenian people soon after conferred idle honours on his memory, and turned their vengeance against his accusers. It is to be regretted that there was no foundation for the charge brought against Socrates, of not acknowledging the gods of his country. He took part in all their sacred rites; he directed his friend Xenophon to consult the oracle at Delphi; and even asserted an obligation on every man to conform to the religion of his country, whatever it might be. Yet among heathens the character of Socrates stands *unique*.

SOMNUS: the god of sleep, son of Erebus and Nox, and father of Morpheus.

STYX: the most celebrated river of hell; by which the gods swore, when they wished to confirm their words by an oath the most inviolable.

SUNIUM: a promontory of Attica, above 40 miles from Athens.

## T

TÆNARUS: the most southern promontory of Lyconia; where was a cavern which was supposed to be one of the entrances to hell, and the passage by which Hercules dragged up Cerberus

**TANTALUS**: a king of Phrygia, and (as some say) son of Jupiter. He was the father of Niobe and Pelops. Entertaining the gods, he served up to them at table the limbs of his son Pelops. The other gods abstained from the disgusting food; but Ceres unwittingly ate part of the shoulder, which was therefore replaced with ivory when the gods restored Pelops to life. Tantalus was condemned in the infernal regions to suffer perpetual thirst and hunger, while the water and fruits, which were placed apparently within his reach, eluded all his attempts to seize them.

**TARTARUS**: one of the regions of hell, where the most impious were punished. It was represented to be as far below the earth as the heavens were above it.

**THEAGENES**: a famous athlete of Thasos, an island in the Egean Sea. His father was a friend of Hercules; and the son received divine honours after his death.

**THESSITES**: a loquacious Greek at the Trojan war, deformed alike in body and in mind.

**THETIS**: a sea deity, daughter of Nereus and Doria. Jupiter courted her; but being warned by Prometheus that her son must prove superior to his father, he withdrew his addresses; and Thetis was given in marriage to Peleus; whom see.

**TIMON**: an Athenian, celebrated as a misanthrope. He lived in the time of the Peloponnesian war.

**TIRESIAS**: a celebrated prophet of Thebes, who lived in the time of the Theban war, and to an extraordinary age. He was struck blind, as some say, for having seen Minerva bathing; but the goddess compensated him for the loss of sight by granting him the gift of divination. He was said to have changed his sex twice; and received divine honours after death. Homer represents Ulysses as going to the shades for the purpose of consulting Tiresias about his return to Ithaca.

**TISIPHONE**: one of the three furies, ministers of divine vengeance on earth and in Tartarus. The other two were Alecto and Megæra. They held a burning torch in one hand, and a whip of scorpions in the other, their hair being intertwined with serpents.

**TITANS**: sons Cœlus and Terra, of gigantic stature. They made war against the gods, and were cast into Tartarus.

**TITHONUS**: son of Laomedon, king of Troy. Aurora was enamoured of him, and at his request granted him the gift of immortality: but exemption from the infirmities and decrepitude of old age not having been combined with it, Tithonus became weary of the boon, and was transformed into a grasshopper.

**TITYUS**: a giant, son of Terra. Attempting to offer violence to Latona, he was slain by the arrows of Apollo and Diana. In the infernal regions he was represented as covering nine acres, while vultures perpetually fed on his entrails.

**TOMYRIS**: see Cyrus.



**TRIPTOLEMUS** : son of Celeus, king of Attica. Ceres, while in search of her daughter, had been hospitably entertained by Celeus : in return for which the goddess taught Triptolemus agriculture and the use of corn ; and sent him in her chariot, drawn by winged dragons, to disperse the benefit to others, and to distribute corn over the world.

**TRITONS** : sea deities, half men and half fishes ; generally represented as blowing a conch.

**TROPHONIUS** : a Boeotian, considered after his death as a demigod. His oracle, in a cave at Lebadea, was famous. Many ceremonies were to be observed by those who consulted it, some of which are mentioned in Dial. 10. They always returned from the cave pale and dejected : whence it became a proverbial expression for a melancholy person, that he had been in Trophonius's cave.

## V

**VENUS** : the goddess of love and beauty, daughter of Jupiter and the Nereid Dione. According to others she sprung from the froth of the sea. She was given in marriage to Vulcan ; but intrigued with Mars, Anchises, Adonis, &c. The islands of Cyprus and Cythera were particularly sacred to her.

**ULYSSES** : king of the islands of Ithaca and Dulichium, in the Ionian sea, son of Laërtes and Anticlea, husband of Penelope, the daughter of Icarius. He was remarkable for his prudence and sagacity. To avoid going to the Trojan war, he counterfeited insanity, and ploughing the sea-shore with a horse and bull yoked together, he sowed salt. Palamedes discovered that his madness was pretended, by placing his infant son Telemachus before the plough, which Ulysses immediately turned aside. In the Trojan war, distinguishing himself both by his wisdom and valour, he obtained the arms of Achilles in preference to Ajax, who was his competitor. In his return to Ithaca, after the taking of Troy, he met with various distresses and adventures, which form the subject of Homer's *Odyssey* ; and visited the infernal regions to consult the shade of Tiresias. At length reaching Ithaca, he succeeded in putting to death all the suitors of Penelope, and recovered his throne. Telegonus, his son by the enchantress Circe, slew him unwittingly.

**VULCAN** : the god of fire and forges, son of Jupiter and Juno, or (as others say) of Juno alone, and husband to Venus. He was born decrepid, on which account his mother wished to conceal him in the sea. There Thetis and Eurynome took care of him, and he wrought for them various ornaments in metals. Jupiter afterwards flung him out of heaven for attempting to assist Juno, whom Jupiter had bound ; and falling in the island of Lemnos, he there took up his residence. All

volcanos were considered as his forges. He formed Jupiter's thunderbolts. Homer, on one occasion, describes him as putting the gods in good humour, and exciting general laughter, by taking the place of Ganymede in handing about the nectar.

## X

**XENOPHON**: an eminent Athenian, the son of Gryllus, and disciple of Socrates. He joined as a volunteer the expedition of Cyrus the younger, against his brother Artaxerxes. After the battle of Cunaxa, and the death of Clearchus (whom see), he headed the 10,000 Greeks in their retreat, and distinguished himself by his consummate judgment and fortitude in effecting it. He was banished from Athens for having joined the expedition; and has left an interesting account of it in his *Anabasis*, written with that pure simplicity of Attic style which distinguishes all his works. He died at an advanced age in Corinth.

**XERXES**: king of Persia, son of Darius. He resumed the expedition against Greece, which his father had so unsuccessfully commenced; cut a channel through mount Athos for the safer conveyance of his fleet; built a bridge of boats over the Hellespont, and when the first bridge was carried away, arrogantly ordered the waves to be lashed, and fetters thrown into them. He invaded Greece with an army of some millions; was checked at Thermopylæ by a handful of Spartans under Leonidas; and defeated in sea fights at Artemisium and Salamis. His return to Asia was a disgraceful flight, while he left Mardonius in Greece, to be utterly routed at Plataea. Xerxes fell by assassination in the 21st year of his reign.

## Z

**ZAMOLXIS**: a slave and disciple of Pythagoras. Returning to the Getæ, his countrymen, he concealed himself for three years in a cave, and then persuaded them that he had risen from the dead. After death he received divine honours.

**ZEPHYRUS**: the west wind; represented as a young man winged, with a garland of flowers on his head.

**ZEUXIS**: a celebrated painter, born at Heraclea. He flourished about 420 B. C.

**ZOROASTER**: an ancient king of Bactria, whose age is little known. He was famous for his researches in philosophy, and was the author of the doctrine of the Magi. He admitted no visible object of worship except fire.



ALPHABETICAL CATALOGUE  
OF  
PROPER NAMES.

Those marked with an obelisk (†) are names of imaginary characters ; or, from the obscurity of their history, may be so considered.—The letters I. and L. refer the Student to the Index and Lexicon.

**A**

† Αγαθοπλης. p. 51.

Αγαπημένων. I.

Աղյուսք. 1.

**Ἀγχισῆς. Anchises. I.**

εδης. L. Pluto. I.

Αἰῶνες. *Æacus. I.*

Alas. Ajax. p. 46.

*Alysius*. sc. *perros*. & *re Alysius*. the  
Egean sea, or Archipelago. p. 9.

**Αἰγίος.** an inhabitant of Ægium,

(I.) where Jupiter was said to have been reared by a goat. p. 106.

*Ægīnēsis*. *adj.* of Ægina, an island in the Saronic bay.

Αἴγυπτος. ἡ. Ægypt. Αἰγυπτίος.  
Egyptian.

Λιδωνεύς. L.

**Αἰθιοπία. Æthiopia.**

ΔΙΣΧΥΝΕ. Æschines. I.

ΛΙΤΥΗ. Ætna.

Ἀθηνᾶ. Minerva. I.

Ἀθηναί. ai. Athens. Ἀθηναίος. Athenian.

Ἀχαρνᾶν. a native of Acharnania.  
p. 31.

Ἀκταίων. Actæon. I.

Ἀλιζανδρος. Alexander. I.

Αλκμήνη. Alcmena. I.

Άλκιμος. Ι.

Αμμων. I. Αμμωνιοι. p. 23. See n.

**Ἀμύντας.** Amyntas, the father of Philip. p. 25.

Ἀμφιλόχος. Amphilochoſ. I.

Αμφιτρίτη. Ι.

**Αναξαγόρας. Ι.**

ΑΥΡΟΣ. Ι. Λ.

ΑΥΤΗ. Ι.

**Αφροδίτη. Venus. I. L.**

**Ἀχαιοί** the people of Achaia.

**Αχιρουσίου.** Acherusian. I.

## B

Βάβυλων. ἡ. Babylon.

Βακτρα. τα. Bactra, a city of Asiatic Scythia.

Βιθυνοι. the Bithynians.

Βιτων. Biton. I.

† Βλιψίας. the name of a usurer. p. 31.

Βοιωτία. Boeotia.

## Γ

Γαδύρα. τα. a small island on the coast of Spain, near the pillars of Hercules. p. 22.

Γαληνη. Λ.

Γάνυμηδης. Ganymedes. I.

Γελοιοι. the Geloi, or people of Gela. I. p. 13.

Γεται. the Getæ; Scythians.

† Γλυκεριον. Glycerium. p. 53.

† Γναθωνιδης. the name of a parasite. p. 98.

† Γνιφων. the name of an usurer. p. 56.

Γρανίκης. the river Granicus. See Alexander. I.

† Γωβαρας. p. 50.

## Δ

Δαμασις. the name of an athlete. p. 14.

† Δαμυς. p. 31.

Δανάη. I.

Δαναος. Δαναΐδης. See Danaides, I.

Δάριος. Darius. I.

† Διωνίας. p. 19.

Δελφοι. Delphi. p. 39. and the Delphians. p. 40.

Διουκάλων. Deucalion. I.

† Δημίας. the name of a rhetorician. p. 99.

Δημοσθίνης. I.

Δικταίον. sc. αντρον. See Dictæ. I.

Διογενής. I.

Διονυσιος. Dionysius. I.

Διονύσος. Bacchus. Διονύσια. τα. the festival of Bacchus.

Διώνη. Dion. I.

† Δρεμων. the name of a slave. p. 90.

## Ε

Ειλιθυΐα. Ilithyia, the goddess presiding over child-birth.

Εκατη. Hecate. I.

Ἑκτωρ. Hector. I.

Ελευθερα. See n. on p. 29. f.

Ελευσις. I. Ελευσινια. τα. the Eleusinian mysteries. p. 59.

Ἑλλάς. ἡ. Greece, properly the part of Greece north of Peloponnesus.

Ἑλληνας. I. Ἑλληνισια. τα. the Grecian.

Ενδύμων. Endymion. I.

Επιδμηδης. I.

Ερεχθίους. Erechtheus. I. -ης φουλα. p. 100.

Εριωνος. I.

Ερις. I.

Ἑρμης. Mercury, I. -ίδιον. dimin.

Ερως. Cupid. I.

† Ευνομιος. p. 18.

Ευριπίδης. I.

Ευρυστινός. Eurystheus. I.

Ευρωπη. Europa. I.

Ευφρατης. the river Euphrates.

Εχικρατιδης. the father of Timon. p. 98.

## Ζ

Ζαμολξίς. I.

Ζιεύς. I.

Ζεύς, Διός. Jupiter. I.

† Ζηροφαντης. p. 19.

Ζωροαστρος. Zoroaster. I.

H

Ἡῶν. the people of Elis in Peloponnesus.  
 Ἡῆ. Juno. I.  
 Ἡρακλῆς. -αλῆς. Hercules. I.  
 † Ἡρακλῆς. p. 58.

Ἡρῶνα. Erigone. I.  
 Ἡρῶνας. the river Pa.  
 Ἡσίοδ. Hesiod. I.  
 Ἡφαιστῖος. Hephestion. I.  
 Ἡρακλῆς. Vulcan. I. I.

Θ

Θάκος. an island in the Ægean sea.  
 Θεογενῆς. Theogenes. I. p. 108.  
 † p. 50.  
 Θεογονία. p. 72.  
 Θεοτόκος. Thersites. I.  
 Θεομορφος. ἡ. L.  
 Θητις. ἰδός. Thetis. I.

Θερσίλαος. or Θερσίλαος. Thersites.  
 Θεβαῖαι. αἱ. & Θεβαῖ. Thebes. -αἱ.  
 the Thebans.  
 Θρακία. ἡ. a Thracian.  
 † Θρακιστῆς. Thracysia. p. 18 &  
 101.

I

Ἰάπετος. Japetus. I.  
 Ἰάνης. L.  
 Ἰάσιον. Jasion. I.  
 Ἰβηρία. Iberia, Spain.  
 Ἰδῶν, & Ἰδῆ. mount Ida.  
 Ἰθάκη. the island of Ithaca: -ητος.  
 adj.  
 Ἰκάριος. Icarus. I.  
 Ἰλιον. Ilium: Troy.  
 Ἰλλυριοί. the Illyrians.  
 Ἰνῆχος. Inachus. I.  
 Ἰνδοί. the Indians. -ιστος. adj.

† Ἰδομενεύς. p. 58.  
 Ἰνός. αἱ. Ino. I.  
 Ἰξίον. Ixion. I.  
 Ἰπποκρίτης. Hippocraticus. I.  
 Ἰσος. Irus. a beggar of Ithaca,  
 mentioned in the Odyssey.  
 Ἰσθμός. L.  
 † Ἰσθμοδωρῆς. 29.  
 Ἰστος. See Alexander. I.  
 Ἰστρος. the Ister. I.  
 Ἰταλία. Italy. -αἱ. the Italians.  
 Ἰωνία. Ionia.

K

Κάδμος. Cadmus. I.  
 Καλλίπῆς. I.  
 † Καλλιπιδης. p. 19.  
 Καλλιπιδης. I.  
 Καμβύσης. Cambyses. I.  
 Καππαδόξ. a Cappadocian.  
 Καπυ. Capua.  
 Κάρι. a Carian.  
 † Κάριον. the name of a slave. p.  
 53.  
 Καρχηδών. ἡ. Carthage. -ονος. a  
 Carthaginian.  
 Καστάλλια. I.  
 Καυκάσος. Caucasus. I.  
 Κεκροπῆ. Cecrops. I.

Κελτίβηρες. the Celtiberi: a people  
 of Spain, near the river Iberus.  
 Κερβερος. Cerberus. I.  
 Κίθαιρον. mount Cithæron in Boeotia.  
 Κιλικία. Cilicia.  
 Κίρρα. Cirrha. I.  
 Κλειάρχος. Clearchus. I.  
 Κλυτος. Clitus. I.  
 Κλειός. I.  
 † Κλειοκρίτος. p. 52.  
 Κλειων. Cleonæ. I.  
 Κλωθῶ. I. L.  
 Κόδρος. Codrus. I.  
 Κολυττιεύς. a Colyttensian. See n. σ  
 p. 100. α.

Κορινθός. Corinth.  
 Κορύβας. -αντις. Corybas. I.  
 Κράτης. Crates. I.  
 † Κρατών. p. 14.  
 Κρείων. Creon. I.  
 Κρητη. Crete. -εις. Cretans.  
 Κρείσος. Cræsus. I.  
 Κρόνος. Saturn.

Κροτων. See Milo. I.  
 † Κυδιμαχος. p. 52.  
 Κυλληνιος. an epithet of Mercury. I.  
 † Κύστιος. L.  
 Κυρηναίος. a native of Cyrene. See  
 Aristippus.  
 Κύρος. Cyrus. I.  
 Κωκύτος. Cocytus. L.

## Λ

Λακεδαιμόνιοι. the Lacedæmonians.  
 † Λακύνδας. p. 51.  
 † Λαμψις. p. 31.  
 † Λαμψιχος. p. 13.  
 † Λαχης. Laches. p. 103.  
 Λεαρχος. Learchus. I.  
 Λεβαδια. Lebadea. I.

Ληδη. Leda. I.  
 Ληθη. I. L.  
 Λιβύη. Libya. Λιβύς. a Libyan.  
 Λυγκιεύς. Lynceus. I.  
 Λύδια. Lydia. Λύδαι. the Lydians.  
 Λύκωρος. I.

## Μ

Μαία. I.  
 Μακιδόνιος. Mæandrius. I.  
 Μακεδών. a Macedonian. -ονικος. adj.  
 Μαντινείς. the people of Mantinea in  
 Arcadia.  
 Μάρμαρινος. a native of Marathon  
 in Attica.  
 Μασσαγίτις. the Massagetæ. -τις.  
 a woman of that nation. See  
 Cyrus. I.  
 Μαυρωλος. I.  
 † Μεγάβυξος. p. 90. the name of  
 one of the seven Persian noble-  
 men, who conspired against Smer-  
 dis Magus.  
 † Μεγακλής. p. 90, 52.  
 † Μεγακλειδης. p. 51.  
 Μεγάρæ. κα. the city of Megara. in  
 Achaia. -ικος. adj.

Μεγίλλος. I.  
 Μεμφίτης. of Memphis in Egypt.  
 Μινιασος. I.  
 Μενουκιεύς. Menœceus. See Creon. I.  
 Μήδοι. the Medes. -ικος. Median.  
 Μηθυμνη. Methymne. I.  
 Μίδας. I.  
 Μίθρης. Mithras. I.  
 † Μιδροκαρζανης. p. 66.  
 † Μικυλλος. Micyllus. p. 54.  
 Μίλων. Milo. I.  
 Μίνως. Minos. I.  
 Μοίραι. the Fates. L. See Atropos. I.  
 † Μοιριχος. Mœrichus. p. 17.  
 Μύκκηνη. & Μύκκηται. αι. Mycenæ.  
 † Μυρτιον. ή. p. 31. See n.  
 Μύρων. Myron. I.  
 Μωμος. Momus. I.

## Ν

Νέστωρ. Nestor. I.  
 Νηρηΐδης. Nereids. I.  
 Νινος. ή. Niniveh. I.

Νηόβη. I.  
 Νέριος. I.

## Ξ

Ξενοφών. I.

Ξιζένης. I.

O

- Ὀδυσσεύς. Ulysses. I.  
 Ὀθρυάδης. Othryades. I.  
 Οὐκ. Œta. I.  
 Ολυμπιά. ὁ. I. Ολυμπιά. τα. the Olympic games.  
 Ολυμπιάς. Olympias, the wife of Philip of Macedon.  
 Ολυμπός. Olympus. I.  
 Ὀμηρος. Homer. I.  
 Ομφάλη. I.  
 † Οξυράκης. p. 50.  
 Οξυράκης the Oxydracæ, an Indian nation.  
 † Οροστες. Orestes. p. 29. and 41.  
 Ορβίος. I.  
 Οσίρις. I.  
 Οσσα. a mountain of Thessaly.  
 Ουτίς. L. the name assumed by Ulysses, in the cave of Polyphemus.

Π

- Πάριον. Pæon. I.  
 Παιόνες. the Pæonians: a people of Macedonia.  
 Πάλαμης. I.  
 Πάη. I.  
 Παιων. the name of a sea-nymph. p. 8.  
 Πειραιεύς. I.  
 Πειραιεύς the Piræus: the port of Athens.  
 Πελοποννησίαι. the Peloponnesians.  
 Πέριος. I.  
 Περικλής. See Alexander. I.  
 Περικλῆς. Pericander. I.  
 Περικλῆς. I.  
 Πέρσαι. the Persians.  
 Περσεφόνη. Proserpine. I.  
 Πήγασος. Pegasus. I.  
 Πήλιος. I.  
 Πήλιον. Mount Pelion, in Thessaly.  
 Πισιδίαι. the Pisidians near Cilicia.  
 Πλούτος. Plutus. I.  
 Πλούτων. Pluto. I.  
 Πολυδάμας. Polydamas. I.  
 Πολυκλῆτος. Polycletus. I.  
 Πολυκράτης. Polycrates. I.  
 Πολύφημος. Polyphemus. I.  
 Ποσειδών. Neptune. I.  
 Ποσειδωνεύς. I.  
 Πριάμης. Priam. I.  
 Προύσιας. Prusias. See Annibal. I.  
 † Πρωταρχος. Protarchus. p. 90.  
 Πρωτισίλαος. I.  
 † Πτολεμαῖος. p. 19.  
 Πτολεμαῖος. Ptolemy: one of Alexander's generals and successors.  
 Πύδιος. L.  
 Πύρρην. I.  
 Πύρρην. the name of a slave. p. 70. and 90.  
 Πωλος. the name of an actor. p. 71.  
 Πωρος. Porus. See Alexander. I.

P

- Ραδάμανθης. Rhadamanthus. I.  
 Ρία. Rhea. I.  
 Ραυτιον. Rhœteum. I.

Σ

- Σαρδίζης. I.  
 Σαρδηνίος. I.  
 Σάμοι. the people of Samos.  
 Σαρδανάπαλλος. I.  
 Σαρδεις. αἰ. Sardis, the capital of Lydia.  
 Σάτυροι. Satyræ. I.  
 Σάτυρος. the name of an actor. p. 77.

M



Σιληνός. Silenus. I.

Σιρηνίς. the Sirens. I.

Σιμίλη. I.

Σηρίς. the Seres, a nation of Asia between the Ganges and the eastern Ocean.

Σιγυών. Sigeum. I.

Σίδων. Sidon, a city of Phœnicia.

Σικελία. Sicily. -ιωτής. a Sicilian.

Σικυών. Sicyon. I.

† Σιμμίχης. p. 58.

Σκηπίων. Scipio. I.

Σκιρωνίδης. the Scironian rocks. See n. on p. 9. c.

Σκύθης. a Scythian. -ίς. a Scythian woman.

Σκυλλά. or -η. Scylla. I.

Σολών. Solon. I.

Σουνίος. a native of Sunium. I.

Στυξ, ὕψος. Styx. I.

Σύροφονιξ. a Syrophœnician.

Σωκράτης. Socrates. I.

## T

Τανάρης. ἡ. et -ον. τα. Tænarus. I.

Τανάϊς. the river Tanais, or Don.

Τανταῖλος. I.

Τυρεσίης. Tyresias. I.

Τελλός. Tellus, an Athenian. p. 38.

Τιβίος. the name of a slave. p. 90.

Τιγρης, et -ίς. the river Tigris.

Τίμωνος. I.

Τίμων. Timon. I.

Τιτίφονη. I.

Τίτυος. Tityus. I.

Τριπτολιμος. I.

Τρίτωνος. Tritons. I.

Τροφονίος. I.

Τρωϊκός. αἰῶ. Trojan.

Τύρος. ἡ. the city of Tyre in Phœnicia.

Τυμῆρις. I.

## T

Τμηττός. Hymettus. I.

## Φ

Φαῖων. Phæton. I.

Φαιᾶκίς. inhabitants of Phœacia. I.

Φειδίας. Phidias. I.

† Φιλιππιδης. p. 99.

Φίλιππος. Philip. I.

† Φίλωνίδης. p. 62.

Φίνιος. I.

Φοινίκη. Phœnicia.

Φρυγία. Phrygia. Φρυγίς. the Phrygians.

Φρύνη. Phryne. I.

Φωκίς. a native of Phocis.

## X

Χαλδαῖοι. the Chaldeans.

Χαρίκλης. p. 71.

† Χαρμολαός. et -ίος. p. 13.

Χάρυβδις. Charybdis. I.

Χάρων. Charon. I.

Χερρόνησος. the Thracian Chersonesus. I.

Χίμαιρα. the Chimæra. I. L.

Χοασπής. the Choaspea. I.

A  
LEXICON,  
GREEK AND ENGLISH,  
ADAPTED TO  
THE PRECEDING WORK.



## LEXICON,

ὅς.

## ΑΓΑ

**ἈΕΑΘΗΡΙΑ**. *ἀ*. stupidity, blockhead-ism. 39. *α*. *βελτιος*, better, seems to be a comparative formed from *βελος*, and properly to denote one who excels in hitting a mark. Hence *ἄβελτιος*, a blockhead, a stupid person, who knows not how to aim aright at a proposed object.

*ἄλγος*. soft, delicate, tender. 25. *ἴ*. *qu*. *ἄφρονος*, soft to the touch, from *ἰ ἄφν*, the touch. *th*. *ἀντα*.

*ἄγῆδος*. excellent, good. from *ἀγαμαι*, to be astonished, to admire. This adjective, denoting something superlative, has no degrees of comparison. *το ἄγαδον*, or *τῷ ἄγαδον*, the *summum bonum*, about which the old philosophers disputed: that in which the happiness of man consists. 24. *g*. *ὦ ἄγαδ*. a colloquial address, my good Sir. 81. *a*. 103. *e*. *ἄγαδὲ τυχῶ*. See note, 109. *b*.

*ἄγαλμα*. *ra*. a statue, image. 110. *e*. properly, an ornament, or piece of finery, any thing in which one (*ἀγαλλισται*) exults, or prides himself.

*ἄγαλμαριον*. a little image. 76. *a*.

*ἄγῶν*. (adv.) excessively, very. 54. *f*. With the article prefixed, it assumes, like other adverbs, the force of an adjective. 42. *f*.

## ΑΓΕ

*Ἀγῆσκαται*. to be indignant. 30. *a*. 33. *f*. 40. *a*. 61. *b*. 85. *a*. It is used in the middle voice in the same sense, 76. *d*.

*Ἀγῆσκω* (to love.) to be content, to think it enough. 21. *g*. 72. *c*. 86. *e*. 104. *f*. *ἰ ἄγασκωμιν*. 11. *a*. his beloved, his mistress—the same as *ἰ ἱεμιν*, 105. *g*.

*Ἀγασκω*. beloved: applied peculiarly to an only son. 52. *f*. also applied to a thing that is desirable, or with which one may be satisfied. 55. *a*.

*Ἰτρεσκωσκω*. to love excessively. 26. *d*.

*Ἀγγιλλω*. to carry a message, to bring news: perhaps from *ἄγω*. *ἄγγιλος*. a messenger. 42. *g*. (hence angel.)

*Ἀγγιλια*. a message. 2. *d*.

*Ἀπαγγιλλω*. to bring news, to report. 9. *b*. 26. *b*. 78. *d*.

*Παραγγιλλω*. to bid, to desire. 23. *e*. See *σιμαζω*.

*Ἀγυρω*. to collect, assemble. It seems compounded of the verbs *ἄγω* and *ἵκω*, the latter of which signifies to connect. Hence

*Συμ*—or *Ἑνωγυρω*. to amass, collect. 43. *f*. 44. *c*.

*Νεφελωγέτης*, *a*. *ἰ*. an epithet of Jupiter: the cloud-collector. (See *νεφ*—

λα.) 81. d. where *πφιληγερεα* is the vocative; but in this form also Homer often uses it in the nominative.

*Ἀγορα*. ἡ *the place of popular assembly*. also *the assembly itself*. a market-place, forum. 90. a.

*Ἀγορευσ*, α. ἰ. a person who goes about, collecting money from the multitude: a mountebank. 1. c.

*Ἀγορεω* and *ἀγορεύω*. to address an assembly, to speak. *Ἀγορεύω*. to speak. 104. b.

*Ἀπαγορεύω* (to forbid.) to be spent, or worn out. 3. b. 57. b. The verbs *ἀπύσσω* and *ἀπύσσωμαι* have the same meanings, both primitive and derivative, with this verb. Stephens supposes that they were properly applied to a person so worn out as to be unable to speak.

I should derive their meaning from athletic games, when a person, worn out in the contest, declared against a continuance of it. We find the word *ἀπολογισμαί* also employed in a similar sense. Thus Plut. in vit. Lyc. speaking of that principle of the Spartan discipline which forbade them to continue the pursuit of a flying enemy, εἰς, οὐτε γινώσκουσιν οὐτε Ἕλληνας ἡγουμένους, ποτὺν καὶ ποτὺν ἀπολογισμένους καὶ παρακινηροποιούς.

*Ἐξαγορεύω*. to divulge, disclose. 63. f.

*Κατηγορεύω*. (to speak against.) to accuse. 31. e. 59. c. d. 68. f. 69. e. § *Κατηγορέω*. an accuser. 59. d. 104. e.

*Μεγαλληγορέα*. ἡ. magnificent, or pompous, language. 46. g.

*Ἀγκιστρών*. a hook. 92. f. It seems of the same family with the two following words; and in each of them *bending*, or *curvature*, seems to be the radical idea. Perhaps they are formed from *ἀγω*, to break by bending.

*Ἀγκύριον*. a dimin. from *ἀγκύρα*, ἡ. an anchor. 16. b. 47. f.

*Ἀγκυών*. ἡ. the elbow. *παρὰγκυονίζωμαι* (m.) to elbow, to thrust with the elbow. 102. a.

*Ἄγνος*. pure, unpolluted: perhaps formed from *ἀγνέω*, the 2d fut. of *ἀζω* or *ἀζομαι*, to reverence. Hence *ἀγνίζω* and § *Πιεργαγνίζω*. to purify. 66. f.

*Ἀγνυμι*, or *ἀγω*, to break. 2d aor. *ἄγνι* or *ἴαγνι*. *καταγνυμι*, or *κατᾱγνυμι*. to break in pieces, to break. 76. c. (2d aor. p.) 85. f. (part. perf. p.) 99. f. (perf. m.) § *Ναυᾶγνα*. ἡ. a shipwreck, a wreck, ruin. 82. f. (see n.) § *Ναυᾶγιον*. id. 51. a.

*Ἄγος*, ιος. το. expiation, guilt: probably from the same root as *ἀγνοεω*. q. v. § *Ἐνᾶγος*, ιος. ἰ. καὶ ἡ. impure, wicked. 108. b. § *Ἐσθῆγισμα*. το. an expiatory sacrifice. an offering for the dead. 48. d.

*Ἀγος*. ἡ. the taking of game. or in hunting, the game taken. § *Εἰσῆγεια*. ἡ. a fine catch, or take. 50. c. § *Ποδαγος*. goultry. (qu. caught by the feet.) 68. e. § *Πύργαγα*. ἡ. a smith's pincers, or tongs. 6. a.

*Ἄγρος*. ἡ. land, a field. 44. g. 55. a. 70. c. 95. c. § *Ἀγριος*. rustic, savage, rude. 94. d.

*Ἄγυια*. ἡ. a street: from *ἀγω*, to lead, as *αἶθυα* from *αἶδω*. § *Εὐρυάγυος*. having broad streets: an Homeric epithet of cities, particularly Troy. 47. a.

*Ἀγχύ*. adv. near. superl. *ἀγχύστα*. nearest. 56. f. § *Ἀγχωνίτης*, ιος. ἰ. a near relation. 100. g. § *Ἐσῆγχω*. adv. lately. 38. b. 70. a.

*Ἀγχω*. to strangle, choke. 28. c. 61. a. § *Ἀγχωμι*. ἡ. strangulation, choking. 98. c. (it would choke them, i. e. with vexation.)

*Ἄγω*. and Att. *ἄγω*. to lead. 22. a. to bring. 9. f. *ἀγών* σχολῆς. to be at leisure. 29. b. 24. b. *ἀνχωμι*. to be quiet. 11. b. *πνέω*. to be grieved. 90. c. *διονύχεια*. to keep, or celebrate, the festival. 100. f. *ἰσχυάσσω*. to hold an assembly. 109. b. *εὐα* is *εὐμυ*. to hold one in honour. 69. f.

*ἀγναι καὶ φεῖν. to pillage and plunder.* 41. g. So the Latin *agere et ferre*. In this phrase *ἀγναι* refers to things animate, *φεῖν* to things inanimate.

*Ἀγῖ, imper.* but used as an adverb of exhortation; and, like the Latin *agedum*, applied to the plural number as well as to the singular. 58. c. *come then.* 96. f.

*Ἀγῶν. ἡ. a leading away; a carrying off.* 43. b.

*Ἀγῶν. to lead, or bring, up.* 46. b. 105. a. g. *to put up.* 40. f. § *Ἀναγῶν. ἡ. a setting sail.* 47. e. 67. b. § *Ἐναγῶν. to lead back.* 66. f. 80. e.

*Ἀπῶν. to lead, or bring, away.* 11. e. 24. b. 28. f. 62. c. *ἄπαγι. imp. away with you.* 58. a. (Hence Lat. *apage*.)

*Δῶν. to bring over.* 58. e. *to spend, or pass, time.* 73. f. 96. d.

*Ἐπῶν. to bring upon one.* 95. a. *ἔπαγμα. to bring with one.* 30. a. 92. g. 105. d. 110. a.

*Κάτῶν. to lead down.* 6. e. 46. b. The verb is also applied to a ship, pulling in to port; as *ἀναγῶν* is to its setting sail. (See *ἀναγῶν.*)

Hence § *Προπαταγμαι, to arrive in port before another.* 57. c.

*Πᾶρῶν. to bring forward.* 50. d. e. 59. b.

*Προῶν. to lead the way.* 11. d. *to lead forth.* 87. f.

*Προῶν. to bring to one.* 30. a. 59. b. 61. g.

*Σύνῶν. to bring together, collect.* 37. b. 60. e.

*ὑπῶν. to bring under.* 96. c. *ὑπαγμαι. to subdue, reduce.* 9. e. 22. g. 52. e.

*Δημῶν. ἡ. a demagogue. a popular leader.* (See *δημος*.) 73. d.

*Εὐῶν. easy to be led, manageable, tractable.* 49. c.

*Μετῶν. to conduct the dead.* 33. f.

*Παιδῶν. a boy's tutor, one who has the care of educating boys.* Hence our *pedagogue*. 87. b. § *Παιδῶν. to tutor.* 86. e.

*Χειρῶν. to lead by the hand.* 93. b. d.

*Ψυχῶν. to conduct the shades.* 2. e. 6. e.

*Ξενῶν. a commander of foreign troops.* 31. a. § *Ξενῶν. to act as guide, or Cicerone, to a stranger.* 32. e.

*Στρατῶν. (See στρατός.) a general.* 20. b. 21. g. 24. a. § *Στρατῶν. to command an army.* 100. e. § *Στρατηγίας. military, warlike.* 21. e. 52. e.

*Χορηγῶν. to perform the office of χορηγός, or manager of a chorus.* In the Athenian festivals, this officer supplied the chorus with the necessary dresses, instruments, &c.

§ *Χορηγία. ἡ. the supply of necessary implements, &c. for setting up in a trade.* 75. c.

*Διακτορῶν. an epithet of Mercury, frequent in Homer. a person employed in bearing messages, ἀπὸ τοῦ διαγῶν τὰς ἀγγελίας.* Others have supposed that Mercury had this epithet as employed in transporting the shades, ἀπὸ τοῦ διαγῶν τὰς νεκρῶν.

Hence § *Συνδιακτορῶν. a person joined in employment with Mercury.* 33. b. Hemsterhuis, though he rejects the second interpretation of *διακτορῶν*, conceives that Lucian had it in view in this passage. I doubt this; and would rather interpret *διακτορῶν* as an agent employed for another in any business; and *συνδιακτορῶν* as associates in any such employment.

*Ἄγων, ἄντος. ἡ. a game, contest.* 66. d. § *Ἀγωνίζομαι. to contend for a prize.* 9. b. *to fight.* 31. d.

*Ἀνταγωνιστής, οὐ. ἡ. an antagonist, an opponent.* 37. f.

*Καταγωνίζομαι. to subdue in conflict.* 1. c. 3. d. (2d pers. sing. 1st aor. m.) 21. a.

*Συναγωνίζομαι. to co-operate.* 92. c.

*Ἀδελφός. ἡ. a brother.* 11. d. 35. b. § *Ἀδελφή. ἡ. a sister.* 49. d.

*Ἄν. adv. always, is, or is, ἄν. for ever.* 31. e. 33. d. Hence perhaps *ἄιδιος, perpetual.* 44. f.

**Ἀειδω**, and by crasis **ᾄδω** *ᾄσω*. to sing, perhaps from *a* intens. and *ειδω*, to know: qu. to be skilled in song. 8. e. 10. a. 11. c. 98. g. (1st fut. m. 2d pers. sing.) 99. b. to celebrate. 79. d.

**Ἀσμα**. το. a song. 57. g. 98. f. **ᾄδω**. ἄ. a song, singing. 4. b. 37. b. 102. b. § **ᾄδω**. tuneful. 99. c. **Ἀειδόμενος**. celebrated. 39. b. 82. a. 95. g.

**Ἐκράνη**. ἄ. an incantation. 56. f. 66 d.

**Παρώδιον**. to parody: i. e. to apply a quotation, slightly changed, to another purpose than the original meaning of the author. 41. c.

**Θεσπιόδιον**. to deliver oracles. 108. b. (**Θεσπία**, ισ. ἰ. ἄ. divinely inspired, from **θεός** and **ισμι**, or **παι**, to speak.)

**Κιθάρεψος**. a harper. 9. c. 116. e (See **κίθαρα**.)

**Μελόδιον**. to make melody. 6. d. (See **μελος**.)

**Ῥαψόδιον**. ἄ. a rhapsody, a poetical effusion: peculiarly applied to the compositions of Homer. 37. c. (**ῥαπτω**. to sew, connect.) § **Ῥαψόδιον**, to utter rhapsodies. 37. b. 63. c. to chaunt, to spout verses. 21. d. § **Ῥαψώμεψος**. id. 65. a.

**Τραγῶδιον**. to rant in tragic verses, 63. a. (See **τραγῶς**. and Hor. de Art. P. 220.) § **Τραγῶδης**. a tragedian. either an actor, or writer, of tragedy. 100. f. "during the representation of the new tragedians in the festival of Bacchus." At Athens during the **Διονυσια μυγῆλαι** or **ἑορταί** (celebrated within the city) poets brought forward their new dramatic productions; and each had three actors assigned to him by lot. The phrase occurs in Ctesiphon's decree and elsewhere in Demost. de Cor. In Æsch. contra Ctes. it is expressed more fully **τραγῶδων ἀγωνίζομενοι παρ' ἑω**.

**Χρησμοέδιον**. (See **χρησμός**.) to deliver oracles. 108. c. 110. b.

**Ἀιέω**. to lift up, raise. from **αἴη**, εἶος. ἄ. the air: qu. *sis aἴρα αἴεω*. ἄη

from *ἄνω* to breathe. § **Ἀναίεω**. to lift, raise. 17. c.

**Ἄϊετος** and **Ἀίετος**, ἄ. ἰ. an eagle. 107. c. (perhaps from *a* intens. and **ίεος**, true, certain; this bird being supposed to afford the most certain augury. IL Θ'. 247.)

**Ἄλλος**, ου. ἰ. (contracted for **ἄλλος**.) a contest, struggle. § **Ἀλλήτης**, ἄ. ἰ. a champion, or combatant, in the athletic contests. 14. c. 37. e. 108. c. § **Ἄλλιος**, wretched, a wretch: qu. one who has to struggle with misfortune. 2. c. 31. b. 86. a.

**Ἄλσος**. crowded. in a crowd, or mass. 48. f. 83. d. (from *a*, for *ἄμα*, and **λσος** the noise of a crowd. th. **λσαι**, to make a noise.) § **Ἄλσως**. adv. all at once. 90. d. The word may here be considered as opposed to any thing done gradually or leisurely: but the force of the expression will be better conceived, by imagining a body of water (for instance) descending in one gush.

**Ἀῖ**. interj. alas! ah! 43. a. 57. g. where it is followed by a genitive which, however, I would consider as governed by **ὥστε** understood.

**Λιγύλλος**, ἄ. ἰ. the sea shore. 102. g. (**αἶον** του **ἄλγος** τῆς **ἁλῆς**, breaking the sea.)

**Ἄϊδης**, ου. ἰ. orcus, the region of the dead: qu. the invisible place, from *a* priv. and **ειδω**. Also, a name of Pluto. 63. a. b. **ἑίδω**, the Æolic genitive for **ἑίδου**, and governed by **δομῶν** understood. § **ἑίδης**. id. 2. f. (in **ᾄδου** sc. **δομῶν**.) 6. a. 14. g. 32. e. § **Ἄϊδωνις**, ισ. ἰ. Pluto. 67. f.

**Ἄιδως**, ου. (and contr. **ἄις**.) ἄ. shame, modesty. 104. e. (from *a* priv. and **ειδω**, shame preventing one from looking at others.) § **Ἀιδιόμαι**. to reverence, to regard with awe. 4. b.

*ἀἴς*, 1904. *in the ether, atmosphere*:  
from *αἴς*, to shine. § *ἑρᾶς*.  
*under the open air*. 66. e.

*Διόμας*. to burn, to shine. 97. a. §  
*Διόλους*, *εἶσσα*, *εἶν*. flaming, burn-  
ing. (properly sooty: from *αἰάλη*,  
soot.) 81. f.

*Δίψα*, *ros. ra. blood.* 26. f. § *Ἀναιμωτός* adv. without bloodshed. 4. g. 22. f. 103. f. § *ἰσχυαίμων* i, h. styptic, having the power of stanching blood. 99. a. (*ἰσχυά* to stop, restrain.)

*Alôis, n. av. dreadful, terrible.* § 'E-  
avos. *i, h. id. an Homeric epithet*  
*of Proserpine. 67. e.*

*Allos*, *eu. i.* praise, also, an apologue, or fable. § *Ἐρανος. eu. i.* id. 20. c. 47. a. 75. f. § *Ἐρανος* to praise. 18. f. 6. b. *εἶνος*. 10. b. l; *eu.* 24. g. 26. e. *ἱσανεισιν*. 78. c. *ἱρι. eu.* 77. e. § *Ἱσανεισιν* to praise excessively. 99. b. § *Ἱσανεισιν* to admonish, exhort. 44. e. 64. e. g. 99. f. (the *Æol.* opt. 1st aor.)

*Ainyma*, *re. an enigma*, riddle. 108.  
 a. § *Ainymatodūs*. *adv. enigmati-*  
*cally*. 105. a.

**Ægis** αἰγες. *Æ.* and Att. *ἰ.* a she-goat, a goat. 85. a. 105. e. It seems to be formed from the 1st fut. of the verb αἰεω, to rush, to dart: and from αἰγᾶ, the perf. m. of the same verb, probably come, § Αἰγῆς, 105. *Æ.* the Ægis of Jupiter and Minerva. 82. e. (see Il. Δ'. 167.)—though Mythologists say that the Ægis was so called from its being covered with the shaggy hide of the goat Amalthea, that suckled the infant Jupiter. § Καταγυῖον. to rush down with violence; applied particularly to a squall of wind. 54. b. (neut. gen. part. 1st aor.) Compare Il. β'. 148.

**Δίρω.** (borrows the 2d fut. ἰλῶ and 2d aor. εἰλον from the antiquated verb ἵλω.) *to take*. 4. d. 22. c. 36. f. (ἵλων for εἰλων.) (n *subdue*. 20. d.

**αἰρεμαί.** to choose, to adopt. 24. a.  
109. e. 66. a.

*Amiriparus*. to take up. 8. f. 16. b. 96.

f. Ἀφαιρέω. to take off, kill. 52. g  
 Ἀφαιρέω, and —ῶμαι. to take away.  
 7. f. 15. f. 27. a. ἀφαιρέωμαι  
 (pass.) to be deprived of a thi  
 to have it taken away. 88. f.

**Διαιρῖν.** to divide, split. (2 aor. per.) 4. e. f.

*Kátaigw.* to take down. 110. e.  
overtum, pull down, subdue. 23.  
a. 38. b.

Прѣзирати. to prefer, choose. 76. b.  
86. f.

**Ἐφαιριονμα.** to steal. 6. c.

**Ἀδελφεός, ὁ, ἡ.** a volunteer, of one's own accord. 49. g.

*Aipw* and *aipwau* (mid.) to raise, *āp*  
up. 83. d. 2. a. 30. g. 34. b. (sub).  
1st aor. p.) 44. c. 80. c.

*Erauge*. to raise, elevate. 14. g. 15.  
f. 56. d. 41. e. (see n.) to excite, im-  
pel. 63. a.

Airā. †. an allotted portion. fate.  
perhaps from *daia* to divide. qu.  
*daig-*

*Aisṓs*, fortunate, auspicious. 37, b.

*Aisthēnai*, to perceive. 53. e. (2d aor. m.) 54. b. to have a sense of a thing. 86. d. (see n.)

*Αἰσχός*, *ais.* *ro.* ugliness, disgrace, shame. § *Αἰσχροί*. disgraceful, shameful. 107. *g.* superl. *αἰσχρότερος*. 107. *a.* § *Αἰσχῦν*, *h.* shame, a sense of disgrace. 84. *g.*

Ἀισχύνεσθαι. to be ashamed. 24. g.  
 27. c. § Καταίσχυνε. to dishonour  
 60. g.

\*Αναισχურια. ἡ. shamelessness, im-  
pudence. 15. c. 99. c. 102. d  
§ 'Αναισχυρος. shameless, impu-  
dent. 23. b.

*ἄιρω*, to ask, demand. 5. c. 19. v.  
24. f. *αἰρώμαι*. (m.) id. 32. e.

'Αναίτια, and —εσαι. to demand  
back, re-demand. 71. d. 55. g. to  
require. 75. b.

*Mitrasin*, to beg. 72. f. § *Mitrasins*,  
ov. j. a beggar. 70. f.



Προσωπία. to beg. 41. f.

Αἰτία. ἡ. a cause. blame. 43. a. 63. a. § Αἰτίας. an author, or cause. 95. f. a person in fault, or to blame. 12. a. το αἰτίου. the cause. 33. d. 43. e. § Ἀναίτιος. blameless. 95. g.

Αἰτιόμαι. to accuse. 31. c. 86. f. (contr. for αἰτία.) 87. e. 109. b. (1st aor. m.)

ἄνω. to hear. § Ἐταῖον. id. 108. g.

Ἀνωγειν. to suspend aloft. to elevate. 42. b. f. (It seems to be formed from ἀνω.) Hence Μήτιμος. ὁ, ἡ. elevated, aloft. 42. e. (whence our meteor.)

Ἀκανθῆ. ἡ. a thorn. 30. f. (from ἀκν. ἡ. a sharp point.) § Ἀκανθίδης. ὁ, ἡ. thorny. 15. b.

Ἀκομαι. to heal. to mend. 72. e. (perhaps from ἀ priv. and χαίνω. applied to the healing of a wound.)

ἄκος. ἰος. το. a remedy. 25. a.

Ἀνεπίστος. incurable, irremediable. 102. g.

ἄκν. ἡ. a point. § Ἀκων. ἡ. the point of a weapon. 30. d.

ἄκμῃ. ἡ. (the point at which any thing is in its highest state.) vigour. 37. g.

Ἀκμαίος. in the vigour, or bloom, of age. vigorous. 5. b. 88. c. 82. d.

Ἀκολουθός. ὁ, ἡ. (accompanying, following.) a follower. 104. c. consequent on, corresponding to. 82. g. (The word is formed from α, for ἄμα, and κίλυθος. ἡ. a wpy: and this from κίλυθω, to go. See ἱεχόμεαι.)

Ἀκολουθίω. to follow, attend. 56. c. 80. c. 93. g. § Παρακολουθίω. to accompany. 11. b.

Ἀκον. η. a whetstone. § Ἀκοναίω. to whet, sharpen. 89. c.

ἄκουω. to hear. 6. b. 10. e. 13. a. 64. a. § Ἄκου. ἡ. hearing. 64. a.

Ἐξακουω. to overhear. 42. f.

Ἐπακουω. to listen. 39. f. to hear. 41. d. 50. d. 94. c. § Ἐπηκοός, sc. τοπος. a place from which one can be heard. 44. g. § Κατακουω. to hear. 66. d.

Παρακουω. to disobey, disregard. 110. d.

Ἵτακουω, and —ομαι. to listen to, obey. 21. c. 96. e. 61. d. § Ἵτηκος. a subject. 60. f.

Φιληκοός. (fond of hearing.) attentive. 76. e.

Ἀκριβής, ἰος. ὁ, ἡ. accurate, exact. 28. a. 36. c. complete. 102. d. strict. 87. a. ἰς το ἀκρίβειαν. to the highest degree. 31. b. § Ἀκριβῶς. accurately, completely. 6. a. 10. f. 29. b. 84. f. clearly. 12. e.

Ἀκροῖομαι. to listen, hear. 9. g. (perhaps from ἀκουω.) § Ἀκροῖος, ἰος. ἡ. a listening, hearing. 10. b. 45. a. § Ἀκροῖτης, ου. ὁ, ἡ. hearer. 76. e.

ἄκρος, α, ου. topmost. extreme. (perhaps by transposition from το ακρα, the head.) 11. c. "with the extremities of their feet." το ἀκρον. the summit. 65. a. 60. f. "to the highest degree." § Ἀκρα. ἡ. a summit. 38. a.

Ἀκτιν, ἴνος. ἡ. a ray. 85. f. 100. f.

Ἄκων, οντος. ὁ. a dart. probably from ἀκν. § Ἀκοντιζω. to dart, hurl. 85. f. § Προακοντιζω. id. 82. e. § Ἀκοντιστής, ου. ὁ. a lancer. 25. f.

Ἀλαζων, ονος. ὁ, ἡ. vain-glorious, boastful: perhaps from α intens. and λαζωμαι. to take. See Xen. Cyrop. l. 2. c. 2. § Ἀλαζονία. ἡ. vanity, ostentation. 15. b. 69. b. 79. d.

Ἄλγος. ἰος. το. pain, wo. § Ἀλγινός. grievous. 41. e. "more grievously."

Ἀναλγητός. insensible to pain. 86. e.

ἄλειψω to anoint, besmear: perhaps from α intens. and το λιπες. fat.

ἐξάλειψω to wipe out, efface. 59. g.

ἀληθής, ιος. ἡ, ὁ. (probably from α priv. and ληθω to conceal: undisguised.) true, real. 35. c. 89. e. τἀληθές (το ἀλ.) the real thing. 4. e. § Ἀληθής. really, truly. 14. d. 27. f. ὡς ἀλ. in reality. 78. e. § Ἀληθία. ἡ. truth. 18. c. 40. e. reality. 76. f. used in the plural. 57. e.

ἄλις, adv. enough. 49. e. 66. e.

ἄλυσω to take: borrows tenses from ἄλωω and ἄλωμι. The 2d aor. ἄλων (Att. ἱάλων) and the perf. ἴλωκα (Att. ἱάλωκα) have always a passive signification. 31. e. 40. f. 110. b. (subj. 2d aor.)

αἰχμῶλτος, a captive, taken in war. 41. b. 71. c. (αἰχμη. ἡ. the point of a spear. a spear.)

ἄλις, or ἄλις, to transgress, err: perhaps from ἄλωω, to wander.

ἀλυστρίος. ὁ. a wicked person, a sinner. 57. d. 61. b.

ἀλλὰ, an adversative conjunction: but—to be distinguished from καὶ ἄλλα.

ἄλλαξω, Att. ἄλλαττω to change, exchange: from ἄλλος. § Ἀλλάγη. ἡ. a change. 84. d. § Ἀπαλλαττομαι (pass.) to part, to depart, to quit. 47. d. 54. b. 55. c. 85. e. to have done with a thing, to be released from it, or rid of it. 97. g. (part. perf. p.)

ἀλλομαι (mid.) to leap. § Καταλλομαι. to leap down. 26. e. (infin. 1st aor.)

ἄλλος, η, ο. other. 11. b. "being nothing else but spectators only." 11. f. "one and another part" i. e. some one part, and others, another. τὰλλα εἰς τε ἄλλα. 57. e.

"but otherwise" i. e. though I cannot pay you in money, yet in another way I am ready. 63. f. "and besides." § Ἄλλως. adv. (otherwise.) unintentionally. 3. f. (see n.) in vain, at random. 33. a. 61. a. ἄλλως τε. besides, especially. 27. a. 55. b. 57. c. § Ἄλλοτε. adv. at another time. 108. b. ἄλλοτε ἄλλω. various persons at various times. 47. c.

Ἄλλοτριος. belonging to another. 77. a. alien, foreign from. (followed by a gen.) 1. a. 77. d. 94. a. "conceiving those many superfluities foreign from him," i. e. things that he should have nothing to do with.

Ἀλλήλων. a defective noun, of which no cases are in use prior to the genitive plural. each other. 1. a. 76. g. § Ἐσπλληλος. one upon another. 34. f.

ἄλωω and ἄλοιω. to thresh, to beat: from ἄλωη or ἄλωι. ἡ. a threshing-floor. § Μητρελίας. ὁ. one who has struck, or murdered, his mother. 108. b.

ἄλς, ἄλος. ἡ. the sea. But οἱ ἄλις plur. and masc. salt. 102. f. (Hence the Latin sal, by transposition.) § Ἐνᾷλος. marine, maritime. 7. § Παρᾷλος. maritime, adjoining the sea. 10. d.

ἄλυσις, ιως. ἡ. a chain. 68. d. (The word is written by some without an aspiration, ἄλυσις, and derived from α priv. and λυω, to loose.)

ἄλφιτον. barley meal. καὶ ἄλφιτα pl. food, sustenance. 95. d. (perhaps from ἀλφω or ἀλφω, to invent.)

ἄμα. adv. together, at once. 13. a. 89. d. 51. a. ἅμα τῷ. 44. d. "as soon as they were formed." § Συᾷμα. together. 90. f.

Ἀμαρτάνω. to err, go astray. § Ἀμαρτημα. το. an error, fault. 51. c. Διαμαρτανω. to miss. 85. g. (2 aor.)

\***Ἀμαρτος**, *κα,ρον* obscure. 59. f. 70. a. 74. f. 87. d.

**Ἀμβλῦς**, *ισ. i.* blunt, dull. § **Ἀμβλυοῦμαι** to be dim-sighted, pur-blind. 9. c. 33. d. 92. b.

\***Ἀμύω** to exchange. **ἀμύωμαι** to requite, remunerate. 80. b.

\***Ἀμυναν**, *ονος. i, η.* better, superior. 14. e. 15. c. (accus. sing. contracted from **ἀμυνονα**.) 20. b. (perhaps from *a* intens. and *μυνω*.)

\***Ἀμύλλῃ**. *η.* a contest: perhaps from **ἄμα** and **ἰλη** *η.* a troop, squadron. § **Ἀμύλλασμαι** to contend, to vie with. 23. b. 44. e. § **Ἐναμύλλος** a rival. 27. b.

**Ἀμύτις**, *ου. η.* a vine. 58. a.

\***Ἀμυδρὺς**, obscure, dim. 32. a. "dim-sighted."

\***Ἀμύνω** to defend, to repel. **ἀμύνομαι** to punish, take vengeance on. 8. b. 22. d. 25. b.

\***Ἀμφί**. prep. about. **ἀμφι τι ἵχυν** to be employed about a thing. 66. f. (Hence comes the Latin *ambi* in the composition of *ambages*, *ambire*, &c.)

**Ἀμφις** on each side. § **Ἀμφω**, *ἑν* both. 17. f. § **Ἀμφότερος** id. 2. b. 20. b.

**Συναμφότεροι** both at once. 12. d.

\***Ἀν** a conjunction giving a potential force to various parts of a verb. 8. b. 6. c. 19. f. 64. d. e. expletive, joined with the potential mood. 5. e. 45. a. 64. a. a particle having the force of the Latin *cunque*. 38. a. "whenever."—for *ἰαν. ἴφ.* 29. b. for which *ἦν*. 33. c. 9. b. *ἄν τι, ἄν τι* whether, or. 55. a. *ἄν* for *καὶ ἄν* even if it be. even. 54. c. 25. a. (see *ν*.) 47. c. 89. f. (see *ν*.) Observe another *ἄν* for *καὶ ἰν*. 78. a.

\***Ἀνδ**. prep. through, by, on, &c. In

composition, it denotes back, again, up.

\***Ἀναγκη**. *η.* necessity, 44. g. (perhaps from *ἀναγιν*.) § **Ἀναγκαιος** necessary; unavoidable. 2. g. 27. f. *τα ἀναγκαια*, necessities. 95. b. § **Ἀναγκαζω** to force, compel. 13. c. 28. a. § **Καταναγκαζω** id. 23. a. to keep down. 65. a.

\***Ἀναξ**, *ακτος. i.* a king. 67. f. § **Ἀνακτιον** *τα* the temple of Castor and Pollux, who were peculiarly called *ἀνακτι*, or *ἀνακτι*. 85. g. § **Ἀνακτιον** a temple: peculiarly that of Eleusinian Ceres. 90. d.

**Ἀναφαλαντις**, *ου. i.* bald in the top of the head: *qu. φαλανκρος τα ἄνω*. 99. b.

\***Ἄνιμος**, *ου. i.* wind: perhaps from *ἄν*, to breathe, blow. § **Ἄνιμος** to blow, or agitate with wind. 11. a. (part. perf. *π*.)

\***Ἄνω**. prep. without. 103. f.

\***Ἀντιψιος**. *i.* a cousin. 17. c. 51. g. 106. g. (perhaps from *ἀντιπτομαι* to adjoin.)

\***Ἄνθρωπος**, *ἑος et δρος. i.* a man. 64. b. opposed to a boy, 64. c. § **Ἀνδρῶς** manly, valiant. 27. g. § **Ἄνδρα**. *i.* (or as it is more commonly written *ἄνδρῃα*.) manliness, fortitude. 93. c. § **Ἀνδρίας**, *ακτος. i.* a statue. 14. f. 53. b. 97. e. § **Ἀνδρικός** masculine. 3. e. 77. a. manly. 95. a. § **Ἀνδρικῶς** manfully. 98. b. § **Ἀνδρῆδης**, *ισ. i, η.* manly, masculine. 1. d. 77. c.

\***Ἀντιανδρὺς** a substitute. 52. f. So in the Dial. between Diogenes and Hercules, *ἀντιανδρὺς σι εἴη Πλάτωνι παρὶδμενος ἄνδ ἱατροῦ*.

\***Ἄνθος**, *ισ. τα* a flower. 11. d. bloom. 56. c. (perhaps from *ἄνω* and *θιν*.)

\***Ἀνθραξ** *ἄνος. i.* a coal. 96. g. (as some say, because the heat *ἄνω* *τρεχου*.)

\***Ἀνθρωπος** *ου. i, η.* a man, one of the

human species. 9. d. 75. f. (perhaps from *ἄνω ἰδέναι ἄνω*, to look upward with the eye. Ovid. *Os homini sublime dedit*, &c.) § *Ἀνθρωπίνος*. *human*. 51. c. 78. f. like a man. 15. e. § *Ἀνθρωπίνος*. *human*, belonging to man. 32. f. § *Ἀνθρωπίνος*. like a man. 27. d. § *Ἀνθρωπίνος*. *a humanity*. 98. a. § *ὑπερανθρώπου*. *super-human*. 56. c. § *ἡμιανθρώπου*. *half a man*. 106. c. § *μισανθρώπου*. *a man-hater*, *a misanthrope*. 97. g. § *Φιλανθρώπου*. *a lover of mankind*, *a philanthropist*. 9. c. § *Φιλανθρώπου*. *philanthropy*, *benevolence*. 84. c.

ἄνω. *tr. vexation, trouble*. § *Ἄνω*. *to vex trouble*. 8. b. 52. a. *quasi to vex oneself*, *to be vexed*. 25. b. 53. a. 48. b. (imperf.) 98. d. (potential.) § *Ἀνάσσει*. *troublesome*, *vexatious*. 43. g. 83. g.

ἄντι. *prep. instead of, in place of, in return for*. 52. f. 28. b. (see n.) (I conceive that the primitive meaning of ἄντι is *opposition*; then *equivalence*, things equivalent being set opposite to one another, as in a balance; then *substitution*, &c.) § *Ἀντιπρόσ*. *adv. opposite*. 46. d. § *Κατααντιπρόσ*. *id.* 108. d. § *Ἀντιπρόσ*. *to meet*. *Ἀντιπρόσ*. *id.* 66. d. *to present oneself to*. 54. b. § *Ἀντιπρόσ*. *unlucky to meet*. 83. f. § *Ἐναντίος*. *opposite, contrary*. 65. c. *ἑναντία* for *ἐν* in. 64. d. *ἐναντίας* for *ἐν* in. *on the contrary*. 96. a.

ἄντλος, *on. i. the well of a ship*. 47. f. (also the pump by which the water is discharged; perhaps from *ἄνω* and *εἶλαι*, or *εἰλαιον*, to take up.) § *Ἀντλίας*. *to pump*. 28. e. 35. b. 57. e. § *Ἐξαντλίας*. *to pump out*. 88. e. g. § *Ἐπαντλίας*. *to pump into, or upon*. 18. a. 89. a. 46. c. § *ὑπεραντλίας*. *overflowing*. It is applied to a ship, in which the water has so gained upon the

pump as to overflow the deck. 88. c. 88. g.

ἄντρον. *on. a cave*. 7. b. 11. e. (perhaps from a priv. and *τρον* to *fur*; caves being used as places of security.)

ἄντρον. *to accomplish, effect*. § *Ἀντρον*. *effected, efficacious*. 60. a.

ἄνω. *adv. (from ἄνω, as above from ἄνω.) up, and also ἄνω up and down*. 2. d. 91. a. § *ὑπεραντλίας*. *upward*. 42. a.

ἄξιος. *worthy, deserving, adequate, fit*. 20. c. 10. b. 22. e. 91. a. ἄξιον. *worth while*. 17. f. § *ἄξιον*. *desert*. 42. f. 54. c. 69. a. 83. g. § *ἄξιον*. *in a manner worthy of*. 28. a. § *ἄξιον*. *to think another or oneself worthy*. 30. d. 23. b. to claim, require, demand. 21. b. 3. b. 8. g. 26. c. 30. a. to dare, presume. 54. b. to think fit, to design. 21. g. 22. b. to estimate, reckon. 34. g. 38. g. § *ἄξιον*. *on dignity*. 14. e.

ἄξιος. *unworthy*. 104. a. § *Ἀντιπρόσ*. *equivalent with, of equal value*. 106. b. § *Κατααντιπρόσ*. *to think worthy of*. 12. a.

ἄπλος. *tender*. 30. e. (qu. ἄφρατος, soft to the touch, from ἄφρα, the touch.

ἄπαξ. *adv. once*. 24. c. 89. b. (see n.) *once for all*. 97. g. § *Ἐκπαπαξ*. *for once*. 98. d.

ἄπαρ. *tr. deception, fraud*. 45. a. 91. g. (perhaps from a priv. and ἄπαρ, a path: qu. a turning from the right way.) § *Ἐξαπαρ*. *to deceive*. 16. d. 23. d. 25. d.

ἄπειλος. *to threaten*. 3. g. 54. b. 87. a. § *Ἀπειλητικός*. *menacing*. 59. a.

ἄρμα. *tr. a chariot*. 38. f. (properly a cart or waggon for carrying

loads, and drawn by mules or oxen.)

*ἄσπῃς*, *ας. ἰ. ἡ. harsh, rough.* 73. a. 94. f. (the word *πρῶσπῃς* is used in the opposite sense, *mild, kind*, of the same meaning as *ἰσπῃς*. They seem therefore to come from the same root as the latter *ἰῶς, ἰσος*, and *ἰῆος, kind, good*.)

*Ἀπλος*, contr. *Ἀπλός*, *simple.* 64. f. *ἀπλῆν* contr. for *ἀπλοῆν* (from *α*, denoting unity, and *πλω*, to be. So *διπλός, τριπλός*, &c.) *Ἀπλῶς*, *simply.* 63. b. § *Ἀπλοῖκος*, *simple.* 102. f.

*Ἄσπ.* prep. *from*. (whence the Latin *ab*.) *ἀφ' οὗ* sc. *χρονου*. 10. c. 14. g. "judging at least from his figure." 35 a. "with" or "by means of two lines." So Thucyd. l. 8. c. 87. *τα τε αὐτα ἀπ' ἑλασσονος πραξας*, on which see Duker.

*Ἀστω*, to connect, join. also to light, kindle: whence probably *Ἡφαίστος* Vulcan. *ἡμῖνος* part. perf. p. 11. c. *ἀσπτομαι* (to touch.) to bear hard upon. 69. a.

*Ἐκασπτομαι* to be clad with. 83. f. § *Ἐκαστω*, to hang from, append. 48. f. (part. perf. p.) "having a bag suspended from him." § *Καθασπτομαι*, to touch one's mind, to bear hard upon by words. 109. a. § *Προσασπτω*, to attach, assign. 71. a. *προσασπτομαι* to touch. 87. f. 88. c.

*Ἀεὶ* and interrog. *Ἄρα*, a conjunction which must be variously rendered according to the context. It is often equivalent with our *then, therefore, accordingly*. In 23. d. it may best be rendered by *it seems*: in 31. g. and 53. e. by *I suppose*.

*Ἀεὶ. ᾤς. ἡ. prayer*, in a good and bad sense. § *Καταερεμαι* to curse.

31. d. § *Καταεῖρος*, *curst, a cursed wretch.* 7. a. 28. b. 94. a. § *Τρισκαταεῖρος*, *id.* 49. e. 60. d.

*Ἀρασσω*, to dash, smite, break with a noise: from *α* intens. and *ρασσω*, or *ρησσω*, to break. § *Καταρασσω*, to burst, gush out. 44. b. (This verb is rather to be considered as compounded of the prep. and the simple *ρασσω*. Hence our *calatract*.)

*Ἀραχνης*, *ου. ἰ.* and *ἀραχνη. ἡ. a spider*: perhaps from *ἀραιος* slender and *ἰχνη*. § *Ἀραχνισ*, *α. a cobweb.* 42. c.

*Ἄργος*, *active, swift*, also *white*, perhaps as a lively colour: from *α* intens. and *ἰργον*. § *Ἀργησις*, *ιντι. ἰ. white, bright.* 81. f. § *Ἐπαργησις*, *ας. ἰ. clear, manifest.* 76. f. 110. e.

*Ἀργύρος*, *ἰ. silver*: probably from *ἀργος*, *while.* 9. f. § *Ἀργύριον*, *α. id.* 102. e. *money.* 16. d. 69. f. "in money matters." § *Φιλαργυρία*, *ἡ. avarice.* 102. d. 42. a. where it occurs in the plural.

*Ἀρεσσω*, to conciliate. *ἀρεσσεμαι* to be pleased with. 45. c. 61. b. (perhaps from *ἀρεω*, to fit, join.) § *Δωταρεστιω*, to be morose. 65. a.

*Ἀρετη. ἡ.* (excellence of any kind.) *courage, virtue.* 65. a. 85. d. 108. e. (perhaps from *ἀρετος* desirable. th. *ἀρε. ἡ.*) *Ἄρης*, the name of Mars, appears to be of the same family: whence are formed the comparative *ἄρειος* and the superlative § *Ἄριστος*, *bravest, best.* 13. d. 66. a. 79. c.

*Ἀρεστιω*, to distinguish oneself in war. 14. g. 100. d.

*Ἀριθμος*, *ἰ. number.* 61. g. (perhaps from *ἀρεω*. Hence *Arithmetica*.) § *Ἀπαριθμεω*, to count off. 49. d. § *Καταριθμεμαι*, to enumerate. 25. a.

*Ἀρσιν*. (to *repel*: whence the Latin *arceo*.) to suffice, to be sufficient. 75. b. § *Διάρκεια*. to be sufficient. 22. b. to last. 44. b. § *Διάρκεια*, *ιος*. competent, sufficient. 75. c. 95. c. § *Ἀδιαρκεία*. *ἡ*. independence. (qu. self-sufficiency.) 18. c. § *Ὀλιγαρκεία*, *ιος*. frugal, satisfied with a little. 103. c. το *Ὀλιγαρκεία*, frugality. 101. g. § *Πολυαρκεία*. lasting, durable. 70. d.

*Ἀρκτος*, *ου*. *ῖ* and *ῆ*. a bear. the northern constellation of that name. § *Ἀρκτορος*. northern. 35. e.

*Ἀρμα*, *ατος*, *το*. a chariot. 11. d. 100. c. (perhaps from *ἄρμα*.)

*Ἀρνομαι*. to refuse, deny. § *Ἐξαρκτος*. a person that denies. 15. γινώσκαι. to deny. 25. c.

*Ἀρσιν*. to plough. perhaps from *ἄρσιν*, the earth. § *Ἀροτρον*. *το*. a plough. 47. c. § *Ἀροτρος*. *ῖ*. (ploughing-) procreation. 88. c.

*Ἀρπάζω*. to rob. 63. d. 64. d. 73. e. 85. b. *Ἀρπαζομαι*. to snatch. 90. b. (the Latin *rapio* is formed by transposition from the same root.) § *Ἀρπάζη*. *ῖ*. robbery, rapine. 64. c. 90. f. § *Ἀρπυιαι*. *αἱ*. the Harpies. 88. f. *Ἀρπαστος*. hurried off, snatched away. 42. g. § *Προαρπάζω*. to snatch before another. 10. g. § *Συναρπάζω*. to seize. 5. d.

*Ἀρῖον*, *εσος*. *ῖ*. a male. 43. d. 101. a. 107. a.

*Ἀρταω*. to suspend, append. 42. c. (from *ἄρτω*.) § *Ἀναρταμαι*. to hang upon. 83. e. § *Ἀσπαρταω*. to suspend, to make depend on. 95. b. § *Προσπαρταμαι*. to be attached to. 65. f.

*Ἀρτι* adv. just now, lately. 3. a. 5. d. 43. c. 75. a. 105. f. *ἄρτι*, *ἄρτι*. one time, another time. 17. e. 24. g. 65. d. § *Ἀρτίως*. id. 16. c.

*Ἀρχω*. (to take the lead-) to rule. 21.

b. 38. b. *Ἀρχομαι*. *ιν*. to begin. 37. b. 77. g. § *Ἀρχη*. *ῖ*. government, empire, command. 33. f. 18. c. 44. e. 69. a. beginning. 73. b. 20. c. *Ἀρχαι*. magistrates. 73. g. *Ἀρχη* and *την Ἀρχην* are often used adverbially in a sense similar to the Latin *omnino*, *prorsus*—at all, absolutely. 58. d. 91. f. The reader may find other examples in our author, Nigrin. § 26. Ver. Hist. § 4. Bacch. § 5. Eun. § 6. § *Ἀρχαίος*. ancient. 83. a.

*Ἐναρchoμαι*. to make a commencement. 76. a. § *Ἐναρcho*. to begin, lead. 16. g. § *Καταρchoμαι*. to initiate. 76. c. § *Ἐπαρcho*. to be. 16. c. 34. g. 89. f. § *Ἐπαρχος*. a lieutenant, a subordinate commander. 20. d. a governor. 29. e. § *Ἐπαρχη*. *ῖ*. a beginning. 15. *ἑσχαρχῆς*, anew, newly. (i. e. by a change from the original state.) 59. g. 62. f.

*Ἀρσιν*. to fit, join, to agree. perf. m. *ἦρα*, Att. *ἄρρα*, and thence Dor. *ἄρρα*. Hence *ἔπειτα* it is settled, determined. 51. f. So *Ἀναλ.* § 3. *Ἀρσιν* *οὐκ ἂν ἀφίστημι* *ἰν*.

*Εὐνεγῆς*, *ιος*. well-fitted, handy. 57. e. *Ἀρμοζω*. to fit, adapt. § *Ἐναρμοζω*. id. 6. d. § *Ἐναρμονίος*. musical, harmonious. 6. d. § *Ἐφαρμοζω*. to apply, adapt. 105. b. § *Συναρμωστος*, *ος*. *ῖ*. one who joins together, a framer. 75. e. (the word *λιδών* must be understood as going along with *συναρμωστος*, as well as *ἰεργατην*.)

*Ἀσβελος*. *ῖ*. soot, smut. 82. c. (perhaps from *ἄσπις*, dirt, and *καλλω*.)

*Ἀσθμα*. *το*. panting, breath drawn with difficulty. 48. g. (from *ἄσθω*, to breathe.)

*Ἀσκαδαμυκτι*. adv. without winking, without closing the eyes. 60. g. 87. c. from a priv. and *σκαδαμυκτω*, to wink: which verb is supposed to be compounded of *σκαίρω* to leap, dance, and *μυκω*. (qu. a dancing of the eyelids.)

*ἄσκησις* to exercise, practice. 6. e.

*ἄσπλος*. *ov. i.* a vessel made of skin. 40. g.

*ἄσπυτος*. *glad, delighted.* 16. e. 55. f. 62. d. (qu. *ἄσπυτος* part. perf. p. of ἄσπ.)

*ἀσπάζομαι*. to embrace, salute. 74. g. § *Ἀσπάζιος*. agreeable, pleasant. 63. b.

*ἄσπίς*, ἴδος. *ἰ.* a shield. 5. b. § *ἑτασπίτης*, *ov. i.* a satellite, body-guard. (qu. one who protects another under his shield.) 24. b. d.

*ἀστέρων*. *ἰ.* and by sync. *ἀστέρων*. *ἰ.* lightning. 81. e. 82. e. from a priv. and *στέρων*. *ἰ.* id. which seems to be compounded of *στέρω*, to deprive, and *ἰστέω*, the sight. § *Ἀστέρωστης*, *ov. i.* an epithet of Jupiter: the sender of lightning. 81. d.

*ἀστὴρ*, ἱερ. *ἰ.* a star. 105. g. (perhaps from *αἶθερ* to blaze, burn. qu. *αἶσθηρ*.)

*ἀστὴρ*. *ov. i.* a constellation. 17. e.

*Ἀστὺ*, ἱερ. *ov. i.* a city: peculiarly Athens. 84. g. § *Ἀστος*. *ἰ.* a citizen. 101. b.

*Ἀστυίος*. pleasant, comical. 19. e. § *Προαστυα*. *ov. i.* the suburbs. 20. e.

*ἀσφῶδιλος*. *ἰ.* the plant *asphodel*. also a place set with it. 68. c. 46. c. 74. e. (It was planted about graves, and supposed to grow in the Stygian plain.)

*Ἀσφῶ*. (and *αἰσφῶ*) conj. but. 63. d. § *Ἀσφῶ*. id. 35. c.

*Ἀσ*. adv. *az.* 2. c. 55. c. e. 66. a. 97. a. (It is really the neuter pl. of *ἴσσι*.)

*ἀστράπη*, *ov. i.* et *ἰ.* a spindle. 42. c. 51. c.

*ἄστρον*. Att. for *ἀστρον* from *ἴστρον*. It is used in the same sense as *αστρον*, and often redundant. 92. d. So *Odyss.* v. 218. *ἴστρον ἄστρον*.

*Ἀδ*. again. on the contrary. joined with *καὶ*. 65. b. § *Ἀδῖς*. again. 1. b. 85. e. hereafter. f.

*Ἀδλος*. *ἰ.* a flute. § *Ἀδλητής*, *ἱερ. ἰ.* a female flute-player, or minstrel. 102. c.

*ἄεσλος*. sounding, or ringing, in the ears. 76. g. So *Æsch.* contra *Ctes.* § 63. *Ἐναυλον γὰρ ἦν ἄεσλον*. "It was rung in the ears of all." (Others derive the word from *ἰ. αἰλῆ* a court, hall. qu. *ἰ. ἴστρον* *αἰλῆς*.)

*Ἀἰχάνω*, or *αἰχμ.* f. *ἡσσω*. to increase. 21. a.

*Ἀύριον*. adv. to-morrow. *ἰ.* *ἰ.* id. 57. a.

*ἄνθρωπος*, *ov. i.* pron. he, himself, &c. 90. f. "the very things." *ἰ. ἄνθρωπος*, (with the article) the same. 34. f. 65. c. 74. b. *ἄνθρωπος* for *ἐν ἄνθρωπῳ*. 65. d. *ἄνθρωπος* *μὲν* *ἐργατής*. 78. b. "merely that thing, a workman." § *Ἀνθρώπου* there. 15. f. 57. a. *ἄνθρωπος*. id. 70. c. § *Ἀνθρώπου*. for *ἑαυτοῦ*. 65. d. 20. d. *ἑαυτοῦ* herself. 76. g. 80. *ἑαυτοῦ*, &c. 10. a. *ἑαυτοῦ* for *ἑαυτον*. 31. d. § *Ἀνθρώπου*. immediately. 10. a. 35. a. joined with *μαλὰ*. 2. a. 19. e. 60. d. 94. b.

*Αἰδῶδιον*. *ἰ.* self-complacency, arrogance. 109. d. (*ἰδῶμαι*.)

*Ἀντομήτης*. spontaneous, of oneself. 63. c. (from *μαῖω* to be eager.) Hence our *automaton*.

*Ἀντομήτης*. extemporaneous, random. 108. f. from *σχεδόν*, near: qu. next to hand.

*Ἀδχίω* to boast. 28. e. § *Μεγαλῶχισμα* to be boastful. 82. c. § *Μεγαλῶχισμα* *ἰ.* boastfulness. 30. e. 92. e.

*Ἀδχίω*, and *αἰχμῶ* to be squalid.

65. a. 84. b. (properly to be parched with heat: from *αἶμα*.) § *Αἰχμηγες*. squalid, nasty. 56. g. 77. a.

*αἶμα* to dry. to kindle. *αδωγ*. dry. 54. a. 84. f. § *Ἐναυομαι*. to kindle. 7. c. 84. a.

*Ἀφροί*. *ῶ* i. froth, foam. 44. b. (perhaps from *α*, for *ἄνω*, and *φίση*, because it floats at the top. Hence *Ἀφροδίτη*, the name of *Venus*, because she was fabled to have sprung from the foam of the sea.)

*Ἀχλος*, *ισ*. *α*. a weight, load. 35. b. 72. c. (perhaps from *α* *ἄχος* grief,

trouble.) § *Ἀχθόμεαι*. to be burdened. to be grieved, displeased, troubled. 16. d. 30. a. 54. g. 109. a. § *Ἐπαχθής*. troublesome. 104. a.

*Ἀχλος*, *ισ*. *ἄ*. darkness, mist. 36. f. (perhaps from *α* priv. and *λίσσασθαι*, to see.)

*Ἀχος*, *ισ*. *α*. grief. § *Ἀχθόμεαι*. to be grieved, sad. 67. c.

*Ἀχρεῖ*, and *ἄχρεῖς*. adv. as far as. 6. e. 18. f. 9. a. "it would have proceeded to blows" as long as. 64. b. *ἄχρεῖς* *ἄνω* until. 73. f. § *Μιχρεῖ*. id. 76. e. 67. c. "for some way," or "time." 71. c.

## B

**FABAI**. an exclamation of surprise. O! strange! bless me! 14. f. 31. f. 56. c. § *Πάσαι*. id. (Lat. *popæ*.) 35. d. 47. a.

*Βάθος*, *ια*, *α*. deep. 96. f. (see n.) *βαθύς*. *να*. *ὕπνιον*, a profound sleep. 7. e. 83. g. long, reaching low. 15. a. § *Βάθος*, *ισ*. *α*. depth. 39. d. 96. f. 103. a.

*βαιναι*. (forms its tenses from *βαι* and *βαιμι*.) to go. 67. c. § *Βάδην*. adv. step by step, slowly. 48. e. § *Βάδζω* and *—μαι*. to go, to walk. 25. b. 39. e. 30. f. 89. f. 6. f. § *Βάδιμα*. *α*. gait. 101. f. 105. d. § *Βαστήν*. *ἡ*. a staff, walking-stick. 18. a. § *Βαστήν*. *α*. id. 13. d. 54. f. § *Βάθρον*. *α*. a seat, foundation. 74. e. 47. c.

*Ἀνέβαιναι*. to mount, ascend. 10. f. (inf. 2d aor.) 35. d. 57. d. § *Ἀναβήν*. *ἡ*. an ascent. 65. a. § *Ἀναβήν*. *ἡ*. a step-ladder. 15. e.

§ *Ἀνέβαιναι*, for *ἀνέβαιναι*. a place that can be scaled or ascended. 35. a. § *Ἀνέβηζα*. to mount, (tr.) to put one up, or make one mount. 35. g.

*Ἀντιβάναι*. to resist, or strive against going in the direction in which one is impelled. 29. d. (compare the description 49. c.)

*Ἀντιβάναι*. to dismount. 30. f. (subj. 2d. aor.) to disembark. 67. d. *—μαι*. to come to pass. 5. d. "likely to prove a great blessing." § *Ἀντιβήν*. *ἡ*. a step-ladder. 16. b. 50. a.

*Ἐμβάναι*. to embark, go on board. 13. a. d. 54. b. (imp. 2d. aor.) § *Ἐπιμβάναι*. to go into. 103. a. *—μαι*. to go on board. 52. d. § *Ἐμβάται*. *αι*. high shoes, or buskins. 71. g. § *Ἐπιβήν*. to put on board. 50. c. 51. d.

*Ἐπιβάναι*. to walk upon. 30. f. to mount. 11. d. 80. b. to get upon board. 9. f. 13. b. c. to get upon land. 11.



to enter on. 93. a. § Ἐπιδέτης, ου. ἰ. a passenger. 28. e. 34. c. § Ἐπιδεσνυμι. to step upon, to mount. 34. a.

Καταβαινω. to descend. 63. b. 71. g. § Καταβῆσις. ἡ. a descent. 66. a. § Συγκαταβαινω. to descend along with. 29. d. § Ἵπποκαταβαινομαι. to go down. 36. e. § Μιταβαινω. to pass over. 79. g.

Προβαινω. to go forth. 56. d. § Προβῆσις. ἡ. access, ascent. 34. e.

Συμβαίνει. to happen. 42. c. 55. d. 85. d.

Ἵππεβαινω. to pass over. 20. e.

Ἠλιβάτος. craggy, precipitous. an epithet of a rock. 91. f. (probably from ἄλιτω or ἄλιτω, to err, a person being liable there to miss his steps; or, as they commonly say, so high as to be accessible only to the sun.)

Βαλλω. to throw, fling, to pelt. 94. b. 103. f. 16. f. § Βίλος, ιος. τα. a missive weapon. a dart, arrow. 4. b. 7. a. (see n.) 5. f. § Βῶλος. ου. ἡ. a clod, a sod of earth. 94. b.

Βάλαυνον. τα. a purse. (into which the money is thrown.) 18. e.

Ἀμφιβολός. ambiguous, doubtful. 43. g. (So we say to cast about.) § Ἀμφιβολία. ἡ. doubt. 64. d.

Ἀνέβωλη. ἡ. garb. (qu. what is thrown over one.) 77. b. 101. f.

Ἀποβαλλω. to throw away. to reject. 65. e. § Ἀποβλήτες. a thing to be rejected. 95. e.

Διαβολή. ἡ. calumny. 61. a.

Εμβαλλω. to cast into, throw into, put into. 3. f. 37. c. 8. e. 50. b. (imper. 2d aor. m.) 18. e. 19. c. 59. a. "give me your hand." 67. c. § Εμβλήτης. a person to be cast into. 62. a. § Επισμβαλλω. to throw in an addition. 103. e.

Ἐπιβαλλω. to lay upon. 83. a. § Ἐπιβολή. ἡ. imposition, impression. 86. g.

Ἐρβαλλω. to invade, make an incursion. 22. a. to enter. (as we say, to strike into a road.) 70. c.

Ἐναβαλλω. to throw down. 30. f.

to lay down or aside. 26. c. 94. d. to pay down. 57. c. 105. a.

Μιταβαλλω. to change. 9. e. 44. g. 71. b.

Παραβαλλω. to compare. 27. c. 23. b.

Περιβαλλωμαι. to be covered. 14. d. to be invested with. 20. d. § Περιβολός. ἰ. a circuit. 46. f.

Προβαλλω. to thrust one forward. 60. c. Προβαλλωμαι. to put forward, present, as a weapon. 25. e. 30. c. § Προβλήμα. τα. a protection, bulwark. 100. a.

Προβόλη. ἡ. a charge, attack. 30. d. Συμβολον. τα. a ticket, check. 49. f.

Ἵππερβαλλω, —ομαι. (to shoot beyond another.) to excel, surpass. 17. d. 76. d. to pass over. 29. f. § Ἵππερβολή. ἡ. excess. ἰ. ἡ. excessively. 32. a. 36. d. 87. b. (hence hyperbole.)

Ἵπποβαλλω. to put under. to subject. 95. g. § Ἵπποβόλαιος. one put in place of another, a substitute. a supposititious child. 19. e. 106. d.

Ἀκροβόλιζομαι. to cast missive weapons from a summit. 98. d. (hence generally to skirmish with missive weapons.) § Ἀκροβόλις. ἰ. a shower of missive weapons. 82. e.

Ἐκβολός. darting from a distance, far-darting. 4. d. 82. a. (from ἰκός, far off.)

Βάναυρος. ἰ. ἡ. mechanic. 75. b. 78. c. (probably from ἰ. καῖνες a furnace, and αἶνω to kindle.)

Βαπτω. to dip. § Βαπτίζω. to dip, plunge. 98. b.

Βαρβάρης. ἰ. ἡ. barbarian. (a name given by the Greeks to all foreigners, and primarily denoting the viciousness of their pronunciation.) 21. c. 24. a. § Βαρβαρίζω. to pronounce corruptly, as a barbarian. 77. f. § Βαρβαρισμός. a barbarism. 16. b. (see n.) § Βαρβαρίσμος. bar-

*barous, like a barbarian.* 67. e. 30. a. (see n.)

*βαρύνω, ὥς, a heavy.* 6. c. 15. d. 17. b. *oppressive.* 70. b. *ἐκβαρύνω* Att. for *ἐκβαρύνω*. 39. e. § *Βάρυνω, ὥς, τα. weight.* 42. e. 16. b. § *Βάρυνω, to load, weigh down.* 14. a. § *Βαρύνω, to weigh heavy, to burden.* 14. f. 39. b. 72. c. § *Ἀεβαρύνω, ὥς, light.* 14. e.

*Βασίλειος, ὡς, ἰ. a king.* 21. f. 41. c. (Some derive it from *βασις*, a foundation, and *λαός*, or *λαοί*, a people; qu. the foundation of the people; others from *βασις*, or *βαίνω*, to go, and *ἰλαός*, propitious.) § *Βασιλεύω, to reign.* 22. d. § *Βασιλεία, ἡ, a kingdom.* 50. g. § *Βασιλικός, royal.* 107. c. *τὰ βασιλικά, a palace, court.* 34. a. 67. g. § *Βασιλικός, regal, princely.* 26. a. 105. b. 56. d. (see n.) § *Βασιλικῶς, adv. royally.* 71. a.

*βῆμα, to break wind.* § *Βδελδομαι, filthy.* 99. b.

*βέβαιος, firm, stable, certain.* 24. f. 64. f. 92. f. (probably from *βεβαιόω*, for *βεβηκα*, perf. of *βαινω*.) § *Ἀβεβαιός, unstable.* 43. g.

*βελτίων, βελτιστός, better, best.* 40. a. 81. b. (contr. for *βελτιστιον*.) 49. g. § *βελτιστε, my good str.* 22. g. 29. b. 31. g. (See *ἀβελτηρια*.)

*βηλος, ὡς, ἰ. a threshold. doon.* 33. a. (perhaps from *βαινω*.)

*βία, ἡ, force, violence.* 55. d. 64. c. 73. d. § *Βίαιος, violent.* 82. e. f. § *Βίαιως, violently.* 76. g. § *Βιάζομαι, to force, compel.* 33. e. 96. c. 64. b. f. *to commit violence.* 73. e. 85. b.

*βιβλος, ἡ, and βιβλίον, το, a book, a schedule.* 50. a. (from ἡ βύβλος, the Egyptian papyrus, from which paper was made.)

*βίος, οὗ, ἰ. life, mode of life, conduct in life.* 31. g. 18. a. 15. g. 64. f. 74. b. c. *the world.* 1. c. 44. g. *livelihood.* 32. a. § *Βίωσιν and βιωμην, to live.* 1. c. 31. e. 44. f. 38. f. § *Ἀναβίωμι, to return to life.* 54. d. 62. f. § *Διαβίωμι, to continue to live.* 38. g. § *Ἐπιβίωμι, to live longer, to survive.* 49. b. 51. g. 52. d. § *Ἀποχρηστῶντες, living by the labour of the hands.* 78. d.

*βλαξ, ἄκος, ἰ. a worthless fellow, a blockhead.* 108. f.

*βλαπτεω, to hurt.* 66. f.

*βλέπω, to look, to see.* 18. d. 26. f. 23. d. 32. a. § *Βλεμμα, το, look, aspect.* 10. f. § *Ἀποβλέπω, to look.* 31. f. 38. c. 53. c. 79. b. 85. c. *προς, to have an eye to.* 53. e. *to look up to, look at with admiration.* 79. a. § *Παραβλέπω, (to look askance.) to mistake in seeing.* 62. d. (see n.) § *Περίβλεπω, to look around.* 36. a. 49. f. § *Περίβλεπτος, conspicuous.* 55. b. 77. f. 95. g. § *Προβλέπω, to look at.* 41. b. 70. b. 83. e. *to have a look.* 59. a. (compare 4. a.)

*βλοσυρός, stern-looking.* 13. f. (perhaps from *βλεμμα* and *σῆμα*.)

*βοάω, to bawl, call out aloud.* 16. e. 28. b. 86. b. 93. a. § *Ἀναβοάω, to shout, bawl.* 44. e. § *Διαβοασμαι, p. to be cried up, celebrated.* 65. f. § *Ἐμβοάω, to call out to.* 44. g. 96. c. § *Ἐπιβοασμαι, to call upon for aid, to invoke.* 8. a. 67. e. § *Περιοσητος, celebrated.* 72. b.

*βοήθω, to succour, come to one's assistance.* 26. g. (qu. *eis theon bho*.)

*βοθρος, ἰ. a trench.* 45. f. 67. d. (perhaps from *το βάθος*.)

*βοσκα, ἡ, food, properly of cattle; fodder.* 84. f. (perhaps from *βωσ* or *βοσκη*.) § *Βορρος, α, οὗ, greedy, voracious.* 98. f. (Hence the Latin *voro*.)

*Boreas*, *ou*. *ἡ* the north wind. § *Ἀβ-  
ροετίας*. a very Boreas. 101. *f*.

*Borae*. to feed: perhaps from *βῶς*.  
§ *Ποριόσκος*. a pimp, a brothel-  
keeper. 68. *e*. See *πορνή*.

*Βουβων*, *ἄνως*. *ἡ* the groin. 30. *e*.

*Βουλῆ*. *ἡ*. will, counsel. a deliberative  
body. the senate. 73. *e*. 100. *b*. *Βου-  
λαμαι*. to will, wish, mean. 5. *c*. 36.  
*c*. 100. *g*. 14. *f*. "what do you  
mean?" 49. *a*. 62. *d*. 53. *a*. "with  
what intention?" 102. *g*. "than  
any purple you please." (2d  
pers. sing.) for *βουλή*. § *Βουλιον*.  
to meditate, plan. 32. *c*. 34. *f*.  
\**Ἐπιβουλή*. a plot. 39. *c*. 43. *g*. § *Ἐ-  
πιβουλος*. insidious. 7. *d*. 102. *g*.  
§ *Ἐπιβουλιον*. to lie in wait. to plot.  
7. *b*. 9. *f*. 61. *b*.

*Συμβουλιον*. to counsel, to give ad-  
vice. 100. *e*.

*Βούς*, *ος*. *ἡ*, *ἄ*. an ox. 58. *e*. § *ἑκα-  
τομύς*. *ἡ*. hecatomb, a sacrifice of a  
hundred oxen. 47. *a*. 84. *c*. (*ἱεστος*.  
a hundred.)

*Βραδύς*, *ῥα*, *υ*. slow. 19. *f*. 89. *d*.  
§ *Βραδύνω*. to loiter, delay. 3. *c*. 32.  
*f*. 47. *f*. 54. *g*. § *Ἐπιβραδύνω*. to  
delay. 99. *a*.

*Βραχύς*, *ῥα*, *υ*. short. *ἰν* *βραχυ*, *ἰν* a  
short time. 5. *b*. 36. *f*. 89. *b*.

*Βροντα*. to roar. Hence the Latin  
*freto*. § *Βροντα*. *ἡ*. one of the  
names of *Hecate*. 74. *a*. § *Βροντο-  
μος*. deep-roaring. 81. *f*. § *ῥο-  
βριμνής*, *ου*. *ἡ* thundering on

high: an epithet of Jupiter. 83. *b*  
§ *Ἐμβρονταμαι*. to roar. 74. *a*.

*Βρινθός*. *ἡ*. *Athenaeus* uses this word  
for pomposity, conceit. *Aristotle*  
mentions it as a species of sea-  
fowl. § *Βρινθόμεναι*. to take airs upon  
one, to be conceited. 14. *g*. 101. *e*.  
In the latter passage, it seems to  
mean, to grumble. And so in *De*  
*Merc. cond.* § 37. *Βρινθόμενοι*, *ἰε-  
μα* *πλευιδίνας*. The origin of the  
word is uncertain. Perhaps it is  
borrowed from the gait and note  
of the sea-fowl.

*Βριφος*, *ος*. *τα*. an infant. 5. *d*. *e*. 27.  
*e*. § *Βριφυλλον*. *το*. a little infant.  
34. *g*.

*Βριχάω*. to moisten. § *ῥυχέω*.  
sunk under water, overwhelmed.  
82. *f*.

*Βροντα*. *ἡ*. thunder. 81. *f*. 82. *a*. § *Ἀν-  
τιβροντα*. to thunder against. 82.  
*c*. § *Ἐμβροντητος*. thunder-struck.  
1. *b*. (see *n*.) 81. *a*.

*Βροτος*. mortal. a mortal. 97. *a*. \**Ἀμ-  
φροτος*. immortal. divine. 76. *f*.  
§ *Ἀμβροσία*. *ἡ*. ambrosia, the food  
of the gods. 2. *d*. 48. *d*.

*Βροχός*, *ου*. *ἡ* a halter. 89. *e*. 98. *e*.

*Βῆναι*. to stuff. 45. *a*. 50. *d*. (perhaps  
from *μύω*, to close.) § *Ἐπιβῆναι*. *id*.  
85. *c*. § *Παραβῆναι*. *id*. 107. *g*.  
§ *Παραβύτιος*. a place, or corner,  
where things are stuffed. 72. *b*.

*Βωμος*. *ἡ* (a pedestal.) an altar. 85.  
*b*. 97. *d*. 110. *d*.

## Γ

Γ'ΑΔ'Α, *ακτος*. *τα*. milk. 66. *e*.

Γάλις and γάλλῃ. *ἡ*. a cat. 90. *a*.

Γάλην. *ἡ*. a calm. 11. *b*. the name  
of a Nereid. 8. *c*.

γάμος. *ἡ*. a marriage. 26. *d*. 64. *c*.

88. *d*. § *Γάμω*. to marry. 101. *a*.  
*γάμος* for *γαμους*, 88. *a*. *γαμῖν*  
*γάμος*, to form a marriage, 26. *d*.

Γάρ. conj. for. pass. *ὁ* γάρ. See *n*.  
on 12. *a*. *καὶ* γάρ, see *n*. on 25.  
*b*. § *Ταγαγετα*. therefore. 82. *g*.

Γαστήρ, γασ. (and by sync. γαστρος.)  
*the belly, the womb.* 6. a. § Πε-  
 γαστρον. *big-bellied.* 68. e.

Γι. a particle sometimes expletive,  
 or equivalent with our *indeed* :  
 but often it has a restrictive force,  
*at least.* 14. g. 52. d. g. 101. a.  
 incorporated with other words; as  
 ἰγωγί. 8. d.

Γυραι, ον. ἰ. ἄ. a neighbour. 43. a.  
 83. b. 97. g.

Γίλας. to laugh. 6. c. 16. a. 36. d.  
 (γίλῃσι Att. for γίλῃσι or γίλασ-  
 μα.) § Γίλας, ατος. ἰ. *laughter.* 16.  
 a. a *joke, matter of laughter.* 26.  
 g. 106. a. § Γίλας. *ridiculous.*  
 15. a. 26. c. 106. a. f. § Γίλας  
*ridiculously.* 12. c. § Γίλασμος.  
*laughable.* 76. e.

Επιγίλας. to laugh at. 19. e. § Κα-  
 τὰ γίλας. to laugh at, *deride.*  
 29. a. 56. e. 87. d. § Καταγίλας.  
*on.* *ridiculous.* 42. f. § Περιγίλας.  
*to laugh, or smile, on one.* 5. d.  
 § Παργίλας. *very ridiculous.* 29.  
 d. 42. f. 56. d.

Γίμν. to be full. § Καταγίμν. id.  
 77. b.

Γινός, ος. ἰ. *the chin.* § Γινύς.  
*or id.* *the beard.* 66. b. 102. a.

Γίψιν. *or a wicker shield.* 25. e.

Γίω, οντος. ἰ. *an old man.* 19. b.  
 32. b. § Γίωσιον. *or a little old*  
*man.* 74. b. § Γίωσι, ατος. *or old*  
*age.* 32. c. (γίωσι contr. for γίωσι.)  
 § Γίωσι. *to grow, or be, old.* 31. f.  
 § Γίωσι. *old, advanced in years.*  
 30. a.

Προγίωσι or —ασι. *to grow old*  
*previously.* 89. d. § Τεταγίωσι.  
*ἰ. ἰ. very old.* 31. g.

Γίωσι. *to taste.* 54. f. § Ἀγίωσι.  
*without tasting.* 56. f. 88. f.

Γιβόρα. ἰ. a bridge: perhaps from

γῆ and φέρω. § Γιβόρα. *to bridge.*  
 20. f.

Γῆ. ἰ. (contr. for γα.) *the earth,*  
*ground.* 14. g. *the world.* 21. g.  
 (probably from γασ, *to beget, pro-*  
*duce*; whence the perf. m. γίγας  
 Il. Δ. 325. et al.)

Γῆλον. *or a field, farm.* 93. c.  
 § Ἀστρογῆ. *or the ropes that tie a*  
*ship to the land.* 16. b.

Γῆλον. *to rejoice.* 11. d. 80. a. (pro-  
 bably from γασ *to exult.*)

Γίγνηται or γίγνηται. (borrows tenses  
 from γίγνηται.) *to be born.* 3. a. *to be,*  
*to become, to be done, to happen.*  
 5. b. 4. e. 17. e. f. 92. a. "I was  
 about 90 years old." *or γίγνηται,*  
*what comes to one, in the way of*  
*gain, or falls to his share in any*  
*way.* 75. c. 100. a. So Dem. de  
 Cor. *or γίγνηται κατὰ τὴν οὐσίαν*  
*ἵνασιν τῆς οὐσίας.* (Hence the Latin  
 gigno.) § Γίγνηται, ος. *or race, birth,*  
*family.* 11. c. 14. e. 28. a. 69. b.  
 § Γίγνηται, *or ἰ. a noble, fine fel-*  
*low.* 17. a. 35. a. 89. c. § Γίγνηται  
*noble, generous.* 21. e. 31. a.  
 "my noble Sir." *or γίγνηται, noble-*  
*ness of spirit.* 16. a. § Γίγνηται  
*nobly.* 41. d. 77. d. "you shah  
 feed nobly." § Γίγνηται. *to be*  
*born.* 101. a. 105. f. § Γίγνηται.  
*legitimate.* 82. c.

Ἐπιγίγνηται. *to go on; to be pro-*  
*tracted.* 19. b. So Thuc. l. 1. e.  
 126. *or γίγνηται.* § Ἐπι-  
 γίγνηται. *or propagation.* 82. g.

Παργίγνηται. *to be at, arrive at.* 68.  
 d. § Παργίγνηται. *an ancestor.* 14. e.  
 § Παργίγνηται. *belonging to one's an-*  
*cestors.* 110. a.

Συγγίγνηται. *to be in company with.*  
 63. c. *to meet.* 66. b. § Συγγίγνηται.  
*a relation.* 17. f. 27. c.

Ἀγίγνηται. *without offspring, childless.*  
 88. c. § Ἀγίγνηται. *ignoble.* 21. e.  
 34. g. 93. f. § Ἐγίγνηται. *earth-*  
*born.* 70. c. § Ἐγίγνηται. *well-born,*  
*of a good family.* 90. e. § Ζῳογίγνηται.  
*to breed a living animal. to breed.*  
 5. b. see ζῶν. § Νεογίγνηται. *new-born*  
 5. f. 16. f. 31. f.

*Γνωσκω* or *Γινωσκω*. (borrows tenses from *γινω* or *γινωμι*.) *to know*.

17. b. 27. c. *to think*. 64. e. 74. b.

81. a. " *meaning, intending*."

(Hence the Latin *nosco*.) § *Γινωσκω*.

μ. *judgment*. 21. e. 75. d.

*sentiment, mind*. 59. d. 64. b. a

*resolution, decree*. 73. f. 100. g.

109. c. § *Γινωσκω*. *to recognize*.

e. 69. c. 83. d. 84. g. 99. c.

§ *Γινωσκω*. το. a *mark, character*.

70. g. 79. a. 97. g. 110. e. § *Γινωσκω*.

εἰμ. *known*. 77. g. 98. c.

*Ἀδύγινωσκω*. *to read*. 40. f. 73. d.

74. a. 83. e. 109. a. b. § *Ἀδύγινωσκω*.

μ. *desperation, a desperate*

*state*. 81. b.

*Διαγίνωσκω*. *to distinguish. to ob-*

*serve*. 9. a. 58. f. 13. c.

*Ἐπιγινωσκω*. an *examiner, commis-*

*sioner*. 109. e. 110. a.

*Καταγίνωσκω*. *to know*. 45. c. *to*

*condemn*. 50. a. 92. b.

*Μεταγίνωσκω*. *to repent*. 56. f.

*Συγγίνωσκω*. *to pardon, excuse*.

§ *Συγγινωσκω*. *excusable*. 22. d.

*ἄγνως, ἄγνως*. ἰ. ἡ. *unknown*. 79. a.

§ *ἄγνως*. ἡ. *the knowing of no*

*one*. 97. d. § *ἄγνως*. ἡ. *folly,*

*want of sense*. 71. d.

*Εὐγινωσκω*. *reasonable*. 2. b. 23. b.

52. e. § *Εὐγινωσκω*. *reasonably,*

*patiently*. 21. c.

*Γλῆψω* and *Γλῦψω*. *to hollow, to*

*engrave. to carve, form as a sculp-*

*tor*. 76. a. § *Γλῆψω*. (hollow.)

*fine, elegant*. 6. d. § *Γλῦψω*. το.

a *graver, carving tool*. 79. e.

*Ἐμμεγλῦφος* and —*ις*. a *statuary*;

the Athenians commonly placing

a rude bust of *Mercury* at their

doors. 75. d. e. § *Ἐμμεγλῦφις*. ἡ.

the *art of statuary, sculpture*. 77.

c. 79. d. § *Τοκογλῦφος*. a *usurer*.

68. e. (See *τοκος*.) § *Τοκογλῦ-*

*φω*. *to calculate interest*. 63. d.

*Γλῶσσα*. ἡ. (Att. γλῶττα.) the

*tongue, language*. 104. d. § *Πο-*

*λυγλωσσος*. of many *languages*.

109. d. (hence *Polyglott*.)

*Γροφος*. ἡ. *darkness*. 37. c. (probably from το νεφός, a cloud.)

*Γροίς*, γροίς. ἡ. a *pretender to enchan-*

*ments, a juggler, an impostor*. 15

a. 24. g. 108. c. (perhaps from

γροίω, *to wail*; from the whining

tone of enchanters.) § *Γροίσις*. ἡ.

*imposture*. 12. d. 102. d. § *Γρο-*

*ίσις*. *to impose, play the impostor*.

108. c. § *Καταγροίσις*. id. 95. g.

*Γρόν*. το. (gen. γροίσις, or γροίσις.)

the *knee*. 30. d. 90. a.

*Γοργός*, γο. ἡ. *active, nimble*. 6. c.

*Γοργώ*, γοίς, γοίς. and *Γοργών*, γοίς. ἡ. a

*Gorgon*. (See *Index*.)

*Γῶν*. compounded of γι and ὦν. there-

fore, *then, at least*. (see γι.) 8. c.

33. b. 37. d. 38. a. 45. c. g. 49.

a. for. 16. a. 109. a. however. 5. d.

*Γράφω*. *to write, to engrave*. 8. f.

17. d. 40. f. 58. d. (a proverbial

expression for bestowing labour in

vain, or attempting an impossi-

bility.) *to draw, paint*. 101. f. γ.

*ψηφισμα*. *to draw up, or move a*

*decree*. 100. b. *γραφισίς* *γραφῆς*

*to bring an indictment*. 63. e. 57

b. (where *γραφῆς* is understood)

§ *Γράφω*. ἡ. a *picture, drawing*.

36. c. an *indictment*. 63. f. § *Γρα-*

*μμα*. το. a *letter*. 72. d. § *Γραμμα-*

*τιον*. *to act as secretary*. 109. e.

*Ἀναγράφω*. *to inscribe, set down*.

47. d. an allusion to the custom of

publicly giving to individuals the

title of *εὐεργιστής* on coins or sta-

tuces. So in Anach. § 17. ὡς

*εὐεργιστής ὅμων ἡ ἀντι ἀναγράφω*.

*Ἐπιγράφω*. *to inscribe*. 8. e. 47. b.

§ *Ἐπιγραμμα*. το. an *inscription*.

72. a. § *Ἐπιγραφῆς*. ἡ. id. 14. f.

§ *Ἀντιγραφῆς*. without any in-

scription, or mark. 60. c. 70. g.

§ *Καταγραφῆς*. marked. 61. g.

*Παριγγράφω*. *to enrol clandestinely*

105. a. 107. e. 109. c. (from ἰγ

*γραφῶς* comes our *engrave*.)

*Προγράφω*. *to enrol in a public list*.

100. d. (a list of those who were

bound to serve on a military expedition was publicly set up in the forum at Athens.) § Συγγράφω. to compose, draw up in writing. 109. a.

Γρυψ, υψος. ἰ. a griffon: an imaginary bird of prey, supposed to be a native of India, and represented with the head of an eagle, and the body of a lion. 11. f.

Γυμνός. naked, bare. 13. g. 14. c. 70. f. § Γυμνῶ. to strip, bare. 70. e. 84. f. § Ἀπογυμνῶ. id. 92. b. § Καταγυμνάζω. to strip-

dis. 95. b. § Ἡμυγυμνός. half-naked. 11. c. 58. b.

Γυνή, αἶνος. ἡ. a woman, female, a wife. 3. a. 16. f. 26. d. (perhaps from γυνή. see γιγνέμαι.) § Γυναικίος. effeminate. 105. d.

Γυψ, ὕψος. ἰ. a vulture. 17. b. 84. e. 98. f. (perhaps from ψύτω, from its beak.)

Γωνία. ἡ. a corner. 104. a. § Γωνίον. το. a little corner. 72. e. § Τετραγώνος. quadrangular, square. 58. d.

## Δ

ΔΑΙΜΩΝ, νοός. ἰ. ἡ. a deity, a demon. 66. d. (perhaps from δαίμων, skilful, knowing: th. δέω. to learn, to be skilled.)

Εὐδαιμων. happy, fortunate. 38. e. 43. g. 64. g. § Εὐδαιμονίως. happily. 38. g. 96. c. § Εὐδαιμονία. ἡ. felicity. 24. d. 38. f. § Εὐδαιμονίως. to be fortunate, happy. 91. e. 94. e. § Εὐδαιμονίζω. to pronounce happy. 79. b. (compare μακαρίζω.) § Πάνευδαιμων. completely happy. 41. c. § Κέκοδαιμων. wretched, infatuated. 47. e. 63. d. 87. d.

Δαίω. to burn. § Δῆς, ῥῆδος. ἡ. a torch. 3. d. 11. c. 66. f. § Δῆλος, οὐ. ἰ. a fire-brand. 82. b. § Δῆρω. (or ῥῆω.) to lay waste, spoil. 16. c.

Δακνῶ. (borrows tenses from δένω.) to bite, pinch. 27. a.

Δακρυῖ, υἱός. το. a tear. 31. e. 67. d. § Δακρῦν. to weep. 15. f. 24. e. 54. l. used transitively, 16. g. § Ἀδακρυῖτι. adv. without tears. 32. e. 58. a. § Ἐνδακρυς, υἱός. ἰ. ἡ. in tears. 76. e.

Δακτύλος. ἰ. a finger. 56. g. 70. a. 87. a. (perhaps from διχμαί.)

§ Δακτύλιος. ἰ. a ring. 20. a. 23. f. 41. b.

Δάμω. to subdue. § Πανδῆμῶντος. all-subduing. 82. b.

Δῶνός, υἱός. το. a gift, a loan. § Δῶνιζω. to lend on usury. 41. ε. δανίζομαι. to borrow on usury. § Δῶνιστής, οὐ. ἰ. a usurer. 31. a. 56. e.

Δῶνις. ἡ. expense. 75. a. (probably from δαπνῶ.)

Δῶνις. το. the pavement, ground: perhaps from δῶ Dor. for γῆ, and το. αἶον, the ground. § Ἀλλοδαπός. of another soil, foreign. ἀλλοδαπῶς. γῆ. 77. d. 79. a.

Δάπτω. to tear to pieces, devour. § Δαρδάπτω. id. 69. g.

Δαρδῶν. to sleep, go to sleep. § Καταδρῶν. id. 76. e. (2 aor.)

Δε. but. an adversative particle commonly opposed to μιν in the preceding clause. pass. Also used as an enclitic particle, as in ὅδε, ἀνδῆ, which see.

**Αἰδω.** to fear. 4. a. (perf. m.) 18.  
 b. 27. d. 67. f. (for *ιδω*, 1st aor.)  
 ὁ Δῖμα. *va.* fear, terror. 41. g.  
 Δις, *ισ.* *va.* id. 45. a. 67. g.  
 ἁδω. *ῖ.* a state of exemption  
 from fear, security. 87. b.

**Διμυῖμι** or **διμύω**. (takes tenses from **δύω**.) to show, exhibit. 28. f. 45. d. 17. b. 77. e. (see n.) to manifest, to make a thing apparent. 9. f. So Dem. *πρὸς σφί. πρὸς πρὸς διμύω ἵνα φανῇ* *ἰδύω*.

'Αποδεικνύμι. *to make appear.* 64. g. (see n.) *to render, make.* 77. f. 93. e. (compare ἀποφαινω.) § 'Αποδειξίς. ἡ. *a proof, evidence.* 110. n. f.

*Ἐπιδεικνύμι*, and —*μαι*. to exhibit, display. 1. d. 9. f. 48. b. 78. d. 85. f. 92. b. § *Ἐπιδείξω*. ἃ. a display. 76. a.

Παράδειγμα. το. an example, instance.  
81. c.

\*Τροδινύμι. to point out. 64. f. 74. f.

**Δυλην**, *the cool of the evening, or of the morning.* 53. *f.* As we have here, and frequently, **δυλην ἔφη**, so Herod. 1. 8. c. 6. uses **πρωι** **δυλην** **πρωινη**, for early in the morning. But Eustathius and some others consider **δυλην** as always importing the time after mid-day, and distinguished as *early or late*, **πρωια** or **ἑσπια**, the *afternoon or evening*. Stephens however quotes the expression **δυλην ιση** from Synesius. (Etymologists derive the word from **ιλη** or **ελη**, *the heat and light of the sun*, and **ιδωι**, *to be deficient.*)

**Διλος.** cowardly. 25. e. 55. d. (probably from **διδω**.) § **Ἀποδιδίμας.**  
to be cowardly. 15. g. 81. d. 93. d.

**Δῦνα**, gen. **δύνος**. **ῑ**, **ῡ**, **τα**. a word used in place of the name of a person unknown: *such-a-one*. 54. d. (see n.) 78. f.

1. *adum.* terrible, severe, hard. 2. e. 21.  
g. 32. b. strange, extraordinary.

89. e. 65. c. (probably from *v*  
*dis.*) § *Δυσος*. terribly, extraor-  
 dinary. 3. e. 99. a. § 'Τῶς  
*δυσος*. excessively terrible or severe.  
 87. a.

*Δαπνισ. το. dinner, a meal, banquet.*  
8. c. 16. d. 29. a. § *Δαπνισ. το.*  
*dine, feast.* 16. d. 26. c.

Διῦ. ten : hence the Latin decem.  
 § Δωδία. twelve. 24. a. ιναυδία  
 sixteen. 90. f.

Διλιθή, *arcs. v. a bait. 90. c.* (probably from same root as διλεσ. q. v.)

**Διελτος**, *ov. ἡ. a packet, tablet*: properly one made up in the triangular form of the Greek Δ. 89. g. 90. b.

Δελφίν, Ives. i. a dolphin. 9. c.

**Δαμα** to build: perhaps from **δαμ**, to bind. § **Δαμας**. *i.* a house. Lat. **domus**. 51. *e.* § **Οινδομας**. to build. (See **οινος**.) 24. *a.* 34. *f.* 97. *c.* § **Οινδομαρην**. *i.* *ε*. **εργον**. architecture. 35. *f.* § **Ερωδομας**. to build in addition. 35. *d.* § **Ορωδομας**. *i.* the rear of a house. the treasury at Athens, called so from being kept in the rear of Minerva's temple in the citadel. 101. *c.* (from **ωρως**, behind. See **ωρον**.)

Διάρκεια: 7. σ.

Δεξιός, δεξιός. sc. χεῖρ. the right hand. (probably from δεξιόμαι.) 36. a. *destrous, ingenious.* 61. b. *proportions, kind.* 69. f. § Δεξιόμ. *destrously, ingeniously.* 75. a. "being naturally dextrous;" qu. in the matter of natural genius. § Δεξιόμα. to give the hand. 97. g. § Δεξιόμα. το. a thing received, a boon. 97. a. § Τριδέξιος. sc. τοῦτος. a vantage ground, where the right hand is uppermost. 98. d.

Assign. to look, to see. 45. b. to have

a lank. 70. f. (See *προβλεπω*.)  
§ ὀξυδερκής. sharp-sighted. 36. f.  
91. d.

*Διεραι*. to skin, excoriate. § *Διεραι*. το.  
a skin, hide. 13. f. § Πῶχθιεραι.  
thick-skinned: as a slave from hard  
work or repeated flogging. 90. d.

*Δινοῦμαι*. to lord it, to usurp domi-  
nion. 48. c. (perhaps from το *διν*;  
and *νοῦμαι*.) § *Δισποστης*, ου ἰ. a  
master, lord. 17. d. 22. g. 44. g. 87.  
d. 90. b. § *Δισπονα*. ἡ. a mistress,  
lady. 51. e.

*Διῶν*. and Att. *διῶν*. adv. hither. 32.  
d. 59. d. 53. e.

*Διυτιος*. second, next in order, or  
rank. 38. f. 75. c. (probably from  
*διν*, to be deficient: the same as  
*διν*.)

*Διχομαι*. to receive. 54. d. 63. a. to  
receive, hold. 13. b. 15. d. 18. d.  
to receive, meet, as an attack. 30.  
d. to admit, allow. 25. c. § Ἀνα-  
διχομαι. to receive upon one. 96. d.  
§ Διαδιχομαι. to receive in succe-  
ssion. 18. c. to succeed, relieve. 35.  
b. § Διαδοχος. ἰ. a successor. 65. g.  
§ Ἐπιδιχομαι. to admit, receive into.  
68. b. 92. d. § Περιδιχομαι. to re-  
ceive, admit. 13. c. 45. b. § Ὑπο-  
διχομαι. to receive, take up. 9. c. 97.  
a. § Νεκροδοχιον. το. a receptacle of  
the dead. 45. f.

*Διω*. f. *νω*. (See another *διν* below.)  
to bind. 49. c. 54. e. 55. d. 99. g.  
§ *Δισμος*. ἰ. and *δισμον*. το. a chain,  
bond. 55. d. 87. g. 89. c. § *Δισμων*-  
τηριον. το. a prison. 48. e.

*Διαδιν*. to bind round, encircle. 21.  
d. 24. e. § Διαδημα. το. a diadem:  
a white band encircling the regal  
tiara. 14. a. 71. b. § Προδιν. to  
bind to. 69. f. (See n.) § Ὑποδημα.  
το. a shoe. 58. b. 72. e.  
§ Ἄνυποδοτος. bare-footed. 55. f.  
58. b.

*Διω*. f. *νω*. and *διωμαι*. to want, need.  
39. f. 83. d. 48. c. 78. f. (See n.)  
*μικροῦ διν* and *ολιγου διν*, (ὥστε be-

ing understood) "so as to want  
but little," within a little, nearly.  
54. f. 67. g. 69. f. 72. f. 80.  
f. 37. c. 49. a. *δυν*, *δυντις* τ.  
50. d. "400 wanting two, i. e.  
398." *διν*, taken impersonally.  
there is need, occasion. one must,  
ought, &c. 2. d. 4. d. 14. g. 18.  
b. 33. f. 63. b. 27. f. 28. d. *διν*,  
neuter of the participle taken ab-  
solutely. 9. e. "when he ought."  
29. d. 47. f. 48. d. 88. d. *So ἱζον*.  
q. v. *ις διν*, opportunely. 32. e.  
*διωμαι*. to intreat. 26. g. 51. d.  
66. b.

*Ἐνδιν*. to be deficient. 49. e. § Ἐν-  
δινος. deficient, defective. 27. b. 40.  
a. § Ὑποδινος. comp. — *ιστιος*. infe-  
rior. 41. g.

*Δη*. a connective particle, to be ren-  
dered variously according to the  
context. truly, indeed, then. 66. b.  
"so," "accordingly." § *Δῆτα*.  
now: expletive. 50. g. § *Δῆσις*.  
forsooth. 27. f.

*Δῆλος*. manifest, clear. 45. c. 101. c.  
88. d. *δηλον ἰτι*, often written in  
one word *δηλοντι*, no doubt. 7. b.  
forsooth. 14. f. § *Δηλω*. to mani-  
fest, exhibit, show. 5. d. 31. b. 89.  
g. to signify. 42. e. § *Διῶδην*. no  
doubt, certainly. 6. e. 23. d.

*Ἀδῆλος*. obscure, doubtful, uncertain.  
70. g. § *Προδῆλος*. manifest. 49.  
a. 67. a.

*Δῆμος*. ἰ. the people, populace. 72. c.  
78. b. 73. e. a borough, or parish:  
a subdivision of the Athenian  
tribes. Of these there were one  
hundred and seventy-four. 100. e.  
§ *Δημοσιος*. public. 104. e. § *Δηρο*-  
της, ου ἰ. one of the same borough,  
a fellow-parishioner. 97. f. 99. d.  
§ *Ἀποδημιον*. to go abroad, travel. 78.  
g. § *Ἀποδημα*. ἡ. a journey. 47. e.  
63. a. § *Ἐπιδημιον*. to visit as a  
traveller. 12. c. to sojourn. 43. a.  
§ *Παυδημος*. popular, well-known.  
65. a.

*Δι᾽*. a prep. governing a genitive  
or accusative: in the former con-



struction commonly signifying through, in the latter on account of. δια πολλῶν. after a long time. 70. e. δια τι, often written in one word διατι, why? 34. g. § Διοσιγ. (for δι' ἰσγ.) on which account. 53. e. § Διοτι. (for δι' ἰ,τι) because. 8. c. 86. f. θαλ. 98. c.

Διαίτα. ἡ. mode of living. 21. b. 97. d. (Hence our diet: perhaps from ἡ δαις, αἶσος, a feast.) § Διαταμαι. to live. 70. d. § Διαιτητής, ου ἰ. an arbiter, umpire. 9. b. Ἐνδιαταμαι. to live in. 97. c. § Καταδιαταμαι. to give sentence against. 110. d. (Att. for καταδιαιτησάμεν, 3d per. pl. imp. 1st aor. See διαιτητής. The idea of judging or determining seems to be derived from physicians judging the diet or regimen of a patient. See also προδιαιτησις.) § Μισαδιαταμαι. to change one's mode of living. 21. b. § Προδιαιτησις. ἡ. previous regimen. 66. e.

Διαπερᾶν. quite through. 30. e.

Διῆσις. τα. ας. ἡρα. the festival of Jupiter. 84. c. (from Διός the genitive of Ζεύς, formed as if from Δις.)

Διδασκω. to teach, inform. 21. f. 72. d. (probably from δαω, or δαω, to learn. Hence our didactic, and the Lat. disco.) § Διδασκαλος. ἰ. a teacher, master. 75. f. § Διδασκαλίον. το. a school. 75. a.

Ἐνδιδασκω. to instruct thoroughly. 2. f. § Προδιδασκω. to instruct, inform. 37. a. But the verb properly means to give previous instruction, for which idea there is no room in the passage. Hemsterhuis suspects an error. § Νεοδιδασκω. newly published. 98. f. Διδασκω is often applied to theatrical productions. So τραγωδοδιδασκαλος, or τραγωδοδιδασκαλος, is a writer of tragedies. Luc. de Calum. § 1.

Δίδωμι. (borrows tenses from δαω) to give. 6. f. 7. d. to concede, forgive. 70. b. δ. δαπν. to suffer punishment. 85. f. 88. f. (for δίδωμι.) Hence the Lat. do.

Ἀναδίδωμι. to give, hand. 15. e. 41. c. § Ἀποδίδωμι. to pay. 5. c. 6. f. 10. b. 28. b. to give back, restore. 71. d. to grant. 104. a.

Διαδίδωμι. to distribute. 103. b.

Ἐνδίδωμι. to give, let loose. 34. b. § Ἐπιδίδωμι. to give. 19. c. 23. f. 84. g. to increase. 108. d.

Μισαδίδωμι. to give share. 87. c. 103. c.

Παραδίδωμι. to deliver up, to hand over. 21. a. 28. c. 33. a. 71. a. 86. d. 76. a. (the plup p. But we should rather read παραδίδωμι.)

§ Παραδοσις. a person to be delivered up. 62. a. § Προδίδωμι. to betray. 41. d. 96. a. § Προδοσις. ἡ. treason, treachery. 26. a. § Προδοτικῶς. treacherously. 95. a.

Πλουτοδοτῆς, ου ἰ. a bestower of riches. 89. g.

Διθυραμβος. ἰ. (a surname of Bacchus, the origin of which is uncertain.) a dithyrambic, an irregular ode in honour of Bacchus. 98. g.

Διτελλᾶ. ἡ. a mattock, or instrument with two teeth used for digging. (It is plainly of the same root with μακίλλα, a spade: perhaps from δι, and τελλω to put in motion.) 83. g. 96. f. § Διτελλῆς, ου ἰ. a labourer with a spade, a digger, delver. 84. g.

Δίκη. ἡ. (justice.) punishment. 34. f. 69. a. 85. f. 88. f. a cause, trial. 69. e. 64. c. a judgment, sentence. 54. c. § Δίκαιος. just. 53. c. § Δίκαιως. justly. 54. e. 37. e. § Δίκαιοσυνη. ἡ. justice. 78. e. 80. b. § Δικαιοσυρῶς. lawyer-like, tedious. 80. g. The allusion is not (as some have supposed) to the pleadings in the piece, but to the disgusting tediousness of lawyers. So Plat. in Apol. φερεται μιν, και δικαιοσυρῶς.

ἀλφειῇ δι. § Δικάζω. to judge. to give judgment. 9. a. 20. a. 17. b. 22. g. 69. f. Δικάζομαι, to go to law. 41. f. § Δίκασσις, ου. ἡ. a judge. 42. g. § Δικαστήριον. το. a judgment-seat, a tribunal. 2. e. 17. a. 50. g.

ἄδικος. unjust. 31. c. 82. e. § Ἄδικια. ἡ. injustice, iniquity. 73. d. 83. c.

ἄδικον. to injure, to do wrong. 5. e. 51. c. "what harm had I done, that you left me," &c. 57. a. § Εὐαδικητός. a fit subject for injury. 93. f.

Ἐπιδίκασιμος. capable of being an advocate. 78. b.

Καταδική. ἡ. condemnation, damnatory sentence. 17. b. 69. f. § Καταδικάζω. to condemn. 21. c. 62. c. 99. g.

Διονυσία. τα. sc. ἡμε. the festival of Bacchus, from his name Διονύσιος. 100. f. g.

Δύς. twice. (probably of the same origin with δυο, two.) 29. b.

Διφθερά. ἡ. a pelt. a coat of skin, employed by rustics. 83. f. 89. b. 97. b. § Διφθερίας, ου. ἡ. a person clad in a coat of skin. 84. g. § Ἐπιδιφθερές. id. 84. b.

Διψα. ἡ. thirst: perhaps from ἰστω, to hurt. § Διψῶ. thirsty. 87. e.

Δίω. to chase. § Διωκω. to pursue. 4. d. 21. a. 23. a. to prosecute, accuse. 106. d. § Ἐδιώκω. to drive out. 85. e. § Μιταδιώκω. to run after, pursue. 49. a.

Δοκεῖν. f. δοκῶ. and by sync. δοῶ. to seem, to be thought. 7. d. 27. d. 12. a. 20. d. 21. e. (the Att. and Æol. opt. 1st aor.) to think. 22. f. to seem good, to determine, decree. 91. b. 10. a. 63. e. 73. e. 97. c. εἰ δοκεῖ, if it seem good, if you please. 23. b. μοι δοκεῖν (as it seems understood) as it seems to me. 39. f. 68. b. 72. c. § Δόξα. ἡ. opi-

nion, glory. 14. e. 24. e. § Δόξαζω. to be of opinion, to think. 12. a. b. Ἄδοξος. inglorious. 81. d.

Ἐνδοξος. illustrious, famous. 20. a. § Παραδόξος. (contrary to opinion,) strange. 19. d. 23. e. 63. a. § Περιδοκῶ. to look for, expect. 18. d. 43. b. (the simple δοκῶ means to watch for, lie in wait for.)

Ἀδοκίμος. a person or thing which cannot stand the test, spurious, not genuine. 110. b. § Εὐδοκίμος. approved, reputable. 75. d. § Εὐδοκίμων. to be in good repute. 77. c. 78. g. 108. c. § Κισδοκία. ἡ. vain-glory. 15. b.

Δολος. ἡ. a wile, deceit. 22. e. (Lat. dolus.)

Δρυ, g. δρεῖστος and δρυος. τα. α. spruce. (properly the wooden part.) 5. b. § Δραστήριος. τα. a javelin. 3. f. 26. b.

Δούλος. a slave. 70. a. § Δουλεία. ἡ. slavery. 39. c. § Δουλεύω. to be a slave. 1. d. 3. b. "those who have a hard servitude." Ὀμωδούλος. a fellow-slave. 90. e.

Δούπος. ἡ. a noise, crush. § Ἐργιδούπος. loud-rattling. 81. e. (from ἰρι. very.)

Δρακων, εντος. ἡ. a dragon, serpent. 23. d. (from ἰδρακω. 2d aor. of ἰδρακω, on account of the acuteness of its sight.)

Δραχμα. ἡ. a drachma: a coin equivalent to 6 oboli, or about 7½d. 103. b.

Δραω. to do. 25. a. 53. c. 61. b. g. 45. a. (also, to fly.) § Δράμα. το. a drama, the action of a play. 71. f. § Δρασκες. ἡ. a flight. 45. a. § Δραπιδότης, ου. ἡ. a runaway slave. 54. d. 88. e. § Δραπιδότην. to run away, as a slave. 79. d.

Ἀπιδραω, or —ημι. id. 33. f. 49. a. 52. b. —ομαι. 87. a. § Ἀπιδράω. id. 49. a. b. § Ἀπιδράω.

*a running away, flight.* 32. c. 49. g.

*Δεῖμος.* sour. 4. a. 48. f. (compare 59. a.)

*Δεσμός.* *ἡ* a race. 100. e. (from *δεῖμα*, to run, from which *τρεῖχω* borrows tense.) § *Δεσμοῖς.* at full speed. 10. f.

*Βοηθόμενος.* to run to one's help. 83. b. (from *ἡ βοή*, an outcry.)

*Ἡμιδρόμενος.* to act as a running footman. 2. d. (See n.)

*Παλυδρόμος.* running back. 95. d.

*Δρυς,* *ἡ.* an oak. Hence druid and Dryad. § *Ἀκροδρυς.* *τα.* acorns. 66. e.

*Δύναμις.* to be able. 12. d. 34. f. 45. b. "the efficacy which it has." 69. f. "he has the greatest power." 75. e. "he has ability, or, capacity for this." § *Δύναμις.*

*ἡ.* power, efficacy. 6. e. 20. d. § *Δύνατος.* possible. 3. b. 34. a. powerful. 56. a. *δύνατος εἶναι,* to be able, 72. e. § *Δύνασθαι.* *ἡ.* command, government. 69. b. (hence

our dynasty.) § *Ἀδύνατος.* impossible. 5. d.

*Δύο.* two. (Lat. *duo*.) gen. *δύο* and Att. *δυνῶν*. 50. d.

*Δύ,* a particle occurring only in composition; and denoting with difficulty, hardly, ill.

*Δύνω, δύω* and *δύμι.* to enter, as into water. to put on. § *Ἀναδύνω,* *α.* —*υμι.* to emerge, rise. 11. c.

*Ἀποδύνω,* or —*υμι.* to put off, strip. 13. e. 14. d. 15. a. 59. e. 61. g. —*ομαι.* 56. d.

*Ἐνδύνω* or —*υμι.* to put on, to be clad. 2. a. 80. e. 92. a. —*ομαι.* 79. e. (Lat. *induo*.) § *Μετινδύνω* to put on a change of dress. 26. c. 71. c.

*Καταδύνω.* to sink to immerge. 14. d. 58. g. 73. f. 82. f.

*Ταπιδύνω.* and —*ομαι.* to go under. 30. c. 98. e. 88. d. "his sunken eyes."

*Δῶρον.* *τα.* a gift. 95. e. (probably from *δω* or *δίδωμι*.) § *Δωρεά.* *α.* id. a boon, favour. 55. a. 86. d. § *Μεγαλόδωρος.* munificent. 89. g.

## Ε

*Ἐὰν.* to allow, permit. 10. a. 14. b. 32. f. to leave, let alone, omit. 51. c. 22. e. 108. a. 3. c. 4. c. 37. g.

*Ἐγγύη.* *ἡ.* a pledge, engagement: probably from *το γυν*, (a limb,) the hand. § *Ἐγγύαω.* to give into the hand. to give in marriage. 5. c. § *Ἐγγύησις,* *ῶν.* *ἡ.* a bail, security. 52. f.

*Ἐγείρω.* to arouse, excite. perhaps from *εἰγρω*. perf. m. *ἤγειρα* and by an Attic reduplication *ἰγέγηρα*. § *Ἐγχεγείρω* and *γχεγείρω* to

watch, stay awake. 87. b. § *Ἀνγχερωμαι,* for *ἀνγχιρωμαι* to awake. 96. g. § *Ἐπιγείρω.* to excite against. 95. a.

*Ἐγγίλος.* *ἡ.* gen. *ως.* and Att. *ως*. *αἰ.* *αἰ.* 92. f. (perhaps from *ἡ ἰλὸς*, mud; qu. *ἰχθυὶ* in *ἰλὸν*.)

*Ἐγω.* 1st personal pron. (Lat. *ego*.) *ῶν* contr. for *ἐγὼ*; nom. dual. 34. f. § *Ἐμός.* mine. *τοῖς*, for *τοῖς* *ἐμῶν*. 60. b. *τῆμα* for *τα ἱμα*. 83. *ἡ* § *Ἡμῖτις.* ours. 29. e. "our countryman."

Εἶναι to *em*. Lat. *edo*. § Κατῶμαι. to devour. 55. a.

Εἶναι. 2. f. ἰδῶ. to seat: perhaps from ἰν to place. ἰδῶ. ἡ. a seat. ἰδῶ. το. id. § Ἐδῶς, ἰος. το. the ground. τοῖδαφος for το ἰδ. 49. c. 67. f.

Καθίζομαι. to sit down. 34. c. 36. a. 54. e. 107. c. § Προεδρία. ἡ. the first seat, seat of honour. precedence. 13. d. 54. e. 20. b. 95. f. § Προεδρεύω. to act as president. 109. b. (see n.) § Συνίδιον. το. a session, assembly. 104. f. 109. f. ἴζω. to seat. § Καθίζω. to sit down. 7. f.

Ἰέλω, and θέλω. to wish, please. 5. c. 27. e. 32. b. 4. e. 109. a. § Ἐθελοντος. voluntary. 28. a.

Ἰθνος, ἰος. το. a tribe, nation. 24. d. 70. d.

Ἰδω. perf. m. *ειδω*. to be accustomed. 17. c. 32. d. § Ἐδος, ἰος. το. custom. 49. d. 58. a. 97. d. (hence our *ethics*.) § Συνῆθης. customary, familiar. 67. b. 76. b. 77. g. 99. d. 106. a. § Ἐνθῆμα. ἡ. simplicity. 84. e.

Εἰ. conj. if. paasim. εἴτε...εἴτε. whether...or. 7. c.

Ἰδω, and ἰδωμαι. to see, to know. 2. a. 3. b. 4. d. perf. m. of which the 2d pers. sing. is *εισθα* by sync. for *ειδασθα*, and that Æol. for *ειδας*. 10. e. 6. b. 9. a. ἰδως by sync. for *ειδωνος*, part. perf. formed from *ιδω*. 31. c. so ἰδιναι for *ειδηνικιναι*. 24. f. ᾠδιν plup. m. 19. b. 28. d. ἰδην opt. as if from *ειδημι*, or Att. for *ειδισμαι*. 12. b. "let him see, or, consider." 85. d. "let me see." ἰδιν χαρειν, to be obliged, thankful. 62. b. ἰδιν, lo, see. (imp. 2d aor. m.) 13. d. 16. b. (see n.) Εἰδωλον. το. an image, shade. 34. a. (hence *idol*.) § Ἰδιον. ἡ. a species, form. 60. f. 65. b. (hence *idea*.) Ἀντιδω. to turn the eyes, to look. 34. d. 75. d. (used only in the 2d aor.)

§ Ἐσθιδω. to look at. 62. d. § Περιιδω. to overlook, neglect. 9. d. 74. c. (so *περιεπιστομαι*.) § Περιιδω. to foresee, foreknow. 12. b. § Ἵπιδω. to suspect. 32. c. (so *ὑποπιστομαι* and *ὑφιστανω*.)

Εἰσέρ. twenty. 73. f.

Εἶκω. (seldom used but in the perf. m. *εικα* and plup.) to be like, to be likely, to seem like or likely, to seem. 14. c. 16. c. 44. a. 12. c. 29. d. 36. e. "I think I will descend." 35. e. "as it seems." 38. b. *εικως, ια, ος*. for *εικως*. fit, likely. 7. c. 21. e. 27. d. *εικοστα*, adverbially. naturally, justly. 85. a. § Εἰκοτως. naturally, justly. 5. a. 18. d. 35. a. 75. f. 87. f. § Εἰκων, ονος, ἡ. a likeness, image. 53. b. 55. f. 72. a. § Εἰκαζω. to make like. 10. e. to compare, draw a similitude. 44. d. to conjecture. 45. g. 105. b. § Ἀπεικαζω. to assimilate, make one like. 67. a. § Πεποιμα. to be like. 71. a. Ἐπιεικεια. ἡ. equity, mildness. 78. e. (this word seems rather to come from *ειναι*, to yield.) § Ἐπειμα. adv. (moderately.) largely. 19. e.

Εἰλω. (and εἰλω) to inclose, hem in. to roll, toss about. εἰλωμαι. to go about, walk about. 32. c. § Κατωλιω. to wrap up. 16. d.

Εἶμι. to be. (see another εἶμι next article.) ἦσθα, for ἦς, 2d pers. a. imperf. 5. a. εἶναι πρὸς τῷ, to be engaged in, or, devoted to a thing. 4. d. ἡμην. imperf. m. 7. d. (see n.) ἵσθι, it is possible, for ἔϊσθι. 85. c. ἦν ἀκουσαι, it was possible to hear, one might hear, 69. g. ἥσθην, 3d pers. dual imperf. for ἥσθην, 34. f. εἶν, for εἰσθην, 3d pers. pl. opt. be it so. 14. b. 47. e. (see n.) 98. b. ἵσθι, or ἵσθι, imperf. 94. e. το. ἵσθι. one's substance. 102. f.

Ὀννιμα. ἡ. substance, property. 56. f. 60. e.

Ἐνιμι. to be in. 84. f.

*ἔἰς*, and by sync. *iv.* it is possible.

*ἔἰς*. g. § 'ἔἰς *iv.* it is allowable. 73. f. 104. e. 'ἔἰς neut. part. put absolutely. 87. c. "when they might enjoy." (so *des.*) § 'ἔἰς *iv.* liberty, authority. 104. e. § 'ἔἰς *iv.* to be upon. 36. f. imperf. for *ἔἰς*.

*ἔἰς*. to be present. 8. d. 19. a. 50. f. 43. b. 74. d. § *ἔἰς* *iv.* to be connected with, attached to. 39. b. 43. g. 8. c. "it belongs to me."

*ἔἰς*. to be with, to keep company with. 19. b. 22. f. 34. a. 60. a. 86. d. 3d pers. pl. imp. § *ἔἰς* *iv.* company, fellowship. 2. b.

*ἔἰς*. to go, to come. 3. e. subj. 2. aor. *ἔἰς*. to go up. 74. f. § 'ἔἰς *iv.* id. 35. f. to return. 66. d. (plup. m.) 89. b. § 'ἔἰς *iv.* to go away, depart. 8. a. 9. b. 3d pers. pl. formed as if from *ἔἰς*. 17. a. 29. c. 43. a. 77. d. (2d. pers. s. for *ἔἰς*.) 87. g. § *ἔἰς* *iv.* to go through, relate. 64. b.

'ἔἰς. to go out. 7. f. 16. d. § *ἔἰς* *iv.* to recite, relate. 16. f. 20. f. 84. c.

*ἔἰς*. to come upon, or against. 41. b. 43. f. § 'ἔἰς *iv.* to enter, come in. 28. a. (plup. m.) § 'ἔἰς *iv.* to steal in. 87. d.

*ἔἰς*. to go down, descend. 6. e. 27. d. 29. c. 30. e. g. § *ἔἰς* *iv.* to go down along with one. 31. b. (plup. m. for *ἔἰς*.)

*ἔἰς*. to go for. 58. e. to go after, to pursue. 64. g.

*ἔἰς*. to come forward, appear. 50. d. 110. a. to pass by. 90. d. § *ἔἰς* *iv.* to go round. 16. d. to go about, to wander. 74. c. § *ἔἰς* *iv.* to go forward. 17. a. 58. f. § *ἔἰς* *iv.* to go to, approach. 3. f. (2d pers. s. for *ἔἰς*.) 27. d. 54. a. 64. f. 91. a. *ἔἰς* *iv.* a verbal adj. in *iv.*, having, like all such words, the force of the Latin participle in *us*. 62. e. "I must go up to him."

*ἔἰς*. ἡ. peace. 14. g. (probably from *iv.*)

*ἔἰς*, *iv.* *iv.* wool. § 'ἔἰς (or *iv.*) id. 2. a. (probably from *iv.*)

*ἔἰς*. to connect. also to speak, tell; qu. to connect words. 1st fut. *ἔἰς*. 19. d. 29. d. *ἔἰς*, for *ἔἰς* *iv.* to ask, question. 8. a. 31. g. 36. d. 66. g. § 'ἔἰς *iv.* to speak. 21. e. 23. a. 74. g. 91. e. "I must say it."

'ἔἰς. to forbid. 74. b. (it is used almost exclusively in the perfect tense.) § *ἔἰς* *iv.* to tell before. 78. a.

*ἔἰς*. to connect together, especially the parts of a continued discourse. to declaim. 77. g. 85. d. § *ἔἰς* *iv.* a pair of horses yoked to a chariot. 100. c.

*ἔἰς*, *iv.* one. (for which *iv.* Ion. and Dor.) *iv.* one by one. 110. a. § *ἔἰς* *iv.* no one. 20. c. § *ἔἰς* *iv.* id. 30. f. 32. a. § *ἔἰς* *iv.* adv. by no means. 62. a. *ἔἰς* is an Ionic and Doric word for *iv.* whence § *ἔἰς* *iv.* not one. *ἔἰς* *iv.* taken adverbially, no where, in no respect. 45. c. § *ἔἰς* *iv.* by no means. 45. c. 31. g. § *ἔἰς* *iv.* no where. 49. f. by no means, not at all. 61. b.

*ἔἰς*, or *iv.* prep. into, to. 30. a. (see n.) 82. e. § *ἔἰς* *iv.* within. 27. e. *iv.* the inside. 24. c. § 'ἔἰς *iv.* as long as. 43. a.

*ἔἰς*. then, afterwards. 2. d. 25. b. *iv.* *iv.* for *iv.* *iv.* 62. f. 37. f.

'ἔἰς, or *iv.* before a vowel. prep. out of, from. passim. 91. e. "heavy in your legs." *iv.* for *iv.* *iv.* 60. d. (From this word, as Mr. Parkhurst has observed, is ultimately derived our *stranger*, as is evident from the following line of descent: Lat. *ex*, *extra*, *extraneus*. Fr. *etranger*. Engl. *stranger*.) § 'ἔἰς *iv.* outside, beyond. 4. b. 7. a. (see n.) 27. e. besides, independently of. 43. g. except. 82. a. The two latter meanings may be included

in the one idea of putting out of consideration.

ἑκαστος. each. 82. f. καὶ ἑκαστον, severally, one by one. 33. e.

ἑκῆστις. each. distributively. 2. f. 52. c. 77. a.

ἐκεῖνος. he, that man, &c. κακῖνος for καὶ ἐκεῖνος. 4. b. ἐκινῶν. that there. 40. g. § 'Εκῆ. there. § 'Εκ-  
ουθεν. thence. 3. b. κακῖνιν for καὶ  
ἐκῖνιν. 6. e. § 'Εκῖσι. thither, that way. 38. c.

ἑκων, ὀντος. spontaneous, voluntary. 3. f. 10. a. 14. f. 61. f. "I purposely did not." § 'Ἄκων, for 'ἀκων. unwilling. 5. a. 27. f.

ἑλαιον. το. oil. 98. a. 108. c. τοῦ-  
λαιον for το ἑλ. 61. f. (from ἡ  
ἐλαια, the olive.)

ἑλῶν. (takes tenses from ἔλῶ.)  
to drive, to ride in a chariot. 24. e.  
73. f. 80. c. § 'ἑλῶσω. to invade,  
undertake an expedition. 58. b.

ἑπιλαυνῶ. to drive away. 96. a. 98.  
d. § Διῑλαυνῶ. to run through,  
transfix. 26. b. 30. d. § 'ἑξίλαυνῶ.  
to ride out. 40. g. 89. f. § 'ἑξί-  
λῶσις. ἡ. expulsion. 64. c. § 'ἑπι-  
λαυνῶ. to charge. 30. c. § 'ἑπιλῶ-  
σις. ἡ. a charge, attack. 30. d.  
§ Πρῶσιλαυνῶ. to row up to. 57. c.

ἑλάφος. ἰ. ἡ. a stag, deer. 4. d.

ἑλάχυσ. small, little. comp. ἑλασσων  
or ἑλαττων, smaller, less. 44. c.  
(contr. for ἑλαττωνις.) τοῦλαχιστον,  
for το ἑλαχ. at the least. 15. d.

ἑλεγίον. το. an elegy, a mournful  
song. 98. g. (from ἰ ἐλγος. id.)

ἑλιγχῶ. to convict. to reprove, ex-  
pose. 26. g. 45. d. 106. e. § 'ἑ-  
λιγχος. ἰ. a proof, test. 28. a. 38.  
g. § Διῑλιγχῶ. to prove against,  
convict, expose. to refute. 60. d.  
68. g. 72. f. 104. d.

ἑλεος. ἰ. compassion, mercy. 1. b.

97. d. § ἑλῶ. to pity, com-  
passionate. 99. g. § 'ἑλεῖνος  
pitiable, pitiable. 69. g.

ἑλευθερος. free, free born. 19. c. 26.  
c. 29. a. 75. c. 88. c. (perhaps  
from ἑλευθῶ. see ἑρχομαι, qu. free  
to go where one pleases.) § 'ἑλευ-  
θερος. freely. 40. f. 86. f. § 'ἑλευ-  
θερία. ἡ. freedom, boldness. 15. g.  
18. c. § 'ἑλευθερος. liberal, be-  
coming a freeman. 79. f. § 'ἑλευ-  
θερίαζω. to take liberties. 48. b.

ἑλεφας, αφτος. ἰ. ἡ. an elephant. 11.  
f. 92. c.

ἑλῶ. to drag, pull. 33. c. 76. g.  
to weigh. (the weight drawing the  
arm of the balance.) 52. c. § 'ἑλ-  
νω. to draw, drag. 38. e. § 'Ὀλκας,  
αδης. ἡ. a ship of burden, a mer-  
chant ship. 17. c.

ἑξίλκνω. to draw out. 5. e. § 'Ῥφι-  
κω. to draw from under. 6. b.  
§ Νειλκνω. to haul up a ship on  
land. 28. d. 46. e.

ἑλλειβρος, or ἑλλειβρος. ἰ. hellebore:  
an herb used in the cure of mad-  
ness. 25. a.

ἑλλη. ἰ. a Greek: properly of  
that part of Greece which is to  
the north of the Peloponnesus.  
§ 'ἑλληνίζω. to be a Greek, or like  
a Greek. 107. d.

ἑλος, υς. το. a marsh. 67. d.

ἑλπις, ἰδος. ἡ. hope, expectation. 42.  
a. § 'ἑλπιζω. to hope, to expect.  
24. c. 37. g. § 'ἑπιπιζω. to hope  
for. 90. a.

ἑμεω. to vomit. 98. e. (hence our  
emetic.) § 'ἑμετες. ἰ. a vomit. 37.  
d. 102. c. § 'Ἀπιμεω. to vomit up.  
37. c.

ἑμψις, ἰδος. ἡ. a gnat. 38. a.

ἐν. prep. in. καὶ for καὶ in. 78. a.  
§ 'Ἐνδον. adv. within. 53. g. 93. a.  
§ 'Ἐνδοθεν. from within. το. ἰδ. the  
inside. 28. a. § 'Ἐντος. within

*ivos, the inside.* 26. e. § 'Εσά. *there, then.* 69. g. *where.* 22. a. § 'Ετα *av. wherever.* 88. b. § 'Εταδι. *here. oi ivθ. the people here.* 63. f. § 'Εταυ-  
θα. *here. upon this. there.* 25. a. 7. c. 64. d. § 'Εταυθιν. *thence. from this time.* 57. e. "beforehand." Τούταυθιν, *for το ivr.* 73. f.

'Ετακ. *on account of.* 4. c. 17. c.

'Ετοι. *oi. some.* 29. c. § 'Εωστ. *sometimes.* 11. c. 89. d.

'Εξ. *six. iξηκοτά. sixty.* 50. d.

Εξς. *adv. in order, in a continued series, or line.* 58. f. (probably from *ιχω, iξω, to stick close to.*) § 'Εφιξς. *id.* 68. d.

'Εσθρν. *η. a festival.* § 'Εσθαζω, *to celebrate a festival.* 84. c.

'Εσυ. *conj. when, since.* 4. d. 19. b. d. § 'Εσν. *id.* 30. f. § 'Εσυθ. *id. iwyθar, for iwyθ ar.* 19. c. 43. b. § 'Εσυσι. *since.* 44. e. § 'Εσυτα. *then, afterwards.* 88. a. § 'Εσυτι. *since.* 46. a.

'Εσυγμ. *to press, urge.* § Κατισυγμ. *to press down. τα πατισυγοντα, emergencies, pressing circumstances.* 99. e.

Εσγ. *prep. of various constructions.* With a gen. 57. b. "before Rh." 82. f. "in the time of D." 3. d. "in her case." 14. g. "who is engaged in thought."—With a dat. 5. c. "as far as in me lies." 6. c. "on the victory." 9. e. "on account of his art." 11. d. "in addition to all." So 50. f. 59. b. 19. b. (see n.) 21. b. "to put them to death—for death." 50. c. "after these." 36. g. "as to what remains—what is after this."—With an accus. 11. e. "for what purpose." 35. e. (see n.)

Επικουρος. *η. an auxiliary, assistant: perhaps from νεύρος, a young man.* § 'Επικουρία. *η. aid, assistance.* 75.

b. 99. c. § 'Επικουρία. *to aid, assist.* 83. d. 84. g. 97. d.

'Επιωλς. *on the surface: probably from ωλιω, to be.* § 'Επιωλαζω. *to overspread.* 85. c.

'Επιτνδς. *ιος. η. sufficient, fit: probably from τυνω, (as iκτνδς) qu. reaching to.* § 'Επιτνδς. *proper, fit.* 34. d. 75. g. 95. d. § 'Επιτνδς. *conveniently.* 30. g. § 'Επιτνδς. *to pursue a course, to study.* 65. e. § 'Εξικντνδς. *on purpose.* 8. f.

'Επτα. *seven.* 6. d. § 'Εβδομος. *the seventh.* 109. b.

'Επω. (used only in the 1st aor. *ιπω* and 2d aor. *ιπον.*) *to speak.* 20. c. 78. d. "so to speak." So 84. d. *ιπων την γνώμην. to move a decree.* 73. f. 100. g. 109. c. § 'Επος. *ιος. τα. a word. a verse.* 56. f.

'Αντιπω. *to speak against, to refuse.* 52. g. § 'Επιω. *to add a word.* 54. a. 76. b. § Περω. *to foretell.* 12. b. *to give notice.* 110. e. § Περω. *to address.* 69. d.

'Επομαι. *to follow. to accompany. to come along.* 49. g. 54. d. 55. f. *ιπω* also signifies *to be employed about: whence* § Περιπω. *to cherish, take care of.* 21. g. 86. d.

'Ερα. *η. the ground, earth.* § 'Ερεσι. *the shades.* 67. g. § 'Ερεθι. *adv. beneath.* § 'Τπειρεθι or —δι. *from beneath.* 67. f.

'Ερνος. *η. (a club supper. a contribution.) alms.* 98. e. (probably from *εραω.*)

'Ερω and λερωμαι. *to love, to be in love, to be enamoured of.* 3. c. 5. d. 87. b. 88. c. d. 91. f. "such an object of love." 105. g. λεψι λεων. 4. c. 39. e. "have such a passion for." § 'Ερωι, *ωτος. η. love, passion.* 4. c. 10. e. 31. b. 78. e. 87. b. *oi λερωι, the Loves, Cupids.* 11. b. § 'Ερω-

της, ου. *ἀ* a lover. 10. e. 91. e. § 'Ερωτικός. amatory. 11. a. § 'Ερasmus lovely, amiable. 92. a. 97. a. 'Ανιερτος. unamiable, odious. 87. d. 92. b. § 'Εριερτος. lovely. 13. e. 38. d. § Δουερτος, ουος. *ἀ* a person desperately in love. 55. e. 91. e.

Εργον. τα. a work, business, employment. 2. f. 33. f. a work of difficulty. 25. e. § 'Εργατης, ου. *ἀ* a workman, labourer. 43. c. 75. e. 78. b. 94. b. § 'Εργαζομαι. to be employed. 10. c. 110. b. to do. 19. f. 59. e. 86. e. to till. 83. f. to make, cause, to effect. 42. e. 45. b. to form. 77. e. § 'Εργατικός. workman-like. 77. a. 79. g. § 'Εργαλίον. τα. a tool, instrument for work. 5. g.

Ενεργω. to be employed in. 33. f. § 'Ενεργος. active, in a state of activity. 82. e. (hence energy.) § 'Εξεργαζομαι. to despatch a work. 35. d. to make, to form. 35. e. 78. c. 93. f. § 'Επιεργαζομαι. to till, cultivate. 95. c. § Κατεργαζομαι. to work up. 106. f. § Παεργων. τα. an appendage, or matter incidentally accessory. 82. g. (see n.) § Παεργως. lightly. 64. c. § Πιεργω. *ἀ* a busy disposition. 6. e. § Συνεργω. to co-operate, assist. 49. b. § Συεργος. *ἀ* *ἀ* a fellow-labourer, assistant. 93. g. § 'Τπουεργω. to help, lend assistance. 34. d. § 'Τπουεργων. a service must be rendered. one must serve. 33. e. 64. b.

Γεωργω. to till the ground. 41. f. 47. c. 84. g. § Γεωργος. *ἀ* a husbandman. 105. g. § Εβιργιτης, ου. *ἀ* a benefactor. 14. f. 47. d. § Εβιργισια. *ἀ* benefit. 83. d. § Θιεμυεργος. ardent, bold, sanguine. 82. c. § Καυεμυεργος. a contriver of novelty. 60. g. "the novel ingenuity of his punishments." § Κακωεργος. wicked. 9. f. § Μεγαλυεργια. *ἀ* difficulty. 34. g. § Πανωεργος. crafty: qu. a person of all work. 7. c. 22. e. § Πανωεργια. *ἀ* craft. 5. e. 90. f.

'Εριδω. to fix, support. to press, lean

upon. § 'Ερισμα, ουος. τα. a prop, support. 100. a. § 'Αντιριδω. to fix, or lean, in opposition. 29. d. 49. c. § 'Τριριδω. to support, prop up. 81. e.

'Εριρω. to row. 33. c. 57. f. § 'Εριρμος. *ἀ* an oar. 57. f. § Ειριδια. *ἀ* a rowing, a motion like rowing. 96. e. § 'Τριριτης, ου. *ἀ* a minister, servant. 42. g. 43. b. 104. f. § 'Τριριτιω. to be subservient to. 3. c. § 'Τριριτια. *ἀ* a service. 2. c. § Πεντακονταρος, sc. ναυς. a ship of fifty oars. 15. c.

'Εριδος, ουος. τα. a blush. § 'Εριθημα. τα. redness, ruddiness. 13. f. a tinge of red. 39. b. § 'Ερυθριαω. to blush. 11. e. 49. f. § 'Ερυθρα. sc. θαλασσα. the Red Sea. 10. c. § 'Τριερυθρος. reddish. 96. g.

'Εριφω. to cover, to roof. § 'Οροφω. *ἀ* a roof. 43. c. (perhaps the English is derived from the Greek.)

'Ερημος. desert, desolate. 67. d. ιρημη, sc. δικη. a cause deserted, i. e. to which no defence is set up. 110. d. § 'Ερημια. *ἀ* a desert place, a wilderness, solitude. 83. g. 97. e. § Πανερημος. quite desert. 29. f.

'Εριμυς. ουος. *ἀ* a fury. 68. d. 59. b. (The three furies were Tisiphone, Alecto, and Megæra.)

'Ερις, ιδος. *ἀ* contention, discord. Personified. 8. c. dispute. 20. b. 85. c. § 'Εριζω. to contend, dispute. 1. a.

'Εριφος. *ἀ* a kid. 105. f.

'Ερμαιον. τα. an unexpected gain. a prey. 40. d. 78. c. from 'Ερμης Mercury; the God of gain.

'Εκρω. to creep. Hence Lat. repo. § 'Ανιερπω. to creep up. 74. g. § 'Εσιερπω. to creep into. 12. e.

'Ερχομαι. (borrows tenses from λαω.) to go, come. 3. b. 20. e. 49. g. "he was so near escaping — came within so little of escaping."



*Ἀνιερχομαι* to come, or go, up. 1. d. 24. c. 25. g. 32. d. § *Ἐρανιερχομαι* to return. 2. d. 83. c. 81. d. § *Ἀνιερχομαι* to go away, to go off. 8. d. 12. e. 86. b. § *Προανιερχομαι* to go off before another. 17. d. § *Διερχομαι* to pass through. 70. c. to pass over. 57. c. to relate. 64. a. § *Εἰσιερχομαι* to come into the mind. 48. a. § *Συμπαρεισχευομαι* to slip in along with one. 92. d. § *Ἀντιερχομαι* to recite. 48. b. § *Τριερχομαι* to steal out. 8. a. § *Ἐνιερχομαι* to come on. 76. e. to come into one's head. 80. g. § *Κατερχομαι* to come, or go, down. 10. e. 12. c. 46. g. § *Μιτιερχομαι* to go for. 17. a. to punish: qu. to follow with punishment. 21. f. 26. b. § *Παρειερχομαι* to go, or come, to; to pass. 12. c. 21. f. 24. c. 67. b. to pass by. 30. d. 85. a. 48. b. "as he passes by." to come forward, as a witness or speaker. 69. e. § *Πεποιερχομαι* to go about. to wander. 65. g. 66. f. 71. g. to come about, beset. 17. f. § *Προερχομαι* to come forward. 71. f. § *Προεισερχομαι* to come to, approach. 5. f. 74. a. 59. a. § *Συνερχομαι* to come together. 17. a. 103. e.

*Ἐρωτα* to question, interrogate. 5. e. 40. a. (probably from *ἱερ*.) § *Ἐρωταις* ἡ a question. 15. b. It is peculiarly applied to questions proposed in argument.

*Εσθω* and *ισθω* to eat. 46. a. 87. c. (probably from *ιδω*, to eat.)

*Ἑσπερος* of the evening. *ἑσπεῖα* ac. ἑσπ. the evening. 58. b. the west. 80. d. § *Ἑσπεριος* western. 22. f. § *Τριεσπεριος* of the length of three evenings. 80. g.

*Ἑστῖα* ἡ a fireside, hearth. also put for the whole house. 62. d. § *Ἑστιαω* to entertain. 49. d. 84. e. § *Ἐπιστῖος* presiding over the fireside: an epithet of Jupiter. 81.

d. § *Συνεστυπιαω* to feast in company with. 8. c.

*Ἐσχῆρος* last, at the extremity § *Ἐσχῆρις* ἡ a lonely spot. 83. f. 97. c.

*Ἐραζω* to examine, inquire into truth: perhaps from *ἱριος*, true, real. § *Ἐξισταζω* id. 50. d. 69. a. 87. e. § *Ἐξιστασις* ἡ examination. 60. b. § *Ἀντιεξισταζω* to match against. 20. f.

*Ἐταῖος* ὁ a companion, friend. 19. a. 38. a. 84. f. § *Ἐταῖρα* ἡ a mistress, a courtesan. 92. f. 31. b. 50. f. 86. d. § *Ἐταῖκος* presiding over companionship: an epithet of Jupiter. 81. d. § *Προεταῖσκαμαι* (more commonly *προεταῖσκα*) to associate. 60. e.

*Ἐτερος* the other, one of two. 11. a. 14. d. 77. b. § *Θάτερος* formed from the Doric article *τα*, for *α*, and *ἱτερος*. 13. a. "to either side." § *Ἐτεριος* of another kind. 89. f. § *Ἐτερεῖον* on the other side. 68. d.

*Ἐτι* still, as yet. further, besides. 14. b. 21. f. 24. b. 56. b. § *Μᾶλλον* no longer. 48. c. 104. a. § *Ὀκνησι* id. 77. g. § *Προτι* moreover. 7. e. 91. e.

*Ἑτοιμος* ready. 19. c. 52. f.

*Ἐτος*, *ισ.* *τα* a year. 32. a. 33. e. § *Ἑπταῖστος*, *ισ.* ὁ, ἡ seven years old. 43. d. So § *Ἐννεακαιῖστος* ninety years old, and *ἰστανναιῖστος* eighteen years old. 51. c.

*Εἴδω* to sleep. § *Καθεῖδω* id. 2. e. 7. e. 82. d.

*Εὐθύς*, *ῖα*, *υ* straight. 17. a. (understand, *ἰδω*.) taken adverbially, straightway, immediately. 6. b. 18. e. also *ἰδω*. taken adverbially, straight. 29. b. 66. b. § *Εὐθύνω* to direct. 16. b.

Εὐν. ἡ. a bed. 23. d. 66. e.

Εὑρεῖν. (takes tenses from εὖ. ω.)  
to find. 6. f. 43. g. 33. b. 64. f.  
§ Εὑρίσκειν. to find out. 19. c. 34.  
c. (for καὶ ἰξ.) § Δύσχευρος. diffi-  
cult to be found. 91. b.

Εὐρεῖς, ἡ. u. broad, wide. 37. e. 89.  
a. (perhaps from εὖ and εἰς, ap-  
plied properly to a river.)

Εἶπας, ὄντος. ἡ. mould. § Εἰσπρίμαται.  
to be mouldy. 70. d.

Εὖ, ὥς. ἡ. and ἥ. good, fine. 37.  
d. § Εὖ. well. 16. b. 35. g. "all's  
well." 43. a. "as long as they  
are prosperous." 84. f. § Εὖ. well  
done, bravo / an expression of  
approbation or satisfaction. 4.  
e. 9. c. 18. a. (see. n.) 61. d. 6.  
f. "it is well that you reminded  
me." So 73. b.

Εὐχῆμαι. to pray, vow, wish. 18. a.  
52. f. 86. a. to boast. 41. c. § Εὐ-  
χῆ. ἡ. a prayer. 85. c. 86. b.  
§ Εὐεχόμεναι. to pray for. 53. d.

Εὐχισίμαται. to feast, banquet. 3. a.  
97. g. 104. f. (probably from εὖ  
and ἵχω.)

Ἐχθός, ὥς. το. hatred. § Ἐχθρός. ἡ.  
an enemy. 22. d. 51. g.

Ἐχιδνῆ. ἡ. a snake. viper. 4. a.

Ἐχθρός. strong, fortified: perhaps  
from ἵχω, to hold, keep. § Ἐνιχῶ-  
ρον. το. a security, pledge. 55. e.

Ἐχω. f. ἰχω. (borrows other tenses  
from ἵχω.) to have, hold, to keep.  
16. a. 10. b. "I swam off" with  
him." it is often equivalent with  
the Latin *habere se*, to be in a  
certain state, to be. 16. b. 33. b.  
35. g. 70. c. 93. e. 75. e. 66. f.  
"as I was." So 96. b. 54. c. "as  
to what is now—for the present."  
36. e. "be quiet." 4. b. "they  
are employed about." So 66. f. It  
may often be rendered by—to be

able. 27. g. 42. f. ὡς ἔχω ταχέως  
with all the speed I could. 49. g.  
66. b. ἵχνηται ὄντος, to hold fast by.  
11. a. 35. g. 65. e. 68. c. 81. b.  
93. a.

Σχημα. το. appearance, figure,  
form. 76. f. 77. b. 79. e. 101. f.  
106. e. also garb, dress. 14. g. 15.  
a. § Εὐσχημων. elegant, of a fine  
appearance. 79. f.

Ἀντισχημαί. (for ἀντιῆχημαί.) to be  
clad. 78. g. § Ἀνχῶ. to hold up.  
35. b. ἐνιχόμεναι. to endure. 91. e.  
95. f. 107. g. § Ἀντιχῶ. to hold up  
against. 42. e. § Ἀντιχόμεναι. to ab-  
stain from. 3. d. 26. d. 77. d. 88.  
a. § Ἐξῆχος. eminent, over-topping.  
37. e. § Ἐνιχῶ. to occupy. 70. c.  
91. c. to restrain. 109. b. § Κατι-  
χῶ. to keep down, restrain. 21. f.  
to detain. 48. d. to possess, occupy.  
91. g. § Δυνατίζω. hard to be  
held. 92. f. § Μεινῶ. to partake.  
104. a. f. § Πεινῶ. to afford,  
present. 11. b. 31. d. 52. f. 96. e.  
to give, assign. 17. e. to show one's  
self. 21. c. 25. d. to produce. 61.  
c. § Περιεχόμεναι. to be surrounded  
with. 93. d. § Πενῶ. to be pre-  
eminent, to be superior. πρῶτον  
for πρῶτον. 20. e. "the capital  
city." 78. b. § Προσῶ. to apply.  
8. e. "giving attention." πρῶ-  
χόμεναι. to stick, to be held fast. 55.  
c. § Συνιχῶ. to hold together, con-  
fine. 11. a. to seize. 16. f. § Συνι-  
χῶ. continual, uninterrupted. συν-  
ιχῶ. continually. 65. a. 76. c.  
§ Τεινῶ. to hold over. 85. g.  
(see n.) § Τεινῶ. to endure,  
undergo. 62. b. 69. a. § Τειν-  
χόμεναι. (from τεινῶχόμεναι.) to pro-  
mise, undertake. 19. b. 24. b. 26.  
b. 52. c. § Τεινῶχῶ. ἡ. a pro-  
mise. 36. e. § Ἀφδουχῶ. to hold  
a torch. 59. a. (from δας.) § Τ-  
φνουχῶ. to hold the reins. 80. c.  
from ἡνοχῶ id. and that from ἡ  
ἡνα. a rein.

Ἐψω. to boil: probably from πρῶ-  
τον. ἰψος. boiled. § Ἀρσιψός. re-  
fined. 52. e.

ἔω or ἵνυμι. to put on, to clothe.  
 § ἔρθης, ἦρος. ἡ. a garment. 71. g.  
 78. g. clothes, wardrobe. 52. a. 55.  
 c. § Μισαμφινυμι. to change the  
 dress. 71. c. § Ἐπιστρεψ, ἰδός. ἡ.  
 a robe. 14. b. 41. b. § Εἶμα. το. a  
 garment. § ἱματισιν. το. id. 15. a.

ἑωλός. of yesterday. 57. b. 82. b.  
 stale. 81. a. (It is literally ap-

plied to articles of food kept by to  
 a second day.)

[ἤως, οὐς. ἡ.] Atticé Ἐως. gen. in  
 the morning dawn. the east. 22. f.  
 80. c. § Ἐως. eastern. 35. d.  
 § Ἐωθίως. of the morning. 101. g.  
 § Ἐωθιν. in the morning, or from  
 the morning. 2. d. 16. d. 58. b.

## Z

ΖΑΩ. to live. 12. b. 43. b. ἰζῆν an  
 imperf. formed as if from ζῆμι. 19.  
 b. ζῆν. the infin. for ζῆν. 32. b.  
 § Ζῶον. το. a living creature, an  
 animal. 58. e. § Φιλοζῶος. fond  
 of life. 32. c.

Ζυγῶ or ζυγνῶμι. to yoke, join.  
 § Ζυγός, οὐς. το. a yoke, a pair of  
 cattle. 89. f. § Ζῆγος. ἰ. ζῆγαν.  
 6. d. see n.

Ζεφῆρος. ἰ. the west wind, Zephyrus.  
 10. c.

Ζῆλος. ἰ. emulation, envy : perhaps  
 from ζῶω, to be warm. Hence our  
 zeal. § Ζηλῶτες. enviable, an ob-  
 ject of envy. 77. f. 78. b. f. § Χέ-  
 μαιζηλος. grovelling. 79. f. from  
 χαμαί, on the ground. § Ζηλοσύνη.  
 ἰ. jealousy. 42. a. from ζῶντων.

§ Ζηλοσύνη. to be jealous. 86. f.  
 87. d. 88. a.

Ζημιᾶ. ἡ. damage, loss. § Ζαμμῶν  
 to damage, to inflict loss. 33. f.  
 see n.

Ζητεῖν. to seek, look for. 46. f.  
 § Ἀναζητεῖν. id. 59. f. 91. b.

Ζῆφος. ἰ. darkness. 27. e. 93. a. 48.  
 d. § Ζεφίρος. dark. 74. f.

Ζώνη or ζωννῶμι. to gird. § Ζώνη.  
 ἡ. a girdle : hence zone. § Δω-  
 ζωννυμι. to gird up. 77. a. § Εὐ-  
 ζῶτος. lightly equipped, tight. 13.  
 f. 55. f.

Ζῶρος. strong wine, unmixed with  
 water. 19. c. 101. g. (probably  
 from ζῶω. qu. lively.)

## H

ἥ. or, else. 2. b. 3. g. 8. a. than,  
 after a comparative; in which  
 sense also ἥτις. 21. e. so after ἀλ-  
 λᾶ. 23. g. interrogative. 1. b. "is  
 it because." 63. c. (see n.) ἥ μιν,  
 really, truly. 90. e. ἥτοι. certain-  
 ly, surely. 5. b. 84. b. interroga-  
 tive. 31. g. § ἥτοι. id. 48. b.  
 § ἥ μιν—ἥδι. both—and. 36. g.

ἥβη. ἡ. the age of puberty. youth.  
 § ἥβητον. adv. young and old, uni-  
 versally. 95. d. So in Vitar. Auct.  
 πλομαι παρὶν ἥβητον οἰμαζεν. § ἥ-  
 βητος. ἰ. a youth. 48. b. § Σιμφε-  
 ρος. a companion in youth. 99. d.  
 § Περηΐαν. to be past one's youth.  
 82. d. § Περρητος. a lad, near the  
 age of puberty. 75. a.

'Ηγουμεν. *to lead, to lead the way.* 55. f. 67. d. *to think, judge.* (Lat. *duco*.) 21. g. 24. g. § 'Ηγουμεν. *is a guide.* 64. a. § Διηγουμεν. *to relate.* 10. d. 22. c. 29. d. § Διηγουσι. *is a relation, narrative.* 81. b.

Εισηγουμεν. *to introduce.* 98. b.

Καθηγουμεν. *to be a guide.* 66. c. § Περιηγουμεν. *to show and explain, as the conductor, or Cicero, in showing sights to a stranger.* 33. c. So in the Dial. between Menippus and Æacus, περιηγουσι μοι εἰς ἄδου πικραν. et De Calum. § 50. *is περιηγουσι της υἱου.* § Περιηγουσι. *is the acting as a conductor.* (see preceding word.) 33. e. 45. e. § Προηγουμεν. *to go before another.* 102. d. § Τφηγουμεν. *to show the way.* 35. c.

ἤδη. *now, already.* 5. b. d. expletive. 64. c.

'Ἡδον. *to delight.* ἡδοναι. *to be delighted.* 36. d. 74. g. *to enjoy one's self.* 64. g. § 'Ἡδον, ὡς υ. *sweet, pleasant.* 7. d. 10. c. 11. a. (ἡδον for ἡδονα, compar.) 28. d. 32. b. 43. g. § 'Ἡδον. *pleasantly.* 10. f. *gladly.* 3. b. 24. d. § 'Ἡδον. *is pleasure.* 41. g. 65. e. § Νηδῦμος. *sweet.* 84. a. § 'Τπειρηδιντος. *excessively pleasant.* 55. g. 96. g.

Ἠσαν. *is the shore, strand.* 10. f.

Ἡσistos. *least : a superlative formed as some say from ἡσιν, qu. the last in coming.* § Ἡσιστα. *adv. least of all. by no means.* 26. f. 35. a.

Ἡκω. *to come.* 3. a. 8. a. 9. b. 18. f. § Ἐπειηκω. *to return, come back.* 80. e. § Ἐξηκω. *to elapse.* 52. b. (so in Latin *exire* is applied to the expiration of time: Liv. iv. 30.) § Προσηκω. *to relate to.* 31. e. "for heirs nowise related to him."

Ἠλξ, Ἰος. *is, is of the same age.* § Ἠλξινωτης, ου. *is. id.* 17. d. 32.

b. 76. a. § 'Ἠλικιωτη, ἡος. *is a female of the same age.* 10. e. § 'Ἠλικια. *is quantity either of size or age. stature. age.* 75. a. § 'Ἠλικος. *how great, how much.* 69. c. 78. a. (To this answers ἡλικος. Hence) § Τηλικιντος. *so great, so large. so old.* 5. b. 31. g. 75. b. ου ἡλικιασεν, taken adverbially; *so much.* 92. b.

'Ἠλξ. *is the sun.* 60. g. 66. c. § 'Ἠλια. *is.* 100. e. see n. § Ἀηλιος. *without sun.* 67. d.

'Ἡμαι. *to sit : formed probably from ἵω to place.* § Καθημαι. *to sit down, to be seated.* 38. c. 68. d. 83. b. 85. d.

'Ἡμερα. *is the day, day-light.* 2. f. 24. b. "now three days." παρ' ἡμεραν, *day about, every other day.* 2. f. μισ' ἡμεραν. *by day.* 61. f. 88. b. ἐν μίᾳ. *is on one day.* 17. f. and without the prep. 20. e. 100. c. § Σημερον, Att. σημερον. *to-day.* 9. b. 47. g. 89. e. § Ὀσημερον. (for ὀσαι ἡμ.) *daily.* 46. a. 65. b.

'Ἡμερος. *tame, gentle.* 10. f.

'Ἡμῖος, ουα, ου. *half.* 48. b. (understand μῖον.) 104. f. 76. b. (understand μῖον.)

'Ἡ or ἡν. *lo, see.* 16. b. (see n.)—*is. see ἄν.*

'Ἡνικᾶ conj. *when.* 69. c. § Πηνικα. *when ? interrog.* 83. c. § Τηνικα. *then.* 71. d.

'Ἡπαρ, ατος. *is the liver.* 84. e.

'Ἡπῶλος. *is the chill preceding the hot fit of a fever. an ague.* 42. g. (perhaps from α intens. and πᾶλιν, *to shake.*

'Ἡρεμος. *quiet, gentle.* § Ἡρεμᾶ. *adv. quietly, gently.* 65. f. 74. c. 76. b. § Ἡρεμῖος. *quiet, low.* 67. e.

Ἡμεν. το. a monument, grave. 45. e. 110. a (probably from ἡ ἡμε.)

Ἡρος, υος. ἡ. a hero. 12. b. d. § Ἡρῶνη. ἡ. a heroine. 70. d.

Ἡσων, υος. ἡ. ἡ. Att. ἡσων. less, inferior. 23. a. 43. b. 81. c. (for ἡσων.)

Ἡσυχος. quiet, tranquil. ἡσυχῇ. adv.

quietly. 69. c. (perhaps from ἡσ-μα.) § Ἡσυχία. ἡ. quiet, tranquillity. 11. b. 34. b. 16. g.

Ἡχος. ἡ. a noise. (probably from ἰσχω, to shout) ἡχω. to make a noise. Hence our echo. § Ἀντισχω. to make a noise in opposition, to drown a sound by noise. 57. f.



ΘΑΛΑΜΟΣ. ἡ. a bed-chamber. a chamber. 8. d. 87. a. (Hence Epithalamium.)

Θάλασσα. ἡ. the sea. 10. a. c. 37. c. (probably from ἄλς.) § Θάλασσιος, or θαλαττιος. marine, belonging to the sea. 11. d.

Θάλλω. to bud, bloom, flourish. § Θάλλος. (blooming.) copious. 57. c. § Ἀνασθῆλος. wicked, mischievous. 34. f. (perhaps from ἄσθ. ἡ. mischief.)

Θάπτω. to bury, perform funeral rites. 17. a. 24. a. 46. d. (perhaps from ἄπτω, to kindle, in which case it will properly denote burning the dead.) § Τάφος. ἡ. a sepulchre. 14. f. 72. a. § Τάφη. ἡ. burial. 84. a. § Ταφρος. ἡ. a trench, foss, the channel or bed of a river. 47. a. § Ἑντάφιον. το. grave-clothes, funeral garments. 14. e. § Ἑπιτάφιος. funeral, sepulchral. 16. f. (Hence epitaph.)

Θαρρος, or θαρῆς, υος. το. confidence. § Θαρσειν, or θαρῆν. to be confident, to be of good courage. 5. a. 96. b. 8. b. 38. d. 74. e. § Εὐθαρς, υος. ἡ. ἡ. bold, courageous. 7. b. § Θράσος, υας, υ. bold, daring. 21. f. 55. d. 60. e. § Θράσυνος, υος. ἡ. au-

dacity. 102. d. § Καταθαρσύνω. to assume boldness, to put a bold face on. 27. g.

Θαῦμα. το. wonder. 55. a. (probably from θασμαι.) § Θαυμάζω. to wonder, admire. 9. d. 35. a. 27. f. 92. e. § Θαυμάσιος. wonderful, admirable. 6. a. 22. f. 83. c. § Θαυμάστος. id. 78. c. d. 92. e.

Θιαμαι. to behold, observe. 44. b. 45. e. 53. b. (Hence theatre.) § Θία. ἡ. a sight, view. 11. f. 64. a. § Θίαμα. το. a sight, spectacle. 11. a. 29. c. § Θιάτης, οῦ. ἡ. a spectator, a beholder. 11. b. 27. f. 89. e. § Φιλοθίαμων. ἡ. fond of sights. 35. g.

Θίος. ἡ. an uncle. 75. d. 77. c. (for another θίος; see under θιος.)

Θίμος, υος, or ιος, or ιδος. ἡ. law-right. what is lawful or right. 24. c. 28. f. 34. a. 57. c. 75. d. (probably from τιθμι.)

Θίος. ἡ. a god. 12. a. and πας. (Hence Lat. deus.) § Θεά. ἡ. a goddess. 9. b. § Θίος. divine. 24. c. 76. f. 78. f. § Ἐνθουσιαζω, or ἰνθουσιαω. to be excited by a divine impulse. 5. b. (Hence enthusiasm.) § Ἡμιθιος. a demigod, a half-god. 64. c. 70. c. 106. f. § Ἰσθιος.

equal to a god, goddess. 56. b. § *Miratus*. a hater of gods. 94. f.

Θυρεων. *i.* an attendant, squire. 104. c. (perhaps from *θεω*, to warm, cherish.) § *Θυρεων*. to pay attendance, to pay court to. 17. c. 78. b.

Θυρμος. *i.* a lupine. 18. b. 28. g. (see n. See another *θυρμος* next article.)

Θυμ. to warm. § *Θυμος*. warm, hot. 65. c. (Hence *thermometer*.)

Θωπι, *ωσ*. *i.* *i.* divine, admirable: (probably from *θεος* and *ωσ*.) § *Θωπιος*. *id.* 33. a. 66. b.

Θω. to run. 49. g. 90. b. § *Συν-θω*. to run together. 73. c. 98. c.

Θωπιω. to go to see. 100. c. So Thucyd. 1. 3. c. 104. (probably from *θω* and *ωπιω*.) § *Θωπιων*. *ca.* the theatrical fund:—a fund distributed among the citizens at Athens, to enable them to attend the public shows. 100. a. § *Ἀνα-θωπιω*. to observe. 70. e.

Θωγμ. to whet, sharpen. 89. c.

Θῆλυς, *ωα*, *u.* feminine. 105. d. 107. a.

Θητω (or *θεωτω*). 2d aor. *ισαφιν*. p. m. *τεθεωα*. to be amazed, to admire with astonishment. 56. e. 92. e. 102. e.

Θηξ, *προς*. *i.* a wild beast. § *Θηριον*. *ca.* *id.* 1. c. 24. e. § *Θηρα*. *i.* hunting. 4. c. § *Θηραω*. to hunt, to hunt after. 74. d. to grope. 7. f.

Θησαυρος. *i.* treasure. 38. d. personified. 85. e. (perhaps from *θεω* or *τεθημι*, and *αυριον*.)

Θῆκος. *i.* a bacchanalian revel; perhaps from *θεος*. § *Θῆκωτης*. *i.* a fellow-reveller. 104. f.

Θνησκω (takes tenses from *θανω*) to die. 17. f. (for *τεθνησκω*.) 32. b. (for *τεθνησκω*.) 19. b. (formed as if from *τεθνησκω*.) 50. b. (for *τεθνησκω*.) 57. b. 68. a. § *Θνησκω*. mortal. 43. a. 69. b. § *Θῆδω*. *i.* death. 15. f. 21. b.

Ἀντεθνησκω. to die. 2. c. 10. b. 31. b. § *Προαντεθνησκω*. to die before another. 17. d. 53. d. § *Καταθνησκω*. to die. 46. b. (for *καταθανω*.) § *Συνθνησκω*. to die with another. 30. b. § *Ἀθάνατος*. immortal. 16. c. § *Ἀθανασία*. *i.* immortality. 1. b. 105. c. § *Ἀθανασίζω*. to immortalize, to deify. 107. e. § *Ἡμῆδης*, *ἥρος*. half dead. 47. b.

Θερω and *θεω*. to leap, spring. § *Ἐκθεριω*. to leap, start up. 7. a.

Θεσλος. *i.* a tumult, disturbance. 24. b. 85. b. (perhaps from *θεω*, to cry out, and *ἵεω*, clamour. Hence Lat. *turba*.)

Θῆνος. *i.* lamentation, wailing. a dirge. 10. a. 16. g. (probably from *θεω*, to cry out.) § *Θενημι*. to lament, wail. 58. c.

Θριξ, *τρίχης*. *i.* hair. 15. d.

Θρονος. *i.* a seat, a throne. 68. d. (from an old verb *θεωω*. to sit.)

Θρυαλλίς, *ιδος*. *i.* the wick of a lamp. 82. b. § *Θρυαλλιδιον*. *ca.* a little wick. 87. e.

Θρυλλος. *i.* a noise, rumour: (perhaps from *θεω*, to cry out.) § *Πολυθρυλλητος*. much-noised. 108. e.

Θρυπτω. to break in pieces. § *Τεθρη*. *i.* luxury. 14. e. 18. d. 22. e. § *Τρυφω*. to be luxurious. 31. c. 97. f. 102. f. (the Attic optative.)

Θυγάτηρ, *τιγος* and *τεγος*. *i.* a daughter. 3. a. 26. e. § *Θυγατεδών*. *i.* a grandson by a daughter. 105. c.

Θύλλα. ἡ. *a storm*. 37. c. (probably from *θύω*, to rage.)

Θύμω. ἡ. and Θύμων. το. (*thyme*.) *a wild onion*. 102. f.

Θύμος. ἡ. *the mind, heart, spirit*. 4. f. 30. d. (probably from *θύω*, to move with impetuosity.) § Ἐκθύμω. to desire, to have a mind. 9. f. 18. b. 32. d. § Ὁξύθυμος. choleric. 5. a. 32. f. 82. d. § Ῥαθυθυμία. ἡ. indolence, remissness. 51. g. 82. g. (from ῥαθής.) § Ῥαθυθυμία. to be indolent, remiss. 48. a.

Θύννος. ἡ. *the tunny fish* : a species of large mackerel. 90. c.

Θύρα. ἡ. *a door*. (which word appears to be formed from the Greek.) *a door-way*. 7. b. 87. f.

Θύω. to sacrifice. 24. a. 82. g. 97. g. § Θύειν. ἡ. *a sacrifice*. 105. a. 110. c. § Καταθύω. to sacrifice. 106. e.

Θύωω. to flatter. § Θύωωω. id. 24. f. 95. b.

## I

ἸΑΜΒΟΣ. ἡ. *the Iambic foot*. § Ἰαμβιον. το. *an iambic verse*. 63. b.

Ἰάσσω. to heal, cure, remedy. 1. d. 8. b. 110. b. 36. f. 99. a. § Ἰατρος. ἡ. *a physician*. 51. c. 110. c.

Ἰάωξ. ὄρος. ἡ. *a west wind* : blowing from Japygia, or Apulia. 12. a.

Ἰβίς, ἰβίς. *an ibis* : a bird sacred with the Egyptians, as destroying the serpents. 107. f.

Ἰδίος. *private, peculiar, one's own*. 4. c. 41. g. 52. b. "in private." 65. f. 100. e. "severally." § Ἰδιότης, το. ἡ. *a private person, a common person*. 21. c. 30. e. 72. b. *an illiterate person*. 35. a. 64. g. 74. c. (Hence our idiot.)

Ἰδρώς, ἰδρώς. ἡ. *sweat*. 48. g. 65. a. (perhaps from ἰδρῆ.)

Ἰεός. *sacred*. Ion. ἱεός. 47. a. § ἱεον. το. *a temple*. 38. f. 74. f. *a sacrifice*. 84. c. § ἱειον. το. *a victim*. 67. c. § ἱευσ. ἡ. *a priestress*. 38. e. 88. e.

ἱέναι. (takes tenses from *ἰέναι*) to send. § Ἀνέναι. to let go. 49. d. (imperf. for ἀνέναι.) to leave. 103. b. (subj. 2d aor.) ἀνέναι. part. perf. pass. as if from *ἰέναι*. remiss, loose, careless. 87. f. § Ἀφέναι. to dismiss, send off. 19. c. 53. a. 75. e. (opt. 1st aor. p.) 29. c. 49. c. (inf. 1st aor. p.) 55. a. to lay aside. 14. b. g. (imp. 2d aor.) to leave. 30. g. 79. d. 33. c. to leave, as in a will. 17. d. to permit, allow. 52. b. 88. b. 86. f. (imperf. as if from ἀφέναι.) § Ἐφέναι. to desire. 49. d. ἱέναι. to permit. 77. b. 85. c. 104. c. § Καλέναι. to let down. 15. a. (part. perf. p.) "with a long beard hanging down." 66. b. 105. e. § Παρέναι. to let pass. 7. f. (part. 2d aor.) § Περέναι. to fling away. 86. e. 88. a. 92. c. (opt. 2d aor. m.) § Προέναι. to admit. 3. f. § Συνέναι. to understand. 19. f. 27. c. (subj. 2d aor.) 67. a. 79. d. 84. e. (imperf. as if from συνέναι.) 91. f. § Συνείας. ἡ. *understanding, prudence*. 65. f. 78. e. 79. e. § Συνείας. *intelligent, skilful*. 20. f. 90. f.

ἱκανός. sufficient. 2. e. 15. e. 19.

a. § ἰσχυρῶς. sufficiently. 58. c. 73. b.

ἰσχυραῖς (takes tenses from ἰσχυρῶς) to come. to come as a suppliant. § ἰσχυρῶς. to supplicate. 29. c. 49. c. 96. b. § Ἀφισχυρῶμαι. to arrive, come. 24. d. (perf. p.) 31. f. g. 38. g. (subj. 2d aor. m.) 74. a. (plup. p.) 102. e. to go away. 51. e. § Ἐξισχυρῶμαι. to reach, as a bowsnot. 26. a. § Καθίσχυρῶμαι. to bear down, to strike. 4. f. 76. b. § Καθίσχυρῶμαι. to supplicate. 66. b.

ἰσχυρῶς. ἰ. (and ἰσχυρῶς) a kite. 101. g.

ἰσχυρῶς, αὐτῶς. ἰ. a thong. a cord. § ἰσχυρῶς. to draw with a cord. § Ἀνισχυρῶμαι. to haul up. 57. a.

ἰσχυρῶς. conj. in order that. pass. where. 45. e. 62. e.

ἰσχυρῶς. ἰ. birdlime. 55. c. (probably from ἰσχυρῶς) § ἰσχυρῶς, ἰσχυρῶς. ἰ. ἰ. sticky, like birdlime. 92. f.

ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς. one, the same. 46. c.

ἰσχυρῶς, interj. oh! 98. g. (an exclamation of either joy or grief.)

ἰσχυρῶς. ἰ. ἰ. α horse. 30. a. ἰ. ἰσχυρῶς, cavalry. 25. f. § ἰσχυρῶς, ἰσχυρῶς. ἰ. a horseman, rider. 30. e. "on horseback." § Παρἰσχυρῶμαι. to ride beside. 11. c.

ἰσχυρῶς. (takes tenses from πρῶτος and πρῶτος) to fly: more than probably from πρῶτος. id. § Πρῶτος. winged. 89. d. § Πρῶτος. ἰ. flight. 80. d. § Ἀντισχυρῶμαι or Ἀντισχυρῶμαι. to fly up. 42. b. 48. e. 96. e. § Ἀφισχυρῶμαι. to fly off. 80. e. § Παρἰσχυρῶμαι. to fly by. 3. f. (2d aor.)

ἰσχυρῶς. to know. 20. b. 104. d. 22. b. (for ἰσχυρῶς) perhaps from ἰσχυρῶς. § ἰσχυρῶς. to know. 10. e. 11. e. 13. b. 43. d. § Συνισχυρῶμαι. to be privy to. 61. d. 59. c. § Συνισχυρῶμαι. id. 61. e. (for συνισχυρῶμαι.)

ἰσχυρῶς. ἰ. an Isthmus: peculiarly the Isthmus of Corinth. 9. e.

ἰσχυρῶς. equal. 46. c. 58. f. 98. b. "an equitable return." Supply διῶν. § ἰσχυρῶς. perhaps. 1. c. 21. d. § Ἐπισχυρῶς. adv. on a par. 21. b. 104. f. § Παρἰσχυρῶς. ἰ. 16. b. see n.

ἰσχυρῶς. (takes tenses from πρῶτος) to set up, erect. ἰσχυρῶς. to stand, in which sense also are used the 2d aor. and perf. active, ἰσχυρῶς and ἰσχυρῶς. 13. c. (for ἰσχυρῶς.) 27. e. 30. e. (for ἰσχυρῶς.) 109. b. see n. § Στῆσις. ἰ. sedition, faction. 64. b. § Στῆσις. to raise a sedition. 64. e. § ἰσχυρῶς. ἰ. a mast. 47. f. 54. f. § ἰσχυρῶς. ἰ. a sail. 16. b.

Ἀνισχυρῶς. to raise, erect. 52. e. 100. f. to rouse. 83. b. Ἀνισχυρῶς. to get up, rise. 30. f. 44. b. § Ἀνισχυρῶς. overturned. 20. e. § Ἐξισχυρῶμαι. to get up, rise. (as out of bed.) 2. d. § Ἐπισχυρῶμαι. to rise up against. 60. e.

Ἀντισχυρῶμαι. to resist. 25. d. § Ἀφισχυρῶμαι. to depart from, to quit. 21. b. 69. f. 94. c. 28. d. to stand apart. 52. b. § Δυσχυρῶμαι. to separate. 9. a. to cause a division. 26. a. § Ἐπισχυρῶμαι. to erect. 90. d. 110. d. to stand over, or, by another. (in the 2d aor. and perf.) 43. b. 71. d. 68. f. § Ἐπισχυρῶμαι. to act as ἰσχυρῶς. 109. b. see n. § Καθἰσχυρῶμαι. to be, to become. 33. d. 60. e. 64. d. 86. a. to take one's station. 59. d. § Παρἰσχυρῶμαι. to stand by. 4. b. 41. c. 50. g. 51. b. to attend upon a superior. 2. d. e. 68. d. 69. c. to reduce, subdue. 38. b. to offer, present. 108. f. to occur to the mind. 40. f. § Παρἰσχυρῶμαι. to stand around, to surround. 61. a. § Πρῶτος. to set before. 81. c. § Πρῶτος, ἰ. a president. 24. a. § Συνισχυρῶμαι. to consist, to be composed. 44. d. to exist. 108. e. to be compact, firm. 70. d. § Ἐπισχυρῶμαι. to sustain, withstand. 30. b. to endure. 96. d. to stop.



ἄλ. ἰ. (see n.) 98. d. § 'Ανωσσο-  
τάτες. unsubstantial. 108. f.  
ἰσοστασίος. of equal weight. 14. d.  
§ 'Οβολοστάσιον. to weigh oboli, to  
be a usurer. 63. d. see ἰσολος.

ἰσχυρί, ὄος. ἡ. strength. 22. e. (per-

haps from ἰσχυ-, the same as ἰχμ,  
to hold.)

'Ιχθυσ. υος. ἰ. a fish. 9. d. 41. c.

'Ιχνοί. υος. το. a vestige, trace. 46. f.  
59. f.

K

ΚΑΘΑΙΡΩ. to purge, purify. 66. e.  
(it seems to be a compound of  
αἶρω.) § Κἄθῃρος. clean, pure.  
59. f. § Κἄθῃρως. clearly. 101. b.  
§ Κἄταγμα. το. a filthy wretch. 15.  
f. 38. f. § Κἄταξιον. το. a purifi-  
catory offering. 51. b. § 'Εκαθαί-  
ρων. to purge, purify. 1. c.

Και. and, also, both, even. (whence the  
Lat. *que*.) pass. Combined by syn-  
cope with various words beginning  
with a vowel: as καί and καί (see  
do.) καί (see in.) καίματος, καίμα-  
τος (see καίματος.) καίματος for καί  
ἄγ. 48. a. καίμα for καί ἰγμ. 8. a.  
καίμα for καί ἰμ. 6. d. καίματος for  
καί ἰμ. 56. e. καίματος for καί ἰ-  
ταύα. 18. f. καίματος or —αν. for  
καί ἰταύη or —αν. 8. f. 36. f. καί-  
μηση for καί ἰξυμηση. 34. c. καίμα  
for καί ἰτα. 37. f. 62. f. καίματος for  
καί ἰταίος. 29. b. —καί ταύα, and  
this, 5. b. § Καίτω. although. 31.  
c. § Καίτω. but, yet, however. 2.  
b. 2. f. although. 94. c.

Καίος. new. 62. a. 100. f. (see τρα-  
γῆδος.) strange. 63. a. 87. d.

Καίρος. ἰ. opportunity, season. 22. f.  
proper time. 48. e. 54. b. present  
circumstances, or convenience. 53.  
c.

Καίω. to burn. (f. καύω.) 45. f.  
67. e. 85. b. (hence caustic.)  
§ 'Ακακίω. to kindle. 7. c. § 'Εγ-  
καύω. το. a burn. 1. d. 59. g.

Κάκος. dastardly. (properly applied  
to a bad soldier.) bad, mischievous,  
hurtful. 4. f. τα κακά, evils, misery,  
wretchedness. 32. c. 57. b. 70. b.  
83. f. 84. g. ἰσι κακά. for hurt,  
damage. 34. f. § Κάκος. wretch-  
edly. 9. d. § Κἄκα. ἡ. wicked-  
ness. 82. g. § 'Εβελουκάτω. to be  
cowardly. 81. c.

Κἄλῃμ. ἡ. the stalk of corn: per-  
haps from καλος and ἄμα, to  
mow. § Κἄλῃμος. a reed. a fisher's  
rod. 32. a.

Κἄλω. to call, invite. 8. c. (for  
ἰκαλῆν.) 36. d. 16. e. 85. a.  
"whether he is called Timon"  
(hence to call.) § 'Ανακαλῶ. to  
recall. 40. d. to call upon, invoke.  
29. f. § 'Αποκαλῶ. to call, give  
a name to. 7. a. § 'Εκκλησιῶ. ἡ.  
an assembly, convened by sum-  
mons. 16. e. 78. c. a place of as-  
sembly. 2. d. § 'Εκκλησιμαστῶ, α.  
ἰ. an assembly-man, one of the  
common council. 75. c. 95. c.  
§ 'Εγκαλῶ. to accuse, charge. 96.  
a. § 'Επικαλῶ. id. 87. e. —καί  
to invoke. 66. d. 54. b. 85. b.  
§ Μιστακαλῶ, to call after, to re-  
call. 55. g. § Προκαλῶμαι. to  
challenge. 6. b. to indict. 99. a. to  
call forth. 96. f. § Προκαλῶ. to  
summon. 59. d. 61. d. —καί  
to invite. 3. f. § Συγκαλῶ. to call  
together. 8. a. § Ἀπαλῶ. un-  
called. 61. a.

**Κ'αλος.** handsome, beautiful, fine. 5. b. 8. e. 9. a. 10. f. 55. g. *honourable*. 26. f. *καλος η̄γας*, a man of honour and virtue. 100. b. ironically, 48. a. "my fine gentleman." § *Καλως*. *fine/y*. 57. d. 38. g. "bravo!" 33. b. "it were well." 57. e. § *Καλλος*. *the beauty*. 13. e. 24. g. 92. a. § *Παγελλος*. *very beautiful*. 8. e. § *Ἀσυροκαλος*. *tasteless*. (without experience of beauty. see *ἀσυνα*.) 90. d. § *Φιλακαλος*. *a person of fine taste*. 9. a. 64. a.

**Κάλυπται.** *to cover*. § *Ἀποκαλύπτω*. *to uncover, discover, disclose*. 60. d. § *Ἐγκαλύπτωμαι*. *to cover one's self up*. 70. a. § *Ἐπικαλύπτω*. *to cloak, conceal*. 104. e. *to drown one sound by a louder*. 73. a.

**Καμνω.** *to labour, toil*. 2. c. 95. b. *to be weary, tired*. 96. f. *to be at a loss or difficulty*. 34. a. § *Συγκαμνω*. *to join in labour*. 34. d.

**Καμπάω.** *to bend*. § *Εὐκαμπης*. *finely bent*. 10. f.

**Καπῆς, υος.** *ἰ. a short Persian robe*. 26. c. 107. d.

**Καπνος.** *ἰ. smoke*. 45. g. 64. f. 82. a. (perhaps from *καίω* and *πνικω*.)

**Καρδάμην.** *το. nasturtium: an herb of a pungent taste*. 102. f.

**Κῆρυξ.** *το. indecl. and ἰ. κερυ.* *the head*. § *Κῆρυξ*. *το. the head, skull*. 46. c. § *Κῆρυξ*. *το. the skull*. 2. b. 28. c. 35. f. Hence the fictitious proper name *Κερων*, *Skullman*. 73. f. § *Κερω*. *to rule, to be at the head*. Whence *κερων*, *οντος*. *ἰ. a ruler, prince*. 46. c. § *Δικεραυος*. *double-headed*. *δικεραυος*. *το. a two-pronged fork*. 86. c.

**Καρφύ.** *ἰ. snice*. 102. a.

**Κασσῶν, οἱ κατῶν.** *to sew, stitch*.

§ *Καστῦμα*. *το. a piece of leather the sole of a shoe*. 55. f. 58. b.

**Κατὰ.** prep. of various significations. *κατα τι*; *in what respect?* 1. b. *κατα την* E. *according to, in the manner of*. 4. g. *κατα ἴδην*, *by tribes*. 70. d. *κατ' αὐτοῖς*, *to them*. 57. b. *κατα*, for *κατ'* ἰ. 47. d. § *Κατὰπτε*. *as, according as*. 33. d. *as it were*. 42. c. *as if*. 6. a. § *Κάτω*. *below, down*. 42. a. 63. e. 91. a. *κάτωθεν*. *from below, from beneath*. 45. g. 80. d.

**Κῆρυμ.** *to lie*. 16. g. 19. e. 30. f. § *Ἐτικυμαι*. *to lie upon, to be placed upon*. *ἱτικυμαι* *τι*, *having a thing lying upon one*. 68. e. 72. c. § *Κατακυμαι*. *to recline, to lie down*. 11. d. 72. c. § *Προκυμαι*. *to lie stretched out, as a dead body*. 90. a. § *Προκυμαι*. *to be added, annexed*. 100. d.

**Κυρεω.** *to cut, crop*. 84. a. "having his liver devoured." § *Ἀποκυμαι*. *to cut off, to shave*. 15. e. § *Περικυρω*. *to shave all round*. 83. b. § *Ἀκῆρης*, *ιος*. *ἰ. ἰ. a thing so small that it cannot be cut*. (The word *αἰων* is of similar composition, from *τιμνω*.) 41. d. "in an instant." The Attics more frequently use *ἰ. ἀκαρυ χρεω*. 82. f. 90. f.

**Κελλω.** *to put in a ship to land*. *κελλω*. id. § *Προσκελλω*. id. 82. g. (part. 1st aor. neut.)

**Κελευμαι.** *to order, bid, exhort*. § *Κελευω*. id. 4. e. 8. d. 15. d. 40. c. 71. f. § *Κελευμα*. *το. the cheering or shout of mariners in working a ship*. 57. f. § *Παρακελευμαι*. *to admonish, to exhort*. 34. b. 65. a. § *Ἵππονικιων*. *to raise the mariner's shout*. (see *πικιωνμα*.) 57. f.

**Κινος.** *empty*. 3. d. 47. f. *vain, groundless*. 61. a. *το κινω*. *a vacuum, void space*. 65. b. (perhaps

from χαῖμα.) § Δεικνύς. vacant.  
70. f.

Κινῶν. to prick, goad. to sting. 41.  
g. § Κιντρον. το. a sting. ib.  
§ Κιντηρησιον. το. an awl. 58. c.  
§ Κιντρος. ἰ. an embroidered girdle.  
causiv. 6. b. § Κιντρος. ἰ. a pike.  
30. c.

Κιχῆμος. ἰ. potter's earth: perhaps  
from ἡ ἰχμ. § Κιχῆμος, ἰδός. ἰ. a  
tile. 36. e.

Κιραννυμι, κιραννυμι, or κίρασι. to mix.  
§ Κρανς, κρας. ἰ. a bowl, in which  
wine was mixed. 52. c. (hence  
Lat. cratera.) § Ἀκράτος, ac.  
ἰδός. unmixed, strong wine. 102.  
c. 105. d. § Μελικράτον. το. an  
infusion of honey and milk; mead,  
metheslin. (μυλῖ. το. honey.) 45. f.  
66. e. 67. c. § Ἀκράτης. incor-  
rupt, pure. 78. e. (I am more  
disposed to derive this word from  
ἰ κρας; was, like the Lat. sincerus,  
and to apply it primarily to pure  
honey unmixed with wax.)

Κίρας, ἄρος and αος. το. a horn. 10.  
f. 105. e. 107. g. (perhaps from  
το καρα.) § Κιρασς, εν. ἰ. horned.  
105. f.

Κιραντος. ἰ. a thunderbolt. 4. a. 6.  
c. 82. a. 85. f. § Κιραννεν. to  
strike with a thunderbolt. 1. b.

Κιρδος, ιος. το. gain. 91. b. § Κιρ-  
δανω. to gain. 83. g. § Κιρδως.  
presiding over gain. 96. f. § Ἐπι-  
κίρδης. gainful. 58. d.

Κιθω. to conceal. § Κιθωμεν. ἰ. a  
place of concealment, a hiding-  
place. 62. e.

Κεφαλη. ἰ. the head. 16. d. 24. e.  
ἰ. κεφαλην, headlong. 2. b. 96.  
a. 98. b. § Κεφαλαιον. το. the chief  
point. 33. g. § Ἐγκεφαλον. το. the  
brain. 4. f. § Κενοκεφαλός. having  
no head of a dog. 108. a.

Κηλεω. to soothe, or charm, by the  
sweetness of sound. 4. b.

Κηλεις, ἴδος. ἰ. a spot, stain. 60. a.

Κηρεσι. ἰ. wax. 45. a. 75. e. (hence  
Lat. cera.)

Κηρυξ, ἑκας. a public crier, a herald.  
66. d. 97. e. § Κηρυσσω. to  
make proclamation, to proclaim. 2.  
f. 33. f. § Κηρυγμα. το. a pro-  
clamation. 14. d. 104. b. § Ἀν-  
κηρυσσω. to proclaim. 14. e. 90. b.  
100. f.

Κῆτος, ιος. το. a great fish, a whale.  
§ Βαθύκητης. of immense depth  
(κῆτος seems properly to denote  
any great magnitude: whence  
Homer's μεγακτεῖ νηϊ.) 91. f.

Κίλωτος. ἰ. a chest. § Κίλωτιον. το.  
id. a little boat or ark. 82. f.

Κιθάρα. ἰ. a harp, a lyre. 9. d.  
(hence guitar.) § Κιθαρίζω. ἰ.  
harp. 6. d. 8. e.

Κίναζρος. ἰ. the stink of goats. any  
fetid filth. 15. f. (perhaps from  
κινω and ἡ κίρα, a breccia, exhal-  
ation.)

Κινδυνος. ἰ. danger: perhaps from  
κινω and ἰδων, pain, trouble.  
§ Περικινδυνω. to go in the front  
of danger, to encounter danger  
before others. 22. b. 26. f. § Φε-  
λοκινδυνος. ready to encounter dan-  
ger. το. φ. readiness to, &c. 26. e.  
§ Φιλοκινδυνος. with a readiness to  
meet danger. 31. d.

Κινω. to stir, move. (trans.) 36. e.  
to move, excite. 56. b. 64. c. to jog.  
79. a. κινωμαι. to move (intrans.)  
6. a. § Ἀποκινω. to remove. 7. f.  
§ Μετακινω. to remove from one  
place to another. 36. c. § Μετα-  
κινηται. a thing to be removed. 35.  
e. § Παρακινω. to be disturbed,  
enraged. 68. a.

Κλαιω. f. κλαυω. to weep. 28. a.

§ Ἀσλαστρον. κρηνη. unplanted. 50. c.

Κλειω. to shut up. κλεις, ὕδω. ἡ a key. 86. g. § Κλεισμα. ἡ a key-hole. (or, according to some, a chink in a door or window shutter.) 74. f. § Ἀποκλειω. to shut out. 69. d. to shut up. 86. f. § Ἐπικλειομαι. to shut. 93. a. § Κατακλειω. to shut up. 86. f. § Κατακλειστος. locked up. 63. g. 87. f. § Συγκατακλειω. to shut up with. 26. d.

Κλειος, ιος. τα. fame, glory. § Κλειος. celebrated. 77. f.

Κλεπτω. to steal. 5. e. (perhaps from κλωπτης.) § Κλεψιστη, sc. τυχνη. the art of thieving. 6. a. 49. e. § Κλωπιω. to thief. 48. b.

Κληρος. ἡ a lot, a patrimony, inheritance. 17. f. 56. f.

Κλιμαξ, ἄνος. ἡ a ladder. 34. e. (perhaps from κλινω.)

Κλινω. to lean, incline. § Κλινη. ἡ a couch, a bed. 38. c. 56. c. 61. d. § Ἀποκλινω. to turn aside. 45. b. 81. c. § Κατακλινομαι. to recline at a banquet. 8. f. § Προκατακλινομαι. to recline (or, as we would say, to sit) above another. 1. a.

Κλοιος. ἡ a neck-yoke. 68. e. (probably from κλω.)

Κλωζω. to wash: formed from the sound of water. § Ἐπικλωζω. to inundate, overwhelm. 88. g. § Συγκλωις, ὕδω. brought together as trash collected by a flood. (So Lat. coluvies.) 109. d. I have ventured to differ from Stephens and other Lexicographers who refer this word to συγκλωιω.

Κλωθω. to spin. Hence Κλωθε. ἡ one of the Fates. 41. d. § Ἐπικλωθω. to spin, or attach by a thread. 42. c. 49. b. 51. c. to destine. 40. f. 108. g.

Κωιω, and κωω. to scrape, scratch. § Ἀποκωιω. to tease, to tantalize, to smart. 56. c. So in Micyll. § 1. the cold is said ἀποκωιασθαι.

Κωστω. ἡ the fume, or smell of broiled meat. 56. c. 95. b. 45. g. (probably from κωζω, to tickle. th. κωω.)

Κογχη. ἡ a conch-shell. 11. d. (perhaps from χανω.)

Κοιμω. to put to sleep. κοιμασμαι. to be lulled asleep, to sleep. 7. a. e. 84. a. 68. a.

Κοινος. common. (belonging to several.) 48. c. 83. c. κοινη, in common. 73. c. 100. e. common, in general use. 76. b. § Κοινωνια. to communicate, to have a common share. 109. c. to have connexion with. 53. g. § Κοινωνιος. communicative. 102. f.

Κολαζω. to correct, punish. 62. a. 70. a. § Κολασις. ἡ punishment. 60. g. § Κολαστηριον. τα. place of punishment. 69. g. § Ἀσελσσια. ἡ. unrestrained intemperance, excess. 60. f.

Κολαξ, ἄνος. ἡ a flatterer. 24. f. 26. g. 85. e. (perhaps from το κολον, food.) § Κολᾶναι. ἡ. flattery. 15. g. 17. e. § Κολᾶναιω. to flatter. 24. a. § Κολᾶνιτις. adulatory. 70. b.

Κολαπτω. to pound, to peck. § Κολαπτης. ἡ a stonemason's mallet. 79. f.

Κολλα. ἡ. glew. § Κολλαω. to glew, fasten. § Λιθοκολλητος. set with stones. 56. c. 92. a.

Κολληψ, οπος. ἡ the hard skin about the neck of an ox. § Κολληβος. 6. d. see n.

Κολον. τα. food. § Δυσκολια. ἡ. moroseness. 97. g.

**Κολπος**, *ἡ* the bosom. 97. a. (perhaps from *καῖλος*, hollow.)

**Κομη**, *ἡ* the hair. 13. e. 66. b. 101. f. (hence Lat. *coma*.) § **Κατακομος**. *hair*. 4. a. § **Εὐκομος**, and **ἡκομος**. *having beautiful hair*. 46. c.

**Κομίζω**, and —*ομαι*. *to bring, bear, carry*. 9. c. 19. d. 30. g. *to get*. 82. g. (it seems to come from *κομῖω*, *to take care of*; and often includes that notion, as in the first quoted example.) § **Ἐκκομίζω**. *to bring out*. 26. f. *to carry to burial*. 43. e. (so Lat. *effero*.) § **Μετακομίζω**. *to carry from one place to another*. 90. a.

**Κουδῦλος**. *ἡ* the fist. *a thump with the fist*. 103. d. § **Ἀκουδῦλος**. *without thumps*. 33. e.

**Κοῦω**. *to hasten. to attend upon*. It seems of the same family with *κοῦς*. § **Διακοῦσμαι**. (but this etymology is opposed by the quantity of the second syllable.) *to act as a servant or attendant*. 3. a. 6. b. 32. f. (hence *deacon*.)

**Κοῦς**, *τος*. *ἡ* dust. § **Κουζομαι**, and **κονῖομαι**. *to be covered with dust*. 2. d. 48. g. 98. c.

**Κοῦω**. *to cut, chop*. § **Κοῦις**, *ως*. *ἡ* a chisel. 79. f. § **Ἀποκοῦω**. *to cut off*. 15. e. § **Διακοῦω**. *to cut through*. 51. c. § **Ἐγκοῦις**. *ἡ* a chisel. 76. b. § **Ἐκκοῦω**. *to cut out*. 59. g. § **Ἐπικοῦω**. *το* a chopping-block. 15. e. § **Κατοκοῦω**. *to cut to pieces*. 100. d. 101. d.

**Κορᾶς**, *ακός*. *ἡ* a raven. 16. g. 84. e. *a hook, an instrument of punishment*. 68. e. (Hemsterhuis conjectures that we should read *σπῦλᾶνα*, *an iron-collar*.)

**Κορη**. *ἡ* a girl. 5. a. 88. d.

**Κοῤῥη**, and **καρη**. *ἡ* (the temple.) *the*

*cheek, jaw*. 55. g. 72. d. (perhaps from *κυρω*.)

**Κορύβας**, *αυτός*. *ἡ* a priest of Rhea or Cybele. See *Corybantes* in Index. 96. f. § **Κορυζαντιαν**. *to be mad, or frantic, like the Corybantes*. 91. f.

**Κορυμβος**. *ἡ* the top, summit: perhaps from *το παρα* § **Διακορυμβος**. *double-topped*. 36. a.

**Κορύς**, *ἰδος*. *ἡ* a helmet. 5. c. (perhaps from *το παρα*.)

**Κοσκινον**. *το* a sieve. § **Κοσκινισθαι**. *adv. like the motion of a sieve*. 82. e.

**Κοσμος**. *ἡ* (arrangement, regular order.) *dress, ornament*. 71. d. 78. e. *the world, universe*. 65. b. (So Lat. *mundus*. see Liv. l. 34. c. 7.) § **Κοσμεω**. *to adorn*. 5. c. 71. b. § **Κοσμημα**. *το* ornament. 78. e. § **Κοσμιος**. *orderly, regular*. 101. f. *elegant*. 77. b. 79. g. § **Κοσμιότης**, *ητος*. *ἡ* regularity, decency. 102. c. § **Κατακοσμιω**. *to adorn, decorate*. 78. d.

**Κορῖνος**. *ἡ* the wild olive. 18. a. (the Olympic crown was formed of the leaves of this tree.)

**Κοῦδλη**. *ἡ* (a hollow, cavity. a cup.) *a measure containing about half a pint*. 109. d.

**Κουλιος**, and **μελιος**. *ἡ* a sheath, scabbard. 5. f. (probably from *καῖλος*, hollow.)

**Κοῦφος**. *light*. 16. a.

**Κοφίνος**. *ἡ* a basket, a wicker vessel. 88. g. (probably from *κοῦφος*, *light*. Hence our *coffin*.)

**Κοχλῖς**, *ἰδος*. *ἡ* a cockle, a shell-fish from which the purple dye was obtained. 56. e.

**Κοῦζω**, and —*ομαι*. *to bawl*. 45. b. (part. perf. m.) 84. b. 86. a.

*αἰνεῖσθαι*, for *αἰνεῖσθαι*, imper. perf. 101. d. § *Κεῦνν*. ἡ. a clamour, bawling. 16. e. § *Ἀνακράζω*. to cry out. 67. e.

*Κεῖνν*, *ισ*. *το*. and *καῖνν*. (*superiority*. *might*.) *victory*. 17. e. (perhaps from *το καῖνν*.) § *Κεῖνν*. to get the victory, to conquer. 9. b. 20. d. 25. e. 72. e. "to contain myself." § *Κεῖνν*, and *καῖνν*. *strong*. 94. g. 19. a. 33. b. § *Κεῖνν*. *forcibly*. 76. g. § *Κεῖνν*. ἡ. *strength of mind*, *fortitude*. 78. e. 93. c. § *Κεῖνν* or *κεῖνν*. (a compar.) *stronger*, *superior*. 78. c. *better*. 79. d. § *Ἐκκέρν*. to prevail, get the better. 75. d. 76. g. § *Δημοκρατία*. ἡ. a democracy, popular constitution. 103. d. § *Τιτανόκταυρ*. ἡ. conqueror of the Titans: an epithet - *Jupiter*. 83. b.

*Κεῖνν*. to suspend. 42. e. 43. e.

*Κεῖνν*, *ιδος*. ἡ. a shoe, slipper. 55. f. 58. b. (hence Lat. *crepida*.)

*Κεῖνν*. ἡ. barley. 87. c.

*Κεῖνν*. to judge, decide. 9. a. b. 20. d. 23. b. (hence *critic*, &c.) § *Κεῖνν*. ἡ. a decision. 39. a. § *Ἀνακρίνω*. to inquire, examine. 31. c. 53. e. § *Ἀποκρίνομαι*. to answer. 37. a. 40. a. 91. d. (imp. 1st aor. m.) § *Ἀποκρίτω*. a thing to be answered. 12. b. § *Διακρίνω*. to distinguish. 46. b. 70. f. § *Ἐκκρίνω*. to exclude by a decision. 110. b. § *Προκρίνω*. to prefer, judge superior. 20. a. § *Ἑρμηνεύς*, *ον*. ἡ. an actor. 71. e. an interpreter. 81. a. So *δοκρινόμενος* *ἑρμηνεύς* in Hom. Od. ε. 585. 555. (hence *hypocrite*.) § *Ἑρμηνεύς*. ἡ. 81. a. see n. But, from the context, I rather think that the word here imports a matter for exercising the ingenuity of interpretation. § *Ἀκρίτως*. without a trial. 60. e. § *Ἀκρίτω*. ἡ. want

of judgment or discrimination. 84. e.

*Κεῖνν*. ἡ. a ram. 7. f.

*Κεῖνν*. ἡ. a thread: (properly the woof.) 43. e.

*Κεῖνν*. ἡ. a clatter. a clapping of the hands. 37. f. (probably from *κεῖνν*.) § *Κεῖνν*. to clatter. to clap the hands. 8. e. see n. § *Ἑκκέρν*. to applaud by clapping. 11. c. 37. e. § *Συνκέρν*. to clatter, to chatter. 58. c. to clap the hands together. 40. a.

*Κεῖνν*. ἡ. a fountain, spring. 44. b. the word here and elsewhere more strictly denotes a torrent: from *κεῖνν*. § *Ἑκκέρν*. 102. f. see n.

*Κεῖνν*. to strike. 68. a. § *Ἀνακρίνω*. to beat off. 30. d. § *Παρακρίνω*. to set up a sail. 47. f. — *ομαι*. to cheat: probably from those who strike one side of a balance to deceive in weighing. 103. e. § *Ἑκκέρν*. to beat time. to chime in. to interrupt. to put in one's word. 80. g. Long. π. ὑψ. § 41. *ὡς ἵσχυι προκρίνας τας ὁμιλίας καταλῆξαι αὐτοῦ ὑποκρίνας τοῖς λεγούσι, καὶ φθάνοντας, ὡς ἐν χορῇ τινι, προαποδίδοιαι τὴν ἑαίαν*.

*Κεῖνν*, *ισ*. *το*. cold. 58. c.

*Κεῖνν*. to hide, conceal. 15. a. § *Ἀποκρίτω*. id. 7. c. § *Περίκρίτω*. id. 15. c.

*Κεῖνν*. to acquire, to possess. 39. g. 47. c. 77. a. § *Κτήμα*. *το*. a possession. 18. d. 39. e. *property*. 48. c. a thing. 102. g. § *Κτήνη*. ἡ. a possession. 44. e. 52. b.

*Κεῖνν*. to kill, slay. § *Ἀποκρίτω*. id. 2. a. 20. e. 36. e. 41. a. § *Προκρίνω*. to kill previously. 51. g.

*Κεῖνν*. to found, establish. § *Κεῖνν*

*αἰχμητός*. well-built, well-founded. 47. a.

*Κακίος*. black. from *κῆνος*, *ῖ*, a black colour, or dark blue. 62. a.

*Κῆστρον*. to steer a ship. hence Lat. *gubernō* and Engl. *govern*. § *Κῆστρον*, *οὔ*. *ῖ*. a pilot. 13. e. 34. c.

*Κύκω*. to mix, mingle. to disturb. 37. c. 68. e.

*Κυκλῶς* *ῖ*. a circle. 16. d. 56. a. (perhaps from *κυλῶ*.) § *Ἐπικυκλῶ*. to roll in upon. to introduce. 107. d.

*Κυκνῶς*, a swan. (Lat. *cycnus*.) 99. c.

*Κύπε*, *ῖ*. a cup. 19. c. 101. g. 102. b. (perhaps from *κυλῶ*, being turned by the potter's wheel.)

*Κύλιω*. to roll. § *Κύλιδομαι*. id. 8. f. § *Ἐπικύλιω*. to roll upon. 34. f. 35. f.

*Κύμα*. *το*. a wave. 34. b. § *Κύμασθον*. *ῖ*. a creek, the strand. 103. a. (probably from *ἐγνομαι*. The word occurs in our author in Hermod. §. 84. in Navig. §. 8. and in Herod. in Call. Porphyry interprets *ῖ*, the breaking of the wind; and Homer uses *ῖ* for places of shelter on the shore. Od. i. 404.) § *Διακύμαινω*. to excite a swell in the sea. 11. f. § *Ἀκύμαντος*. without waves, undisturbed. 8. d. § *Ἀκύμων*. smooth, without a wave. 11. b.

*Κυμῶς*. *ῖ*. any thing hollow and round. *κυμβή*. *ῖ*. a boat. Lat. *cymba*. *κυμβιον*. *το*. a cup of the form of a boat: a ewer. 30. a.

*Κύπτω*. to lean, incline. § *Κύψων*, *ων*. *ῖ*. a wooden yoke, by which the neck of a criminal was bent. 69. g. § *Ἀνακύπτω*. to lift up the head. 79. f. 98. b. to look up. 53. e. § *Ἐπικύπτω*. to stoop over

*ῖ*. 84. b. 86. b. 102. a. § *Κατακύπτω*. to stoop down. 27. e. § *Παρακύπτω*. to take a side peep. 86. g. § *Προκύπτω*. to stoop to one. 74. c.

*Κύρος*, *ος*. *το*. authority. § *Κῆρυ*. to ratify, enact. 63. d. 73. b. § *Κύριος*. possessing authority. ratified. 74. a. principal. 78. d. a proprietor, lord. 87. b.

*Κῦρος*, *ος*. *το*. a cavity. a vessel. 89. a.

*Κῶ*. to kiss. *κύνω* id. § *Προκύνω* to salute with reverence, to make obeisance to, to adore with obeisance. 21. *ω*. 26. c. 90. d.

*Κῶν*. *ῖ* and *ῖ*. (gen. *κύνος*, contr. for *κυνος*.) a dog. 16. g. 27. c. 29. a. (probably from *κυν*, from its attachment.) § *Κύνιδιον*. *το*. a little dog, a whelp. 106. a. § *Κύνιδον*. adv. like a dog. 102. a. § *Κύνιστος*. a name formed for a Cynic. 51. b.

*Κωκῶ*. to shriek, to wail. 16. g. 27. e. 54. b. Hence *Κωκῶτος*. (wailing.) one of the rivers of the infernal regions. § *Ἀνακωκῶ*. to raise an outcry or lamentation. 43. b. 55. d.

*Κωλύω*. to hinder. 33. f. 48. a. § *Ἀκωλύτος*. unimpeded, unrestrained. 89. a. § *Ἀκωλύτως*. without hinderance. 67. b.

*Κουμον*. *το*. hemlock. 27. f. 43. a.

*Κωπη*. *ῖ*. an oar. (properly the handle.) 28. f. 47. f. § *Προκωπῶς*. a person at the oar, a rower. 33. b. 37. a. 57. e. § *Δικωπη*. *ῖ*. a pair of oars. 33. c.

*Κωφῶς*. (dumb.) deaf. 108. g. (perhaps from *κωπῶ* and *ῖ* *ῖ*, the voice.) § *Ἐκκωφεσθαι*. to be deaf. 82. d. (perf. pass.)

Λ

ΔΑΓΧ'ΑΝΩ. (borrows tenses from ληχῶ) to get by allotment. 46. b. 100. a.

λάγως. ἰ. (and λᾶγως.) a hare. (proverbial for its timidity.) 78. b. (Attic gen. for λαγαῦ.)

λαίος. left—opposed to the right. ἰ λαια πρ. χυρ. 11. a.

Λάλιω. to talk. 6. b. 29. a. § Λᾶλος. talkative. 33. b. 72. g.

Λαμβάνω. (borrows tenses from ληβῶ.) to take, receive, get. 7. f. 3. c. 8. f. 16. d. λαβὴν δίκην, to inflict punishment. 60. g. λαμβανέσθαι καίρου, to lay hold of, or get, an opportunity. 87. a. τοῦ ποδός, to lay hold of by the foot. 3. f. 76. g. § Ἀνᾶλαμβάνω. to take up. 9. d. 57. c. to take. 10. a. to receive. 13. c. —ομαι. to assume. 79. e. § Ἀντιλαμβάνομαι. to help. 98. a. § Ἀντιλάβη. ἰ. a thing by which to hold, a handle. 92. f. § Ἀπολαμβάνω. to get a thing back. 6. f. 98. b. "they would get a just recompense." subin. δίκην. § Ἐπιλαμβάνομαι. to take hold by. to lay hold of. 11. e. 102. c. 42. b. to put one's hand to. 28. e. to occupy. (with an accus.) 36. a. § Καταλαμβάνω. to catch. 4. c. 7. b. to come upon. 37. b. 79. a. to find. 80. e. to seize, occupy. 92. e. § Προκαταλαμβάνω. to seize beforehand. 30. g. § Μιταλαμβάνω. to participate in. 1. ι. § Παραλαμβάνω. to take with me. 10. e. 85. d. to receive, get. 21. a. 24. a. 51. g. 26. b. § Προλαμβάνω. to get in addition, to gain. 28. f. 94. d. § Συλλάμβανω. to seize. 7. c. 21. b. Hence ἰ συλλαβή, a syllable, qu. a collection of

several letters joined together § Πολυσυλλαβός. polysyllabic. 67. f. § Ὑπολαμβάνω. to take up. 10. b. to suppose, conceive. 12. a. 48. a. 64. e. § Εἰλάβης. easy to be laid hold of. 92. f.

Λαμπρῶς. to shine. Hence λαμπρ. § Λαμπάς, ἄδης. ἰ a lamp, torch. 3. f. § Λαμπρός. splendid, shining. 99. b. 69. b. § Λαμπρῶς. splendidly. 84. c.

Λαπθάνω. (takes tenses from ληθῶ.) to escape notice. 72. b. 15. c. 78. e. 5. b. "you had it unknown to me." So 8. a. 62. f. 64. f. 89. c. And by another construction 5. f. § Ληθῆ. ἰ. (forgetfulness, oblivion.) the river Lethe, which was said to produce that effect. 45. b. 48. a. 62. b. § Λαθραῖος. clandestinely. 87. d. § Διαλαμβάνω. to escape notice. 67. b. § Ἐπιλαμβάνομαι. to forget. 22. f. § Ἐπιλαμβάνομαι. id. 1. b. "you have forgotten your being burned." 38. g. 48. a. 85. a. (§ Ἄλαστος. ἰ. ἰ. not to be forgotten. Whence) § Ἄλαστος, οὐρός. ἰ an evil genius, or demon: qu. an inflicter of evils ἄλαστος. 68. d.

Λαῖ. adv. with the extremity of the foot, either the heel or toe: perhaps from ληγῶ, to cease. § Λακτίω. to kick. 88. e.

Λᾶρος. ἰ. a gull: a sea-fowl supposed to be easily caught. 86. d.

Λᾶσῃς. shaggy. 15. d.

Λαύω or λᾶω. to enjoy, devour. § Ἀπολαμβάνω. to gain. to reap fruit, to get. 24. g. 72. c. 82. c. to enjoy. 43. c. 56. f. 88. d. § Ἀπολαύσις. ἰ. enjoyment. 87. c.



*Ἀφῶρμα*. to swallow greedily, to gobble. to consume. 88. e. (probably from *λαττω*, to lap up, to drink like a dog.)

*Ἀγω*. to say, speak. 1. d. 2. c. 5. f. "not to mention myself." 44. b. "I mean the bubbles." (also to collect, select.) § *Ἀγος*. ἰ. a word. a discourse, argument. 15. b. 16. b. an oration. 16. f. 21. e. a narrative, account. 63. f. 73. c. 84. e. see n. account, reckoning, estimation. 47. e. 54. g. (also reason.) § *Ἀγορίζομαι*. to calculate, estimate. to reckon. 44. a. 49. d. 56. g. § *Ἀγορισμός*. ἰ. an account, reckoning. 49. e. 87. b.

*Ἀντίγω*. to say against a thing. to contradict. 5. c. 65. c. § *Ἀπαλογίζομαι*. to make one's defence. 68. f. (hence our apology.) § *Διαλογίζομαι*. to converse. to talk. 33. c. 38. c. 82. f. (Engl. dialogue.) § *Ἐαλγω*. to exact, collect. 39. d. (the word is peculiarly applied to the collection of taxes.) § *Ἐπιλγω*. to say to one, to say. 17. c. 66. d. *Ἐπιλογίζομαι*. to select, choose. 110. a. to read. 8. f. (this use of the verb is frequent in Herodotus and Pausanias.) § *Κατάλογος*. ἰ. a muster-roll. (Engl. catalogue.) 100. d. § *Ἐγκαταλγω*. to enrol among. 53. b. 105. g. § *Παραλογος*. (unreasonable, absurd.) unexpected. 91. b. § *Παραλογίζομαι*. to cheat in counting. 49. f. § *Συλλγω*. to collect, assemble. 56. g. 90. f. (*εἰλιγμίνος* Att. for *λελιγμίνος*.) 100. b. 109. e. § *Συλλογισμός*. ἰ. a syllogism: a logical argument in which we collect a conclusion from two premises. 74. d. computation. 87. a. see n.

*Ἀλογος*. unreasonably. 109. b. § *Ἀξιολογος*. worth mentioning, worthy of account. 93. d. § *Ἀπειρανταλογία*. ἰ. infinity of talk, endless verbosity. 16. a. from *ἄπειραντος*, infinite, without end. th. *πειρας*. § *Δικαιολογίω*. to be an advocate. 86. a. —ομαι. to plead

one's cause. 95. f. § *Εἰλογος*. reasonable. 87. e. § *Κοινολογίωμαι*. to communicate by conversation. 104. a. § *Μεταλογίζομαι*. to talk or reason upon sublime speculations. 74. d. (Aristophanes calls Socrates *μετιμεροφιστής*, and our author uses *μετιμερολίσχης* in the same sense.) § *Μικρολογία*. ἰ. minute or trifling disquisition. 15. b. § *Μυθελογίω*. to fable. 84. b. § *Ὁμολογίω*. to confess, acknowledge. 20. f. 22. g. 91. f. Att. opt. 1st aor. § *Ψυχρολογία*. ἰ. frigid talk. 81. a.

*Λῦα*. ἰ. spoil, booty. *ληϊζομαι*. to pillage. § *Ἀρπάζω*, *ἄρ.* ἰ. a robber. 7. c. 21. f. 29. e. § *Ἀρπάζημα*. *va*. robbery. 39. c.

*Λυεῖν*. to pour. to drop. to make a libation. *Ἄλκιος*, *ἄλκιος*. ἰ. a dead person, as void of vital moisture. *Ἀλκιωνίς*, *ἰδός*. ἰ. the fictitious name of a tribe in the regions of the dead: juiceless. 73. g.

*Λυμὴν*. ἰ. a meadow. 46. c. 69. c.

*Λυῖος*. smooth. 11. b. 92. f.

*Λυπεῖν*. to leave. 62. e. (from *λελυπται* I would deduce the Engl. left.) § *Λοιπός*. left, remaining. 46. f. the rest. 72. b. 5. d. *λοιπὸν* taken adverbially: for the remaining time, afterwards. 73. f. *εὐλοπῶν*. (as one word) 66. f. *ἄσφ.* the remainder. § *Ἀπολυεῖν*. to leave. 24. d. 84. f. —ομαι. p. to come short of. (qu. to be left behind by.) 76. f. to lose, to miss. 10. c. (In the edition of Demosthenes commonly used in this country, among many other mistakes, there is a material one in the 1st Phil. §. 14. The passage stands thus, *οὐδὲν δὲ ἀπολυεῖται*. It ought to run—*οὐδὲν δ' οὐκ ἀπολυεῖται*, "ye are behind hand in every thing," or "ye are left behind by every one.") § *Ἀπολυεῖται*

id. 51. d. 57. b. § Ἐκλυω. *to quit, desert.* 91. c. § Ἐπιλυταμαι. *m. to fail.* 49. b. 109. d. § Ἐπιλυω. *remaining.* 97. c. § Καταλυω. *to leave behind.* 13. b. 29. f. *to bequeath.* 18. c. 21. g. 23. f. § Παρελυω. *to pass by, omit.* 60. f. 64. a. § Περιλυω. *to leave.* 57. b.

Λυχω. *to lick*: a word that seems derived from the Greek. § Λιχυνος. *ι. the fore finger.* 102. a. § Λιχνη. *ι. gluttony.* 102. b.

Λιπρος. *thin.* 31. b. 35. e. 42. c. 74. f. (probably from λισω. *to peel.*)

Λοται, ἄδος. *ι. a plate, dish*: probably from its thinness. 102. a.

Λευκος. *white.* 10. f. 24. e. 40. g. 89. f. "a chariot drawn by a pair of white horses."

Λιον, εντος. *ι. a lion.* 26. d. § Λιοντιν, and contr. λιοντι. *ι. sc. δερμα or κυρμα. a lion's skin.* 62. e.

Λημη. *ι. thickened rheum in the eyes.* § Λημαι. *to be blear-eyed.* 82. d.

Ληρος. *ι. trifling, nonsense.* 15. b. 48. b. 74. d. 77. c. 85. d. § Ληριω. *to trifle.* 51. e. 72. b. 80. g.

Λιγυς. *sonorous, clear-sounding.* § Λιγυως. *melodiously.* 10. a.

Λιθος, *ι.* and Ion. *ι. a stone.* 4. e. 16. f. § Λιθινος. *made of stone.* 97. e. § Τρωλλιθος. *stony.* 93. c.

Λιμνη. *ι. a lake.* 13. d. 24. c. 36. a. 67. d.

Λιμος. *ι. hunger.* 31. b. 93. c.

Λινον. *το. (flax.) a thread.* 42. e. 90. b. (hence *linen.*)

Λιπρετης, *ιος. ι. ι. assiduous, con-*

*stant.* The word is to be distinguished from λιντος, *fat.* adj. th. λιντος, *ιος. το. fat.* The grammarians derive λιντος απο του λινος παρυναι. § Διπρετης *to be urgent, to importune.* § Καταλιντος id. 49. c. 55. e.

Λοβος. *ι. the lobe of the ear, or the fleshy part at its extremity.* § Ἐλολιον. *το. an ear-ring.* 106. ε.

Λοιδριω, οτ —μαι. *to revile, rail.* 2. a. 65. a. § Λοιδριω. *ι. railing.* 102. b.

Λουω. *to bathe, to wash the entire body*; as λωω is applied to washing the hands or feet, and πλυνω *to washing garments.* 19. d. 66. c. 101. g. § Απλωμαι. *to wash off.* 60. a.

Λοφος. *ι. a crest.* 3. e.

Λυκος. *ι. a wolf.* 84. e. 97. d.

Λυπη. *ι. grief.* 25. a. § Λυπω. *to grieve.* (trans.) 16. d. 24. e. 107. b. —μαι. *to be grieved.* 25. a. § Ἀλυκος. *insensible to grief.* το ἄλυπον. *insensibility.* 15. g.

Λυρα. *ι. a lyre.* 62. e.

Λυχνος. *ι. a lamp.* 61. d. (it is of the same family with λυκος, *the light of the sun*, and the Lat. *lux.*) § Λυχνιδιον. *το. a little lamp.* 87. e.

Λυω. *to loose.* 16. b. —μαι. *to release.* 100. a. § Απωλυω. *to release.* 92. g. § Διαλυω. *to break in pieces.* 28. c. § Καταλυσις. *ι. dissolution, subversion.* 97. d. § Παραλυω. *to release.* 69. f.

Βουλυκος. *ι. and ι. the afternoon or evening*: the time of loosing oxen from the plough. 47. g.

M

**ΜΑ** a particle used in swearing, generally in negation. 51. d.

**Μάγας**, αἰς. ἡ. and **μάγαν** το. the bridge of a lyre. 6. d. (see n.)

**Μάγιστος**. ὁ. a cook. 41. c. 70. g. (perhaps from **μασσω**.)

**Μάγος**. ὁ. one of the Persian magi: a word equivalent with the Greek philosopher. a magician. 65. g. § **Μάγικος**. magical; belonging to a magician. 66. g. § **Καταμάγιστος**. to bewitch, enchant. 66. f.

**Μάζα**. ἡ. a cake. 12. c. 102. f. It was properly meal kneaded with oil; and was inferior to **ἄρτος**, bread. (probably from **μασσω**, to knead.)

**Μαῖα**. ἡ. a nurse. § **Μαιομαι** to act the midwife. 5. a. § **Μαιωται**. το. payment or fee, to a midwife. 5. c.

**Μαινομαι**. to be mad. 4. e. 41. a. (hence *maniac*.) § **Ἐπιμαίνομαι**. to be mad after. 91. f. § **Ἡμιμάτης**. half-mad. 105. d.

**Μῆκε**, αἰος, ὁ. ἡ. happy, fortunate. § **Μῆκεριος**. id. 11. f. 39. f. 69. d. ὦ μ. my good Sir. 45. a. 63. a. § **Μῆκεριζω**. to pronounce happy. 56. e.

**Μᾶλλον**. adv. very much. 14. a. "a monarch ought by no means, but a dead person ought by all means." 84. f. 86. a.—compar. **μᾶλλον**. rather. 22. f. better, more easily. 7. f.—superl. **μάλιστα**. especially, by all means. 15. f. 36. d. 16. c. ὅτι μάλιστα, ever so much—like the Lat. *quātm maximē*. 85. e. ὡς τοῖς μάλιστα. 75. d. "among those

who were most so," i. e. of particularly high repute. So in Gall. ἰς τοῖς μάλιστα θαυμάζεται ἄνθρωπος. In the same sense the Greeks use ἰς ἰλίγους, and the Latins imitating them *inter paucos*. Liv. xxiii. 44.

**Μαλός** and **ἑμῆλος**. tender, soft. § **Μᾶλῆκος**. soft. 96. a. § **Μαλθαῖος**. id. effeminate. 93. f. § **Μᾶλῆλα**. ἡ. softness, effeminacy. 15. c. 92. d.

**Μᾶλη**. ἡ. the arm pit. 13. g. see n.

**Μανδραγόρας**, ου. ὁ. mandrake. 82. c. see n.

**Μανθάνω**. (takes tenses from **μαθῶ**) to learn. to understand. 8. a. 24. d. 37. a. § **Μᾶθητις**, ου. ὁ. a disciple, scholar. 65. g. 100. g. § **Ἀπομανθάνω**. to unlearn. 27. c. § **Ἐκμανθάνω**. to learn thoroughly. 20. c. 75. b. § **Ἀμᾶθια**. ἡ. ignorance. 15. b. 45. d.

**Μαντις**, ιος. and Att. ιως, ὁ, ἡ. a prophet, diviner. 12. a. 17. e. 66. a. 110. c. (probably from **μαντομαι**.) § **Μαντική**. ἡ. τεχνη. the art of divination. 12. d. § **Μαντιομαι** to deliver oracles. 12. b. § **Μαντιομα**. το. an oracle. 25. d. § **Προμαντιομαι**. to divine, augur before-hand. 17. f. § **Νεκρομαντία**. ἡ. necromancy, divination by consulting the dead. 62. § **Φιλομαντις**. fond of diviners. 39. a. § **Ψευδομαντις**. a false prophet. 26. g.

**Μαραινω**. to cause to fade. § **Καταμαραινω**. id. 88. d.

**Μαρτυρ**. ὁ. and **μαρτυς**. a witness. 61. c. 96. b. (hence *martyr*.) § **Μαρτυρομαι**. to call to witness. 52. d. 98. g. the common ex-

clamation of a person protesting against violence, or injury offered to him. § *μαρτυρεῖν*. to be a witness, to testify. 61. d. § *καταμαρτυρεῖν*. to bear witness against. 61. e. 68. g.

*μαρῶν*. to wipe. also to knead. *ἀπομαρῶν*. to wipe one down. 66. e.

*μαστιγὴ*, *ῥγος*. ἡ. a lash, whip. 69. g. § *μαστιγῶν*. to crack a whip. 90. d. § *μαστιγῶν*. to lash. 90. e.

*μαστρεῖς*. ἰ and ἡ. a pimp, pander. § *μαστρεῖναι*, and *μαστρεῖναι*. to prostitute, to pimp, to act the pander. 88. b.

*Μάταια* adv. in vain. 28. c. 77. a. 89. a. § *Μάταιος*. vain, foolish. 12. a. 16. c. 24. e.

*Μάχημα*. to fight. 25. e. 85. c. § *Μάχη*. ἡ. a fight, battle. 22. a. § *Μάχιμος*. warlike. 20. g. § *Μαχαίρα*. ἡ. a dagger, sword. 40. b. § *Περίμαχτος*. an object of contention. 39. b. 90. a. § *Ἀμάχος*. invincible. 37. f. § *Ἀξιμάχος*. worth fighting with. 22. g. 25. e. § *Ἱππομάχια*. ἡ. a cavalry engagement. 22. d. § *Καταναμάχων*. to overcome in a sea-fight. 9.

*Μεγὰ*, *ἄλη*, α. great, large. 37. d. 38. c. 37. g. "is high minded." compar. *μεζων*. 36. b. 44. c. contr. for *μεζονος*. superl. *μεγιστος*. το *μεγιστος*. what is the greatest point. 5. c. also at most. 72. c. § *Μεγιστος*. το. magnitude, greatness. 22. d. § *ὑπερμεγιστος*. excessively great. 99. e. contr. for *ὑπερμεγιστια*. § *Παμμεγιστος*. very great. 7. c. 44. e. "very loud." 67. e.

*Μεθυσος*. ἰ. an Attic measure for dry substances, containing 48 chemics; something above a bushel. 103. d. (see n.)

*Μέθυ*. το. wine. § *Μέθη*. ἡ. drunkenness. 105. c. § *Μεθυνη*. to make

drunk, inebriate. 7. a. (*μέθυ* is to be drunk.) § *Μεθυσος*. drunken. 103. b.

*Μυρὰ*, *ἄνος*. ἰ and ἡ. a young person, generally a girl. § *Μυρῆλαιος*. το. a boy, a lad. 34. a. § *Μυρῆλαιος*. ἰ. id. 19. d. § *Μυρῆλαιος*. childish. 76. e. 95. e. § *Μυρῆλαιος*. το. to play the child. 32. b. "you make a childish opposition to destiny."

*Μυρεῖν*. to divide, apportion. *ἰμμερεῖν*, perf. p. Att. for *ἰμμερεται*, it is allotted, destined. 42. d. *ἰμμερεται*. ἡ. destiny. 108. e. § *Μυρεῖν*. το. a part. 10. d. 24. g. *ἰμμερεῖν*, in turn. 20. b. 84. g. § *Μυρεῖν*. to divide piecemeal. 2. f. § *Μυρεῖν*. ἡ. fate. 42. c. also a military division, or battalion. The Lacedæmonian *μυρε* or *μυρα* consisted of 500 men. 100. d. § *Μυρεῖν*. to destine, fate. 108. g.

*Καταμυρεῖν*. to divide into shares. 86. c. § *Διμυρεῖν*. ἡ. a double portion. 103. b. § *Τριμυρεῖν*. a triple portion. ib. § *Μεμφυρεῖν*. discontented, querulous. 86. f. 102. a. (from *μυφομαι*.) § *Ὠκύμορος*. short-lived. 44. d.

*Μελαῖον*. το. a roof, a house. 62. d. (It is properly the middle beam of the roof, against which the rafters leaned; from *μελαι* black, because blackened by the smoke.)

*Μελαις*, *απαι*, α. black. 11. f. (perhaps from *μη* and *λα* to see.) § *Μελαστηρια*. ἡ. blacking. 55. f.

*Μελεῖν* and *μελῶ*. to be an object of care or concern. (used chiefly as an impera. in the 3d pers. sing. but occurs in the 1st in Hom. Od. ι. 20.) 5. c. 13. c. 29. b. 40. e. the God cares little about. 110. f. § *Μελεῖν*. ἡ. care, exercise: object of attention. *Μελεῖναι*. to exercise, practise. § *Ἐμμελεῖναι*. to study, practise thoroughly. 6. a. § *Ἐπιμελεῖν*. ἡ. care, attention. 94. g.

§ Ἐπιμελῶς. *carefully*. 69. a. 84. f. 89. g. § Ἐπιμελιέμαι. *to take care of, pay attention to*. 26. e. 87. f. 94. g. § Μιταμῶ. *to be an object of subsequent regret*. 70. a. *they all repented of*.

Ἀμελῶς. *negligent, careless*. 24. c. § Ἀμελῶς. *carelessly*. 83. c. § Ἀμελῶ. *to be careless of, to neglect*. 18. d. 85. d. 52. d. *don't mind: never fear*. 54. d. (see n.) ἄμελῶ. *used adverbially: truly, certainly*. 55. d. 57. b. *also for instance*. 64. g. 70. f. § Ἀμελητι. *adv. carelessly*. 86. e. § Ἀμελητιος. *to be neglected*. 85. a. § Ἀμελητητος. *unexercised, unpractised*. 37. a.

Μελλῶ. f. ησῶ. *to be about to do a thing*. 28. d. "if I should have to pay." τὰ μελλοντα, *things future*. 12. b. 17. e. *to linger, to delay*. 4. f. 17. b. § Διαμελλῶ. *to linger*. 27. e. 50. a. 74. e.

Μελος. το. (a member, limb.) *song, melody*. 4. c. 68. a.

Μεμφομαι. *to find fault with, to blame*. 9. d. 57. e. § Ἐπιμεμφομαι. *id.* 29. g.

Μη. *indeed, truly: commonly answered by δι. pass.* § Μινα. *but*. 12. a. e. *indeed*. 68. a. § Μη. *but*. 5. f. 33. b. τι μνη; *what then?* 10. d. ἡ μνη, *really*. 90. e. οὐ μνη καὶ. *but also, moreover*. 60. g. see n.

Μησος. το. *the mind, spirit, vigour*. § Δυσμησος. *ill-affected, hostile*. § Δυσμησως. *in a hostile manner*. 96. b. § Ἀμνησος. *feeble, unsubstantial*. 46. c. 70. d.

Μινα. *to remain, continue*. 5. c. 51. f. 85. e. *to lodge, or spend the night: in which sense also the Lat. maneo is used*. 6. e. § Διαμινω. *to continue*. 58. b. § Ἐμμινω. *to abide by, to persevere in*. 98. b. § Παρμινω. *to stay by one, to remain with*. 28. d. 70. g. 76.

f. § Περιμινω. *to await, to wait to expect*. 55. b. 57. a. 69. d. § Ἵπωμα. *to await*. 22. a. *to stand one's ground*. 26. a. *to endure*. 61. f. 65. e.

Μισος. *middle*. 9. f. 60. c. 105. b. (see n.)

Μισος. *full*. 15. a. 41. f. 109. d.

Μισα. *prep. followed by a gen. with: by an accus. after*. 9. b. § Μισαξυ. *in the midst of, followed by a genitive*: 16. e. "while we are talking." 36. e. 80. f. *also followed by a participle*: 6. b. "while they were praising him." 7. e. 26. b. 57. a.

Μισαλλον. το. *a metal, a mine*. § Μισαλλισω. *to dig in a mine*. 39. d.

Μισρον. το. *measure*. 72. c. *rule, moderation*. 48. c. 88. a. *poetic measure, metre*. 63. c. 81. e. § Μιστριος. *moderate*. 100. d. 103. c. § Μιστριως. *moderately*. 94. d. § Μιστριαζω. *to act moderately, or temperately*. 99. d. § Μιστριω. *to measure*. § Ἀναμιστριεμαι. *to recount*. 73. a. § Ἀπομιστριω. *to measure*. 20. f. 72. c. § Διαμιστρι. ἡ. *the diameter of a circle*. *is διαμιστριου, diametrically opposite*. 55. b. § Ἐμμιστριως. *in metre*. 63. c. § Ἐπιμιστριω. 103. d. (see n.)

Μη. *lest, not. pass. Interrog.* 81. a. § Μηδε and μητι. *neither, nor. used indiscriminately*. 56. a. *not even*. 2. b. 37. f. § Μηδικα. *not yet*. 78. a.

Μήκος. Dor. μήκος. το. *length*. § Μακρος. *long*. 66. c. 68. d. 38. a. "are long." supply ἡμετερον μακροα χαιρειν ειπειν, *to bid a long farewell*. 107. e. (see χαιρειν) *superl. μακιστος*. 19. b. 80. g. § Ἀπομηκυνω. *to extend in length or height*. 35. f.

Μᾶλον *va. an apple.* 8. *e. also a sheep.* 67. d.

Μηνυξ, ἰγγος. ἡ *the membrane covering the brain: the dura, or pia mater.* 5. b.

Μηρ. ἰ. *the thigh: perhaps from μηρῶν.* § Μηρῶν. *va. id.* 85. a.

Μητηρ, εἰρος and ἑρος. ἡ. *a mother.* 2. c. § Μητρεῖα. *by the mother's side.* 105. c.

Μηχος. *va. a contrivance: perhaps from μηδομαι, to consult.* § Μηχῆν. ἡ. *art, contrivance, means.* 18. f. 30. f. 63. *e. a structure.* 35. g. (*hence machine, mechanism, &c.*) § Ἀμηχᾶνος. *impracticable, not to be contrived.* 33. e.

Μίανω. *to stain, to pollute.* § Μίσημα. *va. a pollution.* 97. e. § Μίσος. *a polluted wretch, a rascal.* 28. c. 52. f. 53. g. 61. b. § Καταμίανω. *to pollute.* 61. g.

Μίγνυμι, μίγνυμι and μίγγω. *to mix.* § Ἀμειγνύμι. *id.* 30. g. 73. c. § Συνμειγνύμι. *to mix up with.* 42. a. § Ἐμειγνύμι. *to have intercourse with.* 106. e. § Παραμύγνυμι. *to blend.* 67. e. § Ἀμύξια. ἡ. *seclusion from intercourse.* 97. c.

Μικρος. *small, little.* 13. a. 22. f. short. 42. d. 56. g. "by little and little." *παρά μικρον. within a little.* 76. g. μικροῦ. *id.* 68. a. 76. g. *it is an elliptic expression, ὥστε μικροῦ διῶν, so as to want but little.* μικρος. *the same with μικρος.* 36. b. 75. a.

Μίμνημαι. *to imitate.* 26. d. 71. f. 107. a.

Μισθός. ἰ. *hire, payment.* 6. f. 10. b. 33. e. 65. e. 84. g. "for hire." § Μισθωτός. *a hireling.* 84. d. § Ἵσθμισθός. *hired, for hire.* 83. f.

Μίσος. *va. hatred.* 42. a. 95. a.

(probably from *μῆνος.*) § Μίσος. *to hate.* 45. d.

Μορφα. ἡ. (*a girdle.*) *a cap with a fillet.* 105. c.

Μνᾶ, ᾰς. ἡ. *a mina: an Attic weight and coin, equal to 100 drachmæ. The coin was worth about £3: 4: 7 of our money.* 15. d. 103. b. 109. d.

Μνησθῆναι. *to remind. μνησθῆναι. to recollect, remember.* 18. c. 69. b. 33. b. d. 36. f. *to mention, relate.* 80. g. § Μνημῆ. ἡ. *memory, remembrance.* 24. e. 52. c. "have you still in your thoughts," &c. § Μνημα. *va. a monument.* 52. e. 72. c. § Μνησθῆναι. *to mention, relate.* 14. f. *to think of.* 37. g.

Ἀναμνησθῆναι. *to remind.* 46. d. —ομαι. *to recollect.* 23. g. *to be put in mind of.* 34. d. § Ἵσθμισθῆναι. *to remind.* 6. f. 73. b. —ομαι. *to recollect.* 49. f. § Ἵσθμισθῆναι. *to remind.* 69. c. § Ἀμνηστῆναι. *to forget.* 100. e.

Μογός. ἰ. *labour, toil.* § Μογῆς and μόλῃς. *adv. with difficulty, scarcely.* 5. f. 35. d. 13. b. 29. c. 30. f.

Μοιχος. ἰ. *an adulterer.* 50. g. 68. d. (*Lat. mæchus.*) § Μοιχία. ἡ. *adultery.* 61. c. 64. c. § Μοιχῶναι. *to commit adultery with, to debauch.* 53. a. 64. d. 88. b.

Μολῶν and μολῶ. *to come, go.* 62. d. § Ἀὐτομολῶναι. *to desert.* 79. d. § Ἀὐτομολός. *a deserter. one who comes of his own accord.* 51. e. see n.

Μολύβδος. ἰ. *lead.* 39. e.

Μονός, η, ον. *alone, sole.* 2. c. αὐτῶν μονοι, *merely.* 78. b. So our author in *Hermot.* §. 45. ἡμῖς δὲ, οὐκ αὐτὸς μονοι καλοῦ, ἀλλὰ τοῦ παλλίστου διουβδα. *a passage in which Gesner needlessly suspects the text.* § Μονητής, ιος. ἰ. ἡ. *solitary.*

*bury*. 97. d. § *Μενου* and *μενευχι*. almost, all but. 56. d. 86. c.

*Μορμυ*, *οο*, *οῦ*. ἡ. a *bugbear*, *hobgoblin*: an imaginary spectre employed by nurses for frightening children: also a sound emitted for the same purpose. § *Μορμυλντα* to scare, frighten. 4. a.

*Μορφη*. ἡ. form. 105. e. § 'Αμορφος. deformed. 58. g. 71. b. 79. g. 92. a. § *Εὐμορφος*. handsome. 55. c. 61. b. 90. e. § *Εὐμορφία*. ἡ. comeliness, beauty. 92. c.

*Μούσα*. ἡ. a *Muse*. 4. b. § *Μουσικός*. musical. 6. c. § *Φιλαμουσία*. ἡ. love of music. 10. b.

*Μοχλος*. ἰ. labour, toil. § *Μοχλν*. to toil. 64. g.

*Μοχλος*. ἰ. a bar. a long pole. 7. e. 86. g. 87. c. § *Μοχλν*. το. a little bar, or lever. 79. e. § 'Αναμοχλν. to raise up as with a lever. 35. c. (We have also ἰ *ιχλος* and ἰχλν of similar significations. They seem to come from ἰ *ιχλος*, trouble, and ἰχλν, to move with trouble.

*Μυδα*. to rot from moisture, to rot. 27. a. (perhaps from *υδα*.)

*Μυδιος*. ἰ. the marrow. 84. f.

*Μυια*. to initiate in sacred rites. 63. f. (probably from *μν*.) § *Μυστηριον*. το. a mystery, which none but the initiated know. 108. a. § 'Αμυντος. uninitiated. 108. a.

*Μυζω* and *μυζα*. to suck. § 'Εκμυζα. to suck out. 84. f. (the verb *μυζω* properly signifies to breathe strongly through the nostrils with the lips closed.)

*Μῦθος*. ἰ. a word, speech. 94. f. a story, fable. 81. c. (hence mythology.) § *Μῦθος*. fabulous. 70.

b. *Παραμύθεμαι*. to console. 63. f.

*Μῦκω*. to low, to bellow, as an ox. 10. f.

*Μῦλη*. ἡ. a quern or mill, for grinding corn. § *Μῦλων*. ἰ. a workhouse, where slaves were employed in grinding. 90. d.

*Μῦρις*. ἰ. ten thousand. 25. g. (*μῦρις*, with the accent on the penultimate, denotes a number indefinitely great; innumerable. But I consider this a distinction of comparatively modern grammarians.) § *Μυριάς*, *αδς*. ἡ. a myriad. ten thousand. 22. a. 73. f.

*Μύρον*. το. perfumed ointment. 45. f. (probably from *μῦρ*, to flow, drop, to pour tears.)

*Μῦσος*, *ισ*. το. a thing detestable; perhaps from *μν*. § *Μισατμν*. to abominate, abhor, to be disgusted with. 69. b. 77. e.

*Μυττατον*. το. a sauce made of garlic. 102. a. (perhaps from the preceding.)

*Μύχος*. ἰ. a recess, inmost part. 90. c. (perhaps from *μν*.)

*Μν*. to shut, close, as the lips or eyes. § *Καταμν*. to close the eyes, to wink. 85. c. § *Σπαρδαμν*. to wink. perhaps from *εναρ*, to leap. § *Ασπαρδμν*. adv. without winking or closing the eyes. 60. g. 87. c.

*Μωλη*, *ωρος*. ἰ. a wheel, the mark of a stripe. 76. d.

*Μῶν*. an interrogative particle. 10. d. 103. e. 106. d.

*Μωρος*. ἰ. a fool: perhaps *ἄνω* *μη ὀρεν*. § *Μωραιν*. to be a fool, or play the fool. 24. c.

## N

NAL. yes. 10. d. 14. c. see *m*.

Nāos. *ī*. Att. *νῆος*. a temple. 24. a. 83. a. 106. g.

Nāus, *nos*. *ī*. a ship. 37. c. (perhaps from *νῆα*, to heap. Hence Lat. *navis*.) § *Nāutēs*, *ov*. *ī*. a sailor. 10. a. 37. a. § *Nautēs*. nautical, naval. 57. f. § *Nautias*. to be sea-sick. 31. a. 37. c. to be sick of, disgusted at. 65. c. § *Nautilla*. *ī*. navigation, voyage. 58. d. § *Nauter*. *ra*. a dockyard. 52. d. (from *ἀνα*, care, custody.) § *Λυσωνος*. an absence from a ship. 32. e. 49. a.

Nēfos. *ī*. a fawn. 4. d. (perhaps from *νῆρ*, lately, and *ἄ* *βρα*, food.)

Nēfos. dead. 6. e. a corpse. 19. e. 27. a. (perhaps from *m*, a negative particle, and *το* *κη*, the heart, life.) § *Nēphios*. belonging to the dead. 2. f. § *Nēvus*, *vos*. *ī*. a dead person. 46. c. Hence the fictitious proper name *Nēvuvus*, qu. a Ghostlander. 73. g.

Nētrēg, *ānos*. *ra*. nectar, the drink of the gods. 2. e.

Nēmu. to distribute. to feed. (trans.) *νῆμαι*. to have a share of. 105. a. § *Nēmu*. *ī*. pasture. 7. b. § *Nēmos*. *ī*. a law, institution, rule. (called so from its distributive justice.) 27. a. 34. c. 64. d. 85. a. c. § *Nēmuos*. legitimate. 22. e. (see *n*.) 109. f. § *Nēmuza*. to judge, think. 23. f. 31. e. 34. c.

Δανίμα. to assign, distribute. 52. a. 100. a. § *Δανωμ*. *ī*. a distribution. 105. a. § *Ένομος*. legal, legitimate. 109. b. § *Παταμος*. illegal. 73. d. 57. b. "I will bring an action against you for illegal conduct." see *Æsch.* contra. *Clea*. §.

3. § *Παταμοια*. *ī*. illegality. 97. d. § *Παταμοια*. to transgress the laws. 98. d. § *Παταμομια*. *ra*. a transgression of the law. 106. e. § *Κληρονομια*. to inherit. 18. a. 42. d. (see *κληρος*.) § *Κληρονομος*. *ī*. an heir. 31. e. § *Οικονομος*. *ī*. a house-steward. 87. d. (hence economy.)

Nēos, *a*, *on*. new. young. 1c. d. 21. f. 82. d. 88. a. novel, strange. 63. e. § *Nēos*, *nos*. *ī*. youth. 63. a. § *Nēosēi*. adv. lately. 63. c. at present, newly. 52. g. § *Nēota*, an accusative as if from *νῆος*, and always preceded by *is*; or *is*, next year. 101. a. § *Nēānas*, *ov*. *ī*. a youth. 3. c. § *Nēanēnos*. *ī*. id. 31. c. § *Nēānēnos*. youthful, vigorous. 84. a. 104. c. § *Nēānēis*, *vos*. fresh. 70. d. § *Nēosēos*, or *νέστος*. *ī*. a young bird. 90. a. § *Nēotivum*. to make a nest, to nestle. 107. c.

Nēnu. to nod. 55. f. to stoop. 69. c. 79. f. § *Nēnu*. *ra*. a nod, beck. 83. e. § *Nēnēza*. to be drowsy. 65. d. § *Ανανῆν*. to incline the head back. 65. d. § *Έπινῆν*. to nod forward. ib.

Nēfos, *vos*. *ra*. a cloud: perhaps from the negative particle *m* and *το* *φως*, light. *νέφελ*. *ī*. id. 37. b.

Nēu. to swim. 13. b. See another *νῆα* below. (hence Lat. *no*.) § *Nēu*. id. 11. a. § *Διανηχομαι*. to swim across. 57. b. § *Έκνηχομαι*. to swim off. 9. d. (1st aor. m. 2d pers. sing.) § *Παγανῆα*. to swim beside. 9. g.

Nēu. to heap up. 45. f. (also to spin: whence Lat. *neu*.) § *Nēmu*. *ra*. a thread. 42. c. d. 49. b.

Nē. a particle of asseveration with



an oath in the affirmative, as *μή* in the negative. 1. a. 6. a. 23. b. 40. g. *yes*. 98. f. (In composition *μή* is a negative particle.)

*Νηπιός*. *ī*. an infant. 31. f. (probably from *μή* and *νιπύω*. The Lat. *infans* is similarly compounded.)

*Νῆσος*, *ov*. *ī*. an island. 11. e. 41. c. (perhaps from *νή*.) Hence *Χερσόνησος*, or *Χερσον*, a peninsula; peculiarly the Thracian Chersonese. (*χέρρος*, or *χέρρος*, uncultivated land, a continent.) 108. d.

*Νήπιος*. to be sober. 102. c.

*Νίκη*. *ī*. victory. 6. c. 21. a. (perhaps from *μή* and *νικῶ*, to yield.) § *Νικῶν*. to conquer, to gain the victory. 3. e. 14. g. 26. b. d. *νικῶντες λόγοι*, convincing arguments. 65. c.

*Νίω*. to wash: properly the hands or feet. § *Ἀπονίωμαι*. to wash off. 55. f.

*Νόθος*. an illegitimate child, a bastard 108. e. § *Νόσιμος*. to bastardise. 106. e.

*Νοός*, *ov*. *ī*. contr. *νοῦς*. the mind, thought. prudence. 63. a. § *Νοεῖν*. to think. § *Ἐννοεῖν*. to conceive a thought. to think of. to consider. 18. a. 57. d. 24. d. 43. a. 76. e. § *Ἐννοία*. *ī*. a thought, sentiment. 15. b. § *Ἐννοῖν*. to contemplate, consider, contrive. 21. g. 33. g. 79. f. 108. f. § *Μετανοεῖν*. to repent. 13. b. § *Προνοεῖν*. to take forethought. 79. g.

*Ἀγνοεῖν*. to be ignorant. 12. d. 25. e. 29. a. 87. d. (This and the following word rather come immediately from *γινώσκω* or *γινώσκω*, which however may be considered as formed from *γινώ* by the letter *γ* prefixed.) § *Ἀγνοία*. *ī*. ignorance. 34. b. 64. g. 42. a. (see n.) § *Ἀνοία*. *ī*. senselessness, folly. 12. a. 14. b. 31. e. 84. e. § *Ἀνοήτος*. foolish. 65. f. 87. g. 93. f. § *Εὐνοία*. *ī*. good-will. 84. f. § *Εὐνοῖας*. benevolent. 87. f.

*Νόσος*, *ov*. *ī*. disease, sickness. 44. a. (probably from *νή* and *νόος*, sound, safe.) § *Νόσιμος*. to be sick. 1. c. 56. a. 99. c.

*Νοστήν*. to return, to go: perhaps from *νομάς*. id. § *Πιπνίστιν*. to go about. 58. b. 86. f. 91. a. § *Συμπιπνίστιν*. to go about with. 32. e.

*Νότος*. *ī*. the south wind. 10. c.

*Νυμφή*. *ī*. a bride. 11. e. perhaps from *νύω*, lately, and *φύω*, to appear. (Hence *nymph*.)

*Νῦν*. *now*. 25. c. *ai vnu*, the men of this day. 99. e. § *Τότεν*. therefore, then. 15. d. 44. b. 68. g.

*Νύξ*, *νυκτός*. *ī*. night. 6. e. *νυκτός*, by night. 2. e. and pl. 61. f. 66. e. where the use of the plural for the sing. is to be noted. So Xen. Anab. l. 3. c. 1. *ἐν δὲ ταῦτα ἡ, ὀχλοῖν ἴσαν μετὰ νυκτός*. Hence Lat. *nox*, and Engl. *night*. § *Νυκτός*. adv. by night. 16. d. 88. b. § *Νυκτός*. nightly. 67. e.

## Ξ

*ΞΑΙΝΩ*. to card wool. 1. d.

*Ξείνος*. either of those between whom the tie of hospitality subsists. a guest. 38. d. a stranger. 33. g.

104. b. strange. 40. e. § *Ξινοῦ*. presiding over hospitality 81. d. § *Ξίνα*. *ī*. the being a stranger or alien. 106. d.

ἔω and ἔω. to scrape, polish. 77. b. § Ἀπαῖω, and ἀπαῖω. to scrape off. 75. e. to polish, sharpen. 7. e. § Διολέω. a polisher of stones, a stonecutter. 75. d. 77. c.

ἔω. dry. 46. c. 88. f. (perhaps from ἔω.)

ἔω. 105. τ. a sword. 5. f. 42. g.

ἔω. 105. τ. a sword. 5. f. 42. g. ἔω. 105. τ. a sword. 5. f. 42. g. ἔω. 105. τ. a sword. 5. f. 42. g. ἔω. 105. τ. a sword. 5. f. 42. g.

## O

ο, ἡ, τ. the article generally corresponding to our definite article the. pass. οἱ δὲ, but some. 45. f. 83. a. f. So οἱ μὲν, some indeed. 26. b. followed by ἄλλοι δὲ. 16. f. ἡ δὲ, for αὐτὴς δὲ, 43. c. So τὸς μὲν, 44. g. ἡδὲ (with an enclitic δὲ) demonstr. this. 80. b. τῇ, for τῇ see τῇ.

ὀβολός. ἡ. an obolus: a coin, the 6th part of a drachma, worth about 5 farthings. 18. f. 28. b.

ὄγκος. ἡ. a tumor, swelling. 44. c. § ὄγκος. excessively swollen. 87. f.

ὄδός, ὁδός. ἡ. a way. 19. b. 29. d. 49. c. It is often understood, as 17. b. 19. f. 25. b. 49. g. 83. f. 93. d. § ὁδοῦ. to travel through. 29. f. § ἑστάντος. ἡ. a return. 52. f. § ἔξοδος. ἡ. an exit, a passage out. 89. a. § καθόδος. ἡ. a descent. 29. b. 64. a. § Παράδος. ἡ. a passage along. ἡ. παρὰ, by the way, en passant. 3. b. § Περιόδος. ἡ. a period. 16. b. (see n.) § Προόδος. ἡ. a coming out. 69. d. 78. b. (see n.) § Τριόδος. ἡ. a place where three ways meet. 72. c.

ὀδός, ὀδός. ἡ. a tooth. 18. e. 55. b. 58. c. (Hence Lat. dens, dentis.)

ὀδύρομαι. to lament, bewail. 27. e. 31. f. (perhaps from ἡ ὀδύνη, a

pain, pang.) § ὀδυρόμαι. ἡ. lamentation, wailing. 49. a. § Ἀπαῖω. to lament. 86. g.

ὀζών. (Takes tenses from ἰζών.) to have a smell, good or bad. From its 2d fut. ἰζῶ comes the Lat. odor. § ὀσμή. ἡ. a smell, scent. § ἑσπέρμος. fragrant. 7. d.

ὀβόνη. ἡ. linen, a linen cloth. 12. c. 90. a. a sail. 34. b.

ὦ, an interj. of grief; sometimes of admiration or joy. ah! oh! § Οἶμοι. ah me! alas! 57. b. g. (supply ἰννα.) § ὄστρον. ἡ. id. 45. a. 57. g. (for οἶ, see ἰς.)

οἶον. to open. § Ἀνοῖον. id. 65. g. 88. b. 90. b. § Διανοῖον. id. 45.

οἶον and οἶον. to swell, to be swollen. § Διόοιον. id. 72. g. § Ἐξοῖον. id. 27. a.

οἶκος. ἡ. a house, dwelling. § Οἶκος. ἡ. id. 43. c. 76. c. § Οἶκος. τ. (a habitation,) a chamber. 53. f. § Οἶκος. adv. homeward. 9. f. § Οἶκος. (from home.) from the family. 77. c. § Οἶκος, ὁ. ἡ. a domestic, servant. 29. f. 53. f. 87. d. § Οἶκος. domestic. a domestic connexion. 61. a. 77. c. d. one's own property. 71. e. § Οἶκος. to found. — ὁ. to have a settlement. 62. e.

*Διαικω.* to regulate. 73. c. § *Μετακω.* to remove one's dwelling. 73. b. § *Μετακω.* i. a settler from another place. 104. b. § *Μετακω.* το. the alien-tax, a tax imposed on settlers at Athens. 105. a. § *Μετακω.* to remove one's dwelling, to emigrate. 89. g. § *Παρακω.* to dwell near another. 56. b. 72. g. § *Συνκω.* to dwell with. 77. d. § *Συνκω.* i. a family dwelling together. 55. e. § *Ἀγροικω.* rustic. 105. d.

*Οἰκω.* i. compassion, pity. 84. e. § *Οἰκω.* most piteous. 16. g. § *Οἰκω.* to compassionate. 97. d.

*Οἶμος.* i. and *οἶμη.* i. a way, path; perhaps from *οἶω*, to bear, carry; from which *οἶω* borrows tenses. also a strain, song. § *Προοἶμος.* το. a prelude, preamble. 76. c. 95. e.

*Οἶμωζω.* to bewail. 16. c. 94. c. to groan. 26. f. 28. a. *οἶμωζεν* τι τιλιω or λυγω was a stated phrase in dismissing any one insultingly. So *jubeo plorare*, Hor. l. 1. Sat. 10. v. 91. and l. 2. Sat. 5. v. 69. as they now say "go hang yourself." (probably from *οἶμοι*.) § *Ὀμωγη.* i. lamentation, wailing. 68. a. 73. a.

*Οἶνος.* i. wine. 45. f. (hence Lat. *vinum*.) § *Πᾶραινος.* intoxicated. 102. b. § *Παραῖνος.* i. a drunken frolic. 106. a. § *Ἐμπαῖνος.* 87. d. (see n.) followed by a dative, to insult one as in a drunken fit. 60. f.

*Οἶμαι.* (contr. *οἶμαι*. 18. b.) f. *οἶσμαι*. 1st aor. *οἶσθην*. to think. 8. a. 15. c. 16. c. (imperf.) 37. g. 70. b. (2d pers. sing.) Hemsterhuis shows other instances of this interrogation inserted to animate the language, as in Plat. *Symp.* ποσος οἶσθι γίμμι σωφροσύνη.

*Οἶος, α, ον.* such as; what kind of person or thing. 46. b. 56. e. (see

n.) 77. b. 78. c. "whatever you be." 86. a. "what a fine thing it was." *οἶος* τι, or *οἶον* τι, often followed by an infin. denotes a person or thing capable or possible. 67. e. 4. c. 30. c. 44. c. 45. g. (as well as they can) 53. d. In this passage Reitzius supposes the conjunction *ι* joined with the infinitive *οἶσαι*. But I conceive that *ι* has its own verb subst. understood: "if it were a thing possible to be." § *Ποῖος, α, ον.* what kind of person or thing? what? 52. e. g. § *Ὅποιος.* id. 29. a. 32. d. § *Τοῖος.* of such a kind. § *Τιούτος, τιαυτη, τοιούτο* and *τοιούτου*. id. 2. c. 39. f.

*Οἶσθα.* i. willow. § *Οἶσθινος.* made of willow twigs, wicker. 25. e.

*Ὀϊστός.* i. an arrow. 3. d. (probably from *οἶω*, to carry, from which *οἶω* borrows tenses.) For *οἶστος* see *οἶω*.

*Οἶχωμαι.* f. *οἶχσομαι.* to go off. 8. a. 40. c. 49. c. 54. a. it is pleonastic in 13. c. for *περιτραπηνται*. So Dem. σ. *Εἰς ὅταν ᾖ ἡ βασις, ὡςπερ εἰς τραπην, ἀργυρίον περιτραπῆς, οἶχεται* φρεσ, κ. τ. λ.

*Ὀκλαζω.* to crouch, to sink on the knee. 30. d. (perhaps from *κλαω* to break.)

*Ὀκνος.* i. indolence. § *Ὀκνῶ.* to be indolent. to be backward. 61. f. 68. f. 83. b. 105. b.

*Ὀκτώ.* eight. § *Ὀγδοήκοντα.* eighty. 50. f.

*Ὀλέος.* i. riches. 94. c. § *Ὀλέως.* prosperous, wealthy. § *Τριελέως.* thrice happy. 56. c.

*Ὀλίγος.* little, few. 34. b. 37. c. 38. e. 60. a. "by degrees—by little and little." 68. c. 83. a. 90. f. 85. c. "for a little."

*Ὀλισθός.* i. a slip. § *Ὀλισθητός.* slip-

percy. 36. a. 92. f. Ὀλοσθαινα to slip. § Ἀπολοσθαινα. to slip off. 11. a. § Διολοσθαινα. to slip. 33. d.

Ὀλλυμι and ἰλλυμι. takes tenses from ἰλλω. to perish, also to destroy. § Ὀλιδος. i. destruction. also a wretch. 21. b. § Ἀπολλυμι. to destroy. 8. c. ἀπολλύμαι. to be ruined, to be lost, to perish. 4. f. 5. g. (perf. m. by an Attic reduplication.) 39. a. (2d fut.) 46. a. 51. g. § Ἀπαλλω. i. destruction. 21. g. § Γίγαντιον. i. destroyer of the giants, giant-killer. 83. b. (from γίγας, a giant.)

Ὀλοαζω. to cry out in lamentation. Hence Lat. ululo. § Ἀπολοαζω. id. 76. c.

Ὀλος. entire. 4. c. "on the whole, in short." 33. g. 60. d. 8. e. "all of gold." 62. d. (see n.) Hence our whole. § Ὀλος, adv. altogether, at all. 43. a. in short, on the whole. 3. b.

Ὀλυμπια. f. Olympia, or Pisa, a city of Elis. 100. c. Ὀλυμπια. τα. the Olympic games there celebrated. 43. e.

Ὀμαρτι. adv. together: probably from ὁμοῦ and ἄρτα. § Ὀμαρτιω. to accompany. § Παρμαρτιω. id. 102. d.

Ὀμιλος. i. a crowd. 68. e. 70. d. (perhaps from ὁμοῦ and ἰλλω, but rather from ἡ ἰλη, a band of soldiers; whence ἱλαδον, adv. and ἱμιλαδον.) § Ὀμιλω. to have intercourse with. 23. d. 98. d. § Ὀμιλητης, ου. i. a companion. 85. g. § Πρσομιλιω. to associate with. 79. c. 95. b. 97. e.

Ὀμιχλη. f. and Ion. ἰμ. a dark mist. 48. d. (probably from ὁμοῦ and ἰλλω.)

Ὀμνυμι and ἰμνυμι. (takes tenses from ἰμνω.) to swear. 90. e. (dat. pl. part.) 109. f. § Ἐμνοτος.

sworn, under an oath. 110. a. § Ἐμνομε. to swear, to confirm by an oath. 19. c. 99. b.

Ὀμος. similar, common, the same § Ὀμός. similarly, alike. 46. c. But ἴμος, yet, nevertheless, how ever. 3. a. 6. a. § Ὀμοῦ. altogether. 31. c. (see n.) 67. e. § Ὀμοις. similar. 85. a. § Ὀμοιως. in like manner. 16. f. § Ὀμοω. to compare. 44. d.

Ὀμφαξ, ἄκος. i. an untripe grape. § Ὀμφακίαις, ου. i. untripe. 50. c.

Ὀναρ. τα. indeed. a dream. used often for ναρ' ὄναρ, in a dream. 89. f. 96. g. § Ὀνιρας. i. id. 69. c. 76. f. § Ὀνιρας, ατος. τα. (not used but in the oblique cases.) id. 17. e. 43. a.

Ὀνιδος. ιος. τα. reproach: probably from ὄνω, ὄνω, or ὄνω, to censure, find fault with. § Ὀνιδίζω. to reproach. 1. b. 8. b. 22. e. 107. c. § Ὀνιδιστινος. reproachful. 37. a.

Ὀνημι. to profit, to avail. 2. a. ὄνημαι. m. to gain an advantage. 20. c. (imperf.) 47. d. 28. d. "I should be finely off."

Ὀνομα, ατος. τα. a name. 43. d. (for το ὄν.) 47. a. In p. 39. b. it appears to be used for the thing, which bears the name: somewhat like the use of ῥημα in the Greek of the N. T. and the Hebrew רִבָּ. (Hence Lat. nomen.) § Ὀνομαζω. to name, call. 7. a. 20. f. 101. a. § Ἐπονομαζω. to give a name or epithet to. 104. e. § Μετονομαζω. to change one's name. 90. c. § Πλειονομους. having many epithets. 81. e.

Ὀνος. f. and f. an ass. 73. f. 89 f. 105. e. (perhaps from ὄνημι.)

Ὀνυξ, ὄχος. i. a nail. 18. f. (perhaps from νυσσω, to pierce.)

Ὄξως, ὡς, υ. sharp. 4. e. ἔξω. adv. sharply, acutely. 45. b. (probably

from *ἔω*.) § Παρεξέω. to incense. 95. c.

ὠπίω. adv. backward, back. 40. d. behind. 55. d. (for τοῖς.) § Κατωπίω. behind. 55. g. 68. c.

ὠπλον. το. (any instrument.) a weapon. 14. g. 82. a. 100. d. § ὠπλιτικός. το. heavy armed troops. 25. e. § ἄοπλος. unarmed. 101. d. § Ἀφωπλίζω. to disarm. 3. e. 5. f. § Ἐνωπλος. armed, arrayed in arms. 5. a. 14. f.

ὠστω. to roast. 69. g. (perhaps from *πίσσω* or *πίσσω*.)

ὠσσομαι. (m.) to see. 3. a. 29. c. 6. a. (2d pers. sing.) 15. a. 89. d. 87. g. pass. to appear. 56. d. (Hence optics.) § Ὀψις, ὠς. ἡ. an appearance, aspect. 30. a. vision, sight. 81. a. § Ὠψ, ὠπος. ἡ. the eye, countenance. § Ὀφθαλμος. ἡ. the eye. 44. f. (probably compounded with ἄλλομαι, from the rapid motion of the eye.)

Κατασσομαι to discern. 42. c. (2d pers. sing.) § Μίσωπον. το. the forehead. 15. f. § Παρωπτος. a person or thing to be neglected. 85. a. § Περιωπτομαι. to overlook, neglect. 33. a. (2d pers. sing.) § Περιωπη. ἡ. an observatory, place of observation. 34. a. § Προωπτομαι. to foresee. 78. f. (2d pers. sing.) § Προωψις. ἡ. aspect, look. 96. g. § Προσωπον. το. face, countenance. 4. a. 27. d. 66. d. § Προσωπιον. το. a mask. 71. g. 92. a. § Ἀνωπροσωπος. of the natural countenance. 92. a. § Εὐπροσωπος. handsome, comely. 77. b. 88. d. § Κυνωπροσωπος. dog-visaged. 107. e. § Ὑπερωψια. ἡ. haughtiness. 14. a. 60. f. § Ὑπερωπτης, ου. ἡ. haughty, contemptuous. 70. b. § Ὑπερωπιζω. haughtily. 84. g. § Γλαυκωπεις, ὀδοι. ἡ. azure-eyed. 5. c. (see n.) § Κυκλωψ, ὠκος. ἡ. a Cyclops. 7. See Index. § Στυλῆσος. stern-

looking, gloomy. 67. f. (from *στυλῆς*, stern.) § Χέροσος. having sparkling eyes. 3. d. (Homer applies it as an epithet to the lion, &c.)

ὄραω. to see, to look. 5. d. 4. a. (compare 48. f.) 11. e. ἴρα μὴ, take care lest. 4. f. ἴρα εἰ, see whether. 21. f. ἴρας; look you. 37. a. § Ἀφωραμαι. to turn the eyes to. 80. d. § Ἐνωραμαι. to look. 48. f. (compare 4. a.) § Ἐφωρες. ἡ. an inspector, overseer. 51. c. § Καθωραμαι. to look down at. 34. a. (imperf.) § Παρωραμαι. to overlook. 83. c. 98. d. § Ὑπερωραμαι. to overlook, scorn. 91. f. 94. e. § Ὑφωραμαι. 3. f. see n.

ὄργανον. το. an instrument. 6. d. (probably from ἰργον. Hence organ.)

ὄργη. ἡ. passion, anger. 14. b. 42. a. 82. a. d. (the verb ἰργανω denotes the influence of any violent passion or desire; perhaps from ἰργανω.) § Ὀργίζομαι. to be angry. 4. f. § Ὀργίλος. choleric. 95. d.

ὄρειω. to stretch, hold out. 35. g. 98. a. e. ἰργωμαι. to covet. 92. e.

ὄρθος. erect. 26. c. (perhaps from ἰρα.) § Ὀρθως. rightly. 34. c. § Ὀρθος. erect. 90. d. § Ὀρθω. to erect. 47. f. § Κατερθομαι. to be prosperous, successful. 27. a.

ὄρκος. ἡ. an oath. 109. f. the thing sworn by. 53. d. § Ὀρκιος. presiding over oaths. 81. d. § Ἐπιρκω. to perjure. 26. b. 63. d. 85. b. § Ἐπιρκια. ἡ. perjury. 39. c. 90. f.

ὄρμη. ἡ. impulse, impetus. 21. a. ardour. 78. e. (perhaps from ἄρμαι, the perf. p. of ἰρα.) § Ὀρμαι. to rush. 10. f. 25. b. to set out. 22. f. 77. e. 81. c. 64. b. "I was impelled." § Ἐξορμαι. to sally out. 20. d. § Προβηξορμαι. to sally out before others. 30. b.

*Ὀψμα. ἡ. a fisher's line. 32. a.*

*Ὀψος. ἡ. a necklace. 106. f.*

*Ὀρεῖς, ἴλος. ἰ and ἡ. a bird: perhaps from ὄρεω. ἴλιον. το. id. 89. d. Hence Ἀφρος. ἡ. the name of a steep and high rock in India. qu. inaccessible even to the birds. 27. b.*

*Ὀρεσ, ὄρος. το. a mountain. 4. c. 34. a. f. (perhaps from ὄρεω.) § Ὀρειος. hilly, mountainous. 93. c. § Ὀρεγνα. ἡ. the foot of a mountain. 84. b. 35. d.*

*Ὀρεσ. ἡ. a boundary, limit. 22. c. 43. e. 97. e. (Hence horizon.) § Ὀμορεσ. a borderer, a neighbour. 97. g.*

*Ὀρυσσω and ὀρυττω. to dig. 45. f. 67. d. § Ὀρυγμα. το. a trench, foss. 45. f. § Ἀορυττω. to dig up. 39. d. § Διορυττω. to dig through, to break through. 101. c. § Κατορυττω. to bury. 45. e. 51. f.*

*Ὀρχισμαι. to dance. § Ὀρχηστω, ὄρος. ἡ. dancing. 102. b.*

*Ὀρεω. to excite, rouse. ὀρεμαι. to rush. 74. e. (by sync. for ὀρετα.) § Ὀρεθνω. id. 37. c.*

*Ὀς, ἡ, ἰ. pron. rel. who, which. pass. 28. b. "for having ferried you over;" qu. that for which I, &c. See n. ἰς for ἰ. 103. b. "to one—to another." § Ὀῖ. whither. 106. b. § Πῶ; id. interrog. 93. d. 57. a. § Ὀῦ. where. Also gen. of the 3d pers. pron. defective in the nominative. of himself, of him. whence dat. ἡ. 104. a. From the plural of this word is formed the possessive. § Σπυριος. their. p. 110. a. § Πῶ; id. interrog. 38. b. 54. d. σῶς, an enclitic. probably, perhaps. 19. a. 90. f. somewhere, 90. a. joined with ταχα in the same sense, 48. b. 80. g. joined with the interrogative ἡ in ἡσῶς. 31. g. ἡσῶ. where. 44. a. § Ὀθεν. whence, from what way. 98. c. § Πθεν. whence. 22. g. 84. g. see n.*

*§ Ὀστω, ὅστις, ὅτε. (The young student will observe that the neuter of this word is distinguished, by a comma interposed between its constituent parts, from the conj. ὅτι. So το,τι the article is distinguished from τοτι.) whosoever, whatsoever. who, what. Gen. ὅστω Att. for ὅστις, 42. d. 36. e. Dat. ὅτω Att. for ὅτις, 15. f. § Ὀτι. conj. because, that. 1. b. d. 16. c. ὅτι τι; why? 36. c. 54. e. ὀδιν ὅτι μὴ, nothing but. 78. a. So Longinus § 44. ὀδιν ὅτι μὴ πολλὰς ἐκτανομεν μεγαλοφουῖς. ὅτι with a superlative marks the greatness of the quantity or number, like the Lat. qudm. 85. e. "ever so much." 103. f. § Διστι. see δια.*

*Ὀσιος. sacred, holy. probably from the Æolic οἶος, for βιος. § Ἀσιος. dangerous. 69. e.*

*Ὀσος. how great. 70. c. ὅσος, as many as. 20. c. μερὶς ὅσα, ever so numberless. 101. f. ὅσος and ὅσα, adv. as far as. 5. e. 34. d. 47. f. § Ποσος; how much? how many? 83. c. § Ὀσος. as much, as many as. 13. b. 59. e. § Ὀσσεάνης. how many times. 83. a.*

*Ὀσσιον. το. a bone. 70. e. g. (contr. for ὀσσιον.)*

*Ὀσφραϊνμαι. to smell, to scent. 98. c*

*Ὀσφους, ὄσος. ἡ. the back, the loins. 86. e.*

*Ὀταν. when. ὅταν. id. 43. a. § Ὀστω. and ὀστω. id. 27. d. 77. b. 17. a. § Πότε; when? Πότε. sometimes. on a time. at any time. 26. f. 44. b. 65. g. some time or another, at length. 44. c. 37. g. 38. b. (pleonastic.) § Δησως. τι δησως; "why, pray." 3. c. § Ποσως. at any time, ever. 10. b. 89. f. μηδισσως. never. 33. b. μηδισσως. id. 68. g. § Τότε. then.*

*Ὀρεθνω. to incite, excite. § Παγορεθνω. id. to stimulate. 105. b.*

ὄν, *ὄν*, and before an aspirate *ὄνχ*.  
not, no. pass. *ὄνχ ἴσως*. see *ἴσως*.  
§ *ὄνχ* and *ὄνχ*. 1. b. (see n.)  
*ὄνχ*, so then, well then. 10. e.  
27. e. 15. g. § *Μονονυχ*. almost,  
all but. 56. d. 69. a. 86. c. § *ὄν*.  
di. not even. 8. b. 55. f. neither,  
nor, in which sense it is used  
indiscriminately with *ὄν*. 1. d.  
2. a. § *ὄν*. not yet. 30. g.

*ὄν*, *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
the ear. 45. a. 74. c. 104. a. 90.  
e.

*ὄν*. therefore, then. pass. Combined  
with other particles. *ὄν*. 18.  
e. *ὄν*. by no means. 20. a.

*ὄν*. a tail. 105. f.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
the sky, heaven. 6. e.  
33. g. (perhaps from *ὄν* and  
*ὄν*.)

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
a guardian : probably from  
*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
67. b.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
a demonstrative  
pron. *ὄν*. a paragogic, often an-  
nexed to it. 50. f. 59. d. 96. a. *ὄν*.  
*ὄν*. and *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
63. c. 60. a. and plur. 58. f. *ὄν*.  
*ὄν*. for *ὄν*. *ὄν*. 15. a. 33.  
d. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
d. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
§ *ὄν*. and *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
*ὄν*. id. 54. e.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
to owe. 55. g. "that they  
do not demand debts from debt-  
ors."

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
to increase. *ὄν*. *ὄν*. *ὄν*.  
to profit, advantage. 100. a. 102.  
b. see n. § *ὄν*. to profit. 44.  
g. 100. e. § *ὄν*. unprofitable.  
97. f.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
a serpent. 92. f. (per-  
haps from *ὄν* compare *ὄν*.)

*ὄν*. conj. in order that. 36. g.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
the eyebrow. 15. f.  
14. g. (contr. for *ὄν*.) 49. a.  
101. e.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
a carriage : perhaps  
from *ὄν*. § *ὄν*. to ride.  
105. f. § *ὄν*. a carriage.  
chariot. 80. c. § *ὄν*. to  
ride beside another. 11. d.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
a crowd, multitude. 41.  
g. 65. b. 93. c. § *ὄν*. in-  
dulgent, riotous. 86. a. § *ὄν*.  
to raise a disturbance, to disturb.  
28. f. 94. b.

*ὄν*. adv. late. 74. e. § *ὄν*.  
evening. 53. f.

*ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*. *ὄν*.  
whatever is eaten with  
bread. victuals. 101. g. 102. f.

## Π

*Π*. *Π*. *Π*. *Π*. *Π*. *Π*.  
a hill. 98. d. 98. g. the  
*Areopagus*. see n. on p. 100. b.  
The court sat on *Mars'* hill, near  
the citadel, so called according to  
the fable from *Mars* having been  
arraigned there before the twelve  
Gods for killing *Halirrhothius*, the

son of *Neptune*. (probably from  
*πηγνυμι*.)

*Π*. *Π*. *Π*. *Π*. *Π*. *Π*.  
a boy, or girl.  
a son, child. 31. b. 3. a. 10. a.  
64. b. 17. e. (see n.) § *Π*.  
a child. 16. f. 27. e. § *Π*.

δισκη. ἡ. a girl. 54. a. § Παιδο-  
κρῖον. το. id. 31. d. § Παιδικοί.  
boyish. 80. g. § Παιδία. ἡ. edu-  
cation, literature. 21. c. 24. f. 77. g.  
§ Παιδῖον. to educate, instruct. 21.  
d. 24. e. 26. d. "literary men." 69.  
f. § Παιζω. to sport, play. 10. e.  
58. d. § Παιδιά. ἡ. sport, trick,  
play. 49. e. 75. e. 76. a. § Παιγ-  
νιον. το. a play-thing. 6. f.

Ἀντισωμα. a grown-up boy. 80. f.  
§ Ἀπαιδωτός. uneducated. 21. c.  
§ Ἀπαιδωσία. ἡ. want of educa-  
tion. 59. g. § Συμπαίζω. to play  
with others. 10. e.

Παιεῖν. to strike. 2. a. 54. a. 72. e.  
§ Παρπαύω. to be mad. 32. b. 63.  
c. 88. d. § Ὑπερπαύω. to exceed,  
surpass. 61. f.

Πάλαι. adv. long ago, formerly. 6.  
d. 10. e. 60. b. 54. d. § Πάλαιος.  
old, ancient. 58. b. 70. d. 78.  
d.

Πάλη. ἡ. wrestling. 100. c. § Πά-  
λαιω. to wrestle. 48. b. § Πάλαιον.  
το. ἡ. a place for wrestling, a  
gymnasium. 2. f. 14. c. § Κατα-  
παλῶ. to throw in wrestling. 6.  
b. 37. f.

Πάλιν. again, back again. 74. a.  
παλιν αὖ, on the contrary. 64. d.  
§ Ἐμπαλῶ on the contrary. 64. g.  
83. a. 56. a. (for το ἱμπαλῶ)

Παλλαῖ, ἄνθρωπος. ἡ. a young man.  
§ Παλλαυς, ἰδιος. ἡ. a concubine.  
52. a. 53. f.

Πάλλω. to shake, brandish. 5. b.

Παππας, ου. ἡ. a father. Hence  
παππας. § Παππός. ἡ. a grand-  
father. 77. c.

Πάρᾳ. prep. with a gen. by, from.  
84. g. with an accus. contrary to.  
109. e. according to. 22. d. παρ'  
ἑνα, within one, wanting one. 49.  
f. so 49. g. "he was within so  
little of escaping." παρ' ἡμῶν,

day abouts. 2. f. Other more ob-  
vious meanings are easily collected  
from the context.

Πᾶρυν. ἡ. the cheek. 13. f.

Παρθένος. ἡ. a virgin, maiden. 5. c.  
18. e. § Παρθένω. to make one  
live in virginity. 88. c. —μαρ to  
lead the life of a virgin. 87. a.

Πᾶς, ἅπα, an all, every. το παν  
wholly, universally. 64. g. 91. c.  
80 το παντα. 64. g. § Ἄπας. id.  
11. d. § Παντα. altogether. 63. g.  
§ Πανταυ. id. 101. d. § Παντός. ab-  
solutely, by all means. 17. h. 27. f.  
59. c. § Πάνυ altogether, very. 5. b.  
10. a. 11. a. οὐ πανυ. not at all. 27.  
d. § Πανταυσι. altogether. 27. d.  
§ Παντοθεν. on every side, in every  
respect. 77. g. § Παντοῦχως. id.  
from every side. 98. c. 102. d.  
§ Πανταυς. of every kind. 11. a.  
27. e. "and turned himself to  
every side." § Παντοῦχος. of  
every kind. 71. b. (from το πανταυς  
βο ἁλλοδαυος.)

Ἐπιπας. for the most part, general-  
ly. 59. f. § Παρπαυ, and ὁπαρ-  
παυ. at all. totally. 12. c. 88. a.

Παστέλος. ἡ. and πατταλος. a peg,  
wooden pin: perhaps from πασσω  
the same as παγνυμι. § Περιπαρ-  
ταλῶ. to fix with pins: a mode  
of punishment, in which the limbs  
were distended and fastened with  
pins to the ground or to a wooden  
frame. 54. f. "you shall remain  
pinned to the mast."

Πασσω. to sprinkle, scatter. § Ἐπι-  
πασσω or —αττω. to sprinkle upon.  
11. e. § Χρυσόπαστος. embroidered  
with gold. 71. g.

Πασχω. (takes tenses from πηδω  
and παθω.) perf. m. πεισθη for  
πεισθη. 1st f. πεισμαι for πεισμαι  
to suffer. 7. a. 18. e. 19. e. 27. f.  
30. f. "are subject to this." 84. d.  
"what has happened him that  
be," &c. 16. c. "a good



to us!" 14. f. "what can I do?" So 33. c. 64. b. 96. c. § Πάθος, *passion*. 44. a. § Παρρησία, *pathetically*. 98. g. § ἡδονή, *voluptuousness*. 15. c. 95. a. § Καθόδωρα, *to lose by voluptuousness*. 22. f.

Πάτασθαι, *to strike*. 28. c. (It seems properly to denote the noise made with the feet in trampling; perhaps from ἰ πᾶτος, *a public road*. see πατῖον.) § Πάταγος, *a rattling*. 82. a. § Πάταγμα, *to rattle*. 82. e.

Πᾶσι, *to tread*. 36. a. § Καταπασι, *to trample, tread down*. 57. d. § Πειπασι, *to walk*. 29. b. (Hence *Peripatetics*.)

Πᾶτερ, *father*, and *patēr*. *a father*: which word is formed from the Greek or Lat. by changing the two consonants into their aspirates. 7. a. § Πατρίων, *paternal*. 21. a. 81. a. native. 21. b. see n. § Πατρίος, *of one's country*. 109. e. § Μητροπατρῶς, *a grandfather by the mother*. 77. c.

Παύειν, *to stop, (trans.) to make cease*. —μαι, *to cease*. 1. a. 2. a. 25. b. 44. f. 75. a. (hence *pause*.) § Ἀπαύειν, *to give rest, relieve*. 35. b. 103. f. —μαι, *to rest at intervals*. 70. b. § Καταπαύειν, *to stop, trans.* 109. a.

Πᾶχυς, *thick, gross, corpulent*. 14. c. 37. d. 87. f. (perhaps from *πυρρῶς*.)

Πᾶν, *a fetter*. 90. d. (probably from *πῶς*.) § Πᾶν, *to fetter, bind*. 43. b. 88. e.

Πᾶν, *the ground*: probably from *πῶς*. § Πᾶν, *a plain*. 47. b. c. 70. c. § Πᾶν, *cham-*

*plain*. 20. e. § Στρατοῦς, *a camp, an army*. 5. b. 93. d.

Πᾶν, *the sole of the foot*: probably from the preceding. § Πᾶν, *on foot*. 30. a.

Πᾶν, *to persuade*. 77. g. 85. f. —μαι, *to be persuaded, to obey, comply with*. 34. c. 78. d. 103. a. (perf. m. *πεισθε*, *to rely on, trust*.) § Πᾶν, *credible*. 35. f. *persuasive*. 65. c. § Πᾶν, *faith, trust, assurance*. § Πᾶν, *a thing to be complied with*. 96. c. "I must comply." § Πᾶν, *to believe, credit*. 22. d. 41. b. § Πᾶν, pl. for *πιστῶν*, *credit is to be given*. 99. d. So Od. λ. 455. οὐκ ἔτι πιστὰ γυναικῶν.

Πᾶν, *to persuade*. 19. c. § Πᾶν, *to overpersuade*. 51. d. § Ἀπειθεῖν, *to disobey*. 4. f. § Ἀπειθεῖν, *incredible*. 34. g. 101. c. 82. c. where it is applied to a person, concerning whom a thing is not to be believed. So Æsch. *πᾶν ἀπειθεῖν ἐν πρῶτῃ ὑποφύλαξαι*. § Ἀπειθεῖν, *to disbelieve, discredit*. 12. c. 80. b. § Ἀπειθεῖν, *faithless, perfidious*. 26. b. *incredible*. 72. f. § Ἀπειθεῖν, *faithlessness, treachery*. 22. e. § Ἀπειθεῖν, *treacherously*. 95. a. § Ἀπειθεῖν, *trust-worthy, deserving credit*. 59. d. 68. g.

Πᾶν, *to be hungry*. 87. c. (perhaps from *πεινᾶν*.)

Πᾶν, *to try, endeavour*. 7. c. 77. g. 51. c. *to make trial of one*. 4. e. (2d pers. sing.) *to have experience*. 4. f. 35. f. 78. a. (perhaps from *πεινᾶν*.) § Ἀπειθεῖν, *to make trial*. 90. e.

Πᾶν, *to pass through*: probably from *πεινᾶν*. § Πᾶν, *a passage*. 17. g. *income*. 75. c. § Πᾶν, *to produce*. 65. c. *to gain, acquire*. 78. a. (2d fut.) § Πᾶν, *a journey*. 63. b. § Πᾶν, *a*

*ferryman*. 16. b. 18. f. 22. b. § Περύμιον το. a ferry-boat, packet. 9. f. 28. d. § Περύμιον το. ferry-money. 28. b. § Διαπύριον to transport. 3. f. (fem. part. 1st aor.) 30. b. (part. 2d aor.) § Διαπύριον to be in perplexity. (see ἄπυριον.) 64. e. § Διαπυρρῆμινα. to ferry over. 28. b. § Ἐμπύριον. ἡ. experience. 75. d. § Ἐμπύριος. experienced. 78. d. § Ἐμπύριος. ἡ. a merchant. 105. c. (see n.) § Ἐμπύριον. ἡ. traffic. 39. c. (hence emporium.) § Ἄπυριον. ἡ. inexperience. 76. c. § Ἄπυριον to be at a loss, to be in difficulty—as a person who knows not how to pass. 70. f. 81. e. § Ἄπυριον. ἡ. perplexity. 42. a. 64. g. difficulty of circumstances, penury. 72. d. § Ἄπυριος. perplexed, difficult. 15. b. 32. a. § Εὐπύριον, and —ομαι to have an easy supply. 108. c. § Ὀδύπυριος. ἡ. a traveller. § Προδουπύριον to clear the way before. 11. d. § Συνδουπύριος. a fellow-traveller. 31. a.

Πιλάγος, ιος. το. the sea, ocean. 8. d.

Πιλάς, adv. near. πλησιος. near. a neighbour. 41. g. § Πλησιον. near. 3. f. 48. e. ἡ. πλησιον. a neighbour. 55. g. 71. d. § Πλησιαζω. to approach. 92. g. 94. f.

Πιλικός, ιος. ἡ. an az. 4. e. 15. e.

Πιλιδνός. of a livid colour. 61. g. (from πῖλος or πῖλιος. black.)

Πίλη. ἡ. a buckler, a light shield. 30. b. § Πίληριον το. a small target. 25. e. Πίλησταις, ου. ἡ. a targeteer. 30. b. § Πίληστικον το. a body of targeteers. 25. f.

Πιμπω. to send. 3. b. 93. e. to escort, to form a procession. 10. c. § Πιμπη. ἡ. a procession. 10. a. 71. a. (hence pomp.) § Πιμπω. to go in procession. 71. a. § Διαπιμπω. to send back or up. 45. g. 66. a. 73. e. § Ἀποπιμπω,

and —ομαι to send away. 2. b. 69. a. § Διαπομπω. to continue in a procession. 71. c. § Ἐκπιμπω to send off. 39. a. § Καταπιμπω to send down. 22. b. 91. a. 110. a. § Μιταπιμπω. to send for. 9. e. 21. c. § Παροπιμπω to escort, conduct. 8. d. 67. b. § Ναυροπομπος. ἡ. an escort of the dead. 2. e. 48. a.

Πίνος, ιος. το. grief. 44. a. 90. c. (perhaps from πῖλος, as λῖνος from λῖλος.)

Πισομαι. to labour, to be employed. § Πισῆς, ητος. ἡ. poor. 40. e. 54. c. 83. d. § Πισία. ἡ. poverty. 40. a. 81. c. 86. d. § Πισος. ἡ. toil, labour. 44. f. § Πισω. to labour. 64. g. 78. a. 103. f. § Πίσνητος. wretched. 44. a. Πισνητός, (with the accent on the last syll.) wicked. 59. c. 73. e. § Πισνητός. wretchedly, in a wretched condition. 102. c. § Πισνητος. ἡ. wickedness, dishonesty. 22. e. § Ματαιοπιστία. ἡ. vain labour. 15. b. § Παμπισνητος. very wicked. or perhaps rather very severe. 87. a. § Φιλοπιστως. laboriously. 95. c.

Πιντε. five. § Πιμπταζω. to count from the five fingers. § Ἀκαπιμπταζομαι. to revolve in the mind. 62. c. 69. c.

Πισλος. ἡ. a cloak, a robe. 11. a.

Πιστω and πισσω. to boil. to digest. § Πισυρος. ripe, mellow. 50. d. § Πιστικον το. a round thin cake, used in sacrifices. 48. d.

Πιρᾶ and πειραν. beyond. 48. c. § Πιραν. to pass over, also to sell. § Πιραισσομαι. to cross over, to get across. 67. d. 68. a. § Πιρῆς, ητος. το. a limit, end, termination. 71. f. used adverbially (a prep. being understood) for in the end, finally. 17. f. 109. a. § Πιπρασκα, formed by redupl. from πρᾶω, and that by sync. from πειραν, to sell. 3. b.

§ Ἀντιστοιχίας. *opposite*. 58. e. "to the opposite side."

Περί prep. *about, around, concerning*. 10. d. 67. b. "we were employed about." (compare 66. f.) 84. e. "his want of discrimination with respect to friends." § Περιεσσεύς or περιεσσεύς. *superfluous*. 13. b. 45. c. 94. a. (from περι denoting superiority.) § Πτε. an enclitic; generally equivalent with our *ever*, as in *however, whatever*. 102. b. see n. Expletive, and imbodyed with other words: as ἰτιςτις. 91. ε. ἰτιςτις. 37. d. ἰτιςτις. 4. e.

Πέρυς. adv. *last year*. 58. a. 100. d.

Πίσσω and πισταίνω. *to expand, spread*. 16. b. (probably from πιστομαι.) § Ἀπασπασσω. *to throw open*. 86. f. 92. d. 97. a. 89. b. see n. § Ἐκπασσω. *to stretch out, extend*. 7. f. 101. e.

Πισταίω. *to fly*. 42. a. (see ἰπταμαι.) § Παραπισταίω. *to fly beside*. 11. b. § Περιπισταίω. *to fly around*. 41. g. 45. g. 68. c. § Προσπισταίω. *to fly to*. 90. a. § Χαμαιπιστής. see πιστάω.

Πίτρα. ἡ. *a rock, stone*. 7. c. 85. g. 91. f. (hence petrify, &c. and the proper name Πίτρος, Peter. q. d. *stony, rock-built*.) § Πιτρῶδες. adv. *like rocks*. 82. f.

Πιγνύω and πηγνύω. *to fix, to stiffen*. 80. b. § Διαπηγνύω. 22. b. see n. § Ἐμπηγνύω. *to fix in*. 6. d. § Συμπηγνύω. *to compose, put together*. 6. d. § Ναυπηγός. ὁ. *a ship-wright*. 15. e.

Πηδάω. *to leap, spring*. 5. b. § Ἀναπηδάω. *to leap up*. 55. f. 66. b. § Ἐπιπηδάω. *to spring upon*. 99. d. § Ἵτριπηδάω. *to bound over*. 89. e.

Πῆδον. το. *an oar*. § Πηδῆλιον. το. *a rudder*. 16. b.

Πησα. ἡ. *a wallet, bag*. 13. d. 18. b. 28. g.

Πησος. *maintained*. § Πησέσις. ἡ. *the loss of any organ*. 8. b.

Πῆχυς, υς. ὁ. *the arm, from the hand to the elbow. the handle of a lyre*. 6. d. *a cubit, a measure of about 18 inches*. 56. d. § Διαπῆχυς, υποσπῆχυς, &c. of ἰση, *twenty cubits*. 83. c. 90. c.

Πίθηκος. ὁ. *an ape*. 107. f.

Πίθος. ὁ. *a tub*. 18. b. e. 89. a. 98. e. (perhaps from πίνω.)

Πῖπρος. *bitter*. 35. f. 53. e. 54. e.

Πῖλος. ὁ. *a cap*. 62. d. 66. g. (hence Lat. *pileus*.)

Πῖμλη. ἡ. *fat*: probably from πίω, ονός. *fat*. adj. § Πῖμλης. adj. *fat*. 87. f.

Πῖνος. ὁ. *dirt*. § Πῖνός. *dirty*. 77. e. 84. b.

Πῖνω. (or πίω.) *takes tenses from πω. to drink*. 7. d. 19. c. 25. a. 48. a. *πιόμενος*. part. 2d fut. m. the common form in this and a few other verbs, instead of *πιόμενος*. 46. b. § Πον. το. *drink*. 66. e. 102. f. Ἐπινω. *to drink off*. 101. g. § Ἐκπωμα. το. *a drinking cup, goblet*. 56. c. § Καταπινω. *to swallow*. 90. c. § Προπινω. *to drink to one*. 107. d. § Συμπισσιον. το. *a banquet*. 1. a. 8. c. *a banquetting room*. 2. d. § Συμπισσις, ου. ἡ. *a bottle companion*. 99. c. § Συμπισσις. *convivial*. 98. f. § Ἀποτος. *without drinking*. 62. b. 88. f. § Φαρμακισσις. ἡ. *a drinking of poison*. 72. g.

Πίσσω. (f. πίω. 2d f. *πισῶ*. perf. *πιστωκα*.) *to fall*. 10. a. 42. f. 81. e. § Πτωμα. το. *a fall*. 42. f. § Εἰςπίσσω. *to fall into*. 88. g. § Ἐκπίσσω. *to fall out or from*.

18. e. 41. d. § Ἐρπίσσω. to fall into. 9. c. ἱμπίσσω. neut. part. 2d aor. to rush or plunge into 10. g. 11. f. to fall upon. 34. b. 37. c. 90. d. to fall in with, light upon. 90. e. 91. c. to be thrown into. 110. b. § Συμπίσσω. to fall in along with one. 14. a. § Ἐπίσσω. to fall upon. 36. e. § Καταπίσσω. to fall down. 41. e. 42. e. § Περιπίσσω. to meet with. 18. a. § Περσπίσσω. to occur to one. 48. c. § Χαμαιπίσσης. low, groveling. 79. f.

Πίσσα and πίττω. ἡ. pitch. 98. a.

Πίσω, οὐς. fut. superl. πιστοτατος. 85. b.

Πλάγῳς. transverse, oblique. 17. g. 34. b. (probably from πλαῖω, to turn aside. trans.)

Πλάω. ἡ. wandering, error. § Πλάωμαι. to wander. 33. a. 91. a. § Ἀποπλαναίμαι. to wander from. 73. b. "I have been led far away from."

Πλάσσω and πλαττω. to form, mould. § Πλαστική. ἡ. τέχνη. the art of moulding. 75. g. § Ἀναπλαττω. to form. 75. f. 110. c. § Ἐπισπλάσσω. feigned. 31. d.

Πλάτῃς, ὡς. v. broad. 54. a. (see χειρῶν.) § Πλάξ, ἄνθος. ἡ. a tablet, slab. 76. b. § Πλάκους, ὄντος. ἰ. contr. πλακοῦς. a cake. 102. b. (hence Lat. placenta.)

Πλαίω. to plait, braid. hence Lat. plico. § Πλοκάμῳ. ἰ. plaited hair, tresses. 83. b. § Ἐπιπλαίω. to tie to. 42. c. § Ἐπιπλοκή. ἡ. a tying, fastening to. 42. e. § Συμπλοκαίμαι. to engage with, encounter. 21. a. § Συμπλοκή. ἡ. an engagement, conflict. 30. b. § Πλοσυλλοκός. complicated, perplexed. 15. b.

Πλαιο, and Att. πλιος. full. § Πλη-

ρης. id. 40. g. 68. a. § Πλειων and πλιων. (given as a comparative to πολυς.) more numerous, more. 43. g. (contr. for πλιονα.) πλιον φεμεν, to have an advantage. 20. c. ἰωι πλιον, for a longer time. 44. b. 48. c. ἰωι πλιον γιγνισθαι, to proceed to a greater degree. 109. b. § Πλειστος. (a superl. given to πολυς.) most numerous, most. 67. g. 103. f. (see ἰωι) § Πληθος, ος. ἡ. the multitude. 41. f. § Πληθεις, ιος. το. a multitude, a great number. 56. c. 109. d. also the same with ἡ πληθος. 73. g.

Ἀναπλις. Att. ἀναπλιος. full. 56. g. 68. a. 77. a. 86. g. § Ἀναπληρω. to fill up. 81. e. § Ἀναπληθω. to fill. 63. c. 82. c. (1st fut. p.) § Ἐμπληθω. id. 103. d. 109. c. § Ἵπππλιος, Att. ἰωι full. 76. d. § Ἀπληστία. ἡ. insatiableness. 102. b.

Πλιω. f. ἰωω. to sail. 8. c. 9. f. 28. c. (see n. on p. 40. d.) § Πλιος. ἰ. contr. πλιός. a voyage. 28. c. 31. a. § Ἀναπλιω. to sail away or back. 7. b. 47. g. § Ἀναπλιω. to sail away. 47. f. 58. a. the Attic 1st fut. m. for ἀναπλιωσμαι. § Διαπλιω. to sail over. 17. f. 22. b. 24. c. 58. e. § Εἰσπλιω or ἰσπλιω. to sail into. 67. d. § Ἐπιπλιω. to sail against. 21. c. to be on board. 68. b. § Ἐπιπλω. τα. moveables, goods which can be transported by sea. 13. c. § Καταπλιω. to sail down. 17. a. 39. d. § Καταπλιος. contr. καταπλους. ἰ. a voyage downward. 16. a. 47. e. § Συμπλιος and συμπλους. ἰ. a fellow-sailor. 33. a. § Εὐπλιω. to have a good voyage. 17. a. 57. d.

Πλην. adv. except, but. 31. f. 85. b. πλην ἄλλα. id. 66. d. 98. b.

Πλησσω and πληττω. to strike. § Πληγή. ἡ. a stroke. 3. c. 4. e. 28. f. § Ἐκπλησσω. to strike with terror. 3. c. 42. b. 11. a. (part.

2d aor. p.) § Κατακλησσω. id. 25. d.

Πιλονός, ου ἡ. a brick. an ingot. 39. a.

Πλούτος. ἰ. wealth, riches. 9. f. 14. e. 24. g. plur. 69. a. hence the name of *Plutus*. 85. d. § Πλουτίζω. to enrich. 89. b. 91. b. § Πλουτίζω. to be or become rich. 9. f. 32. a. 84. g. 99. e. (Attic opt.) § Πλουτισίω. 96. c. "I must be rich." § Πλουσιος. rich, wealthy. 17. b. 86. a. § Τριπλουσιος. to be excessively rich. 86. a. 98. c. § Νεωπλουτος. 84. c. see n.

Πνέω. f. πνέω. to breathe, blow. 10. c. § Πνέω. το. breath, air, wind. 34. b. 44. c. § Πνέω. to pant, to be out of breath. 48. g. 98. c. § Ἀναπνέω. to draw breath, respire. 3. b. § Ἀποπνέω. to exhale, breathe. 105. d. § Ἐμπνέω. to have breath in one. 52. b. § Ἐμπνέος, contr. —ου. breathing, living. 63. a. § Ἐπιπνέω. to blow upon or over. 10. d. § Περιπνευμονία. ἡ. a peripneumony, an inflammation of the lungs. 42. g.

Πνίγω. to choke, suffocate, strangle. to choke with vexation. 53. e. § Ἀποπνίγω. id. 19. a. (2d aor. p.) 46. f. 57. b. 86. g. 108. b.

Ποα. ἡ. herbage, grass. 66. e.

Πόθος. to desire, want. 45. d. 53. e. § Περιπόθητος. very desirable. 86. d.

Ποίω. and —μαι. to do. to make. 4. d. 6. e. 33. a. 13. d. 108. e. ἰδ. ποιῶν τινα, to benefit one. 9. d. 18. a. see n. ποιῶν περι πολλόν, 98. c. "I would give a great deal." § Ποιῆται. a thing to be done. 34. c. § Ποιητής, οὔ. ἰ. a poet. 34. d. 71. f. § Ποιητικός. poetical. 35. a. 82. a. § Ποιητικώς. poetically.

35. d. § Ἀντιποιμαι. to claim. 8. f. 77. a. § Εἰσποιμαι. to introduce. 105. d. § Πιρποιμαι. to gain, acquire. 79. b. § Προσποιμαι. to pretend. 20. f. § Προσποισις. ἡ. a pretence. 26. g.

Θαυματοποιος. ἰ. a juggler, a dealer in miracles. 80. b. § Λογοποιμαι. to talk, report. 40. b. § Παιδοποιμαι. to get children. 88. d. 101. a. § Χρυστοποιος. ἰ. a worker in gold, a goldsmith. 40. e. (more usually called χρυσοχοος.)

Ποικίλος. various, variegated. 31. f. 41. f. 71. a. 92. a. 107. f. § Ποικίλως. variously. 102. e. § Διαποικίλος. clad in a party-coloured robe. 69. d.

Ποιμήν, ινος. a shepherd: perhaps from το πῶν, a flock. § Ποιμήν. το. a flock. 7. b.

Ποινή. ἡ. vengeance. a vengeful power. 67. e. 68. d. (hence Lat. *pœna*.)

Πολέμος. ἰ. war. 22. f. 29. f. § Πολεμῖος. hostile. warlike, military. 20. b. see n. an enemy. 21. c. 31. d. 52. a. § Πολέμιος. to fight, to be at war. 47. a. 50. e. § Προσπολέμιω. to war against, to attack. 40. e.

Πόλις. to turn. § Πόλος. ἰ. the pole, round which the heavens appear to turn. the heavens. 35. b. § Πωλιω. to sell. § Εμπωλιω. to turn money in traffic. to gain, make. 33. f. 48. a. 59. g. § Αἰπόλος. ἰ. a goatherd. 105. e. (from αἶζ. q. v.) § Αἰπόλῳ. το. a flock of goats. 48. f. § Τριχοπωλιω. to sell pickle. 72. d. compare with 70. d. (see τριχοος.)

Πολός. grey. 66. b.

Πολις, ιος and ιως. ἡ. a city. 14. e. g. 20. e. 36. b. § Πολίτης, ου ἰ. a citizen. 60. f. 78. b. 100. a. § Πολίτευς. ἡ. a civil constitution,

right of citizenship. 109. c. (hence polity, &c.) § Συμπαλιτισμομαι. to live with, as a denizen of the same state. 42. a. § Ἀκροπολις. ἡ. a citadel. 38. c. 100. f.

Πῶς, and πολλος. many, much. 3. g. πολλά, used adv. for πολλαν, often. 4. d. ἐκ πολλοῦ, sc. χρόνου of a long time. 10. e. οἱ πολλοί, the multitude, the generality. 45. c. 97. d. ἐν πολλῶν, generally, in most parts. 13. a. 73. a. (see πῶς and πῶς under πῶς.) § Παλλάκις. often, many times. 9. e. § Παραπολε. by much. very much. 11. b. 21. a. § Προπολλῶ. a long time ago. (πρὸ πολλοῦ χρόνου.) 91. c. § Παμπολε. very much. 73. b.

Πομφολυξ, ὄγκος. ἡ. a bubble. 44. b. (probably from φλοῦν, to bubble up; whence ἀναφλοῦν.)

Πόντος. ἡ. the ocean, sea. 37. c.

Πορνῆ. ἡ. a prostitute, strumpet: perhaps from πορνεῖν, to sell. § Πορνήδιον. τὰ. dimin. 90. e.

Πορπη. ἡ. a pin, clasp. § Ἐμπαρῶν. to button up. 24. e. 41. b.

Πορρω. adv. before, far off: probably from πορ. πορρωθεν. from a distance. 27. d. 31. f.

Πορφῆρα. ἡ. purple. 56. b. § Πορφῆρις, ἵδωρ. ἡ. a purple garment. 2. a. 13. f. 24. e. § Πορφῆρις, and contr. —ως. purple. adj. 41. b. clad in purple. 89. f. 69. d.

Ποτάμιος. ἡ. a river. 20. f. 36. b. (perhaps from ποτος, drink.)

Ποτερος, ἢ, ἢν. whether, which of two. 40. b. § Ὅποτερος. id. 77. c.

Ποτμος. ἡ. fate, fortune. § Εὐποτμος. ἡ. good fortune. 79. b.

Ποῦς, οὗς. ἡ. a foot. 6. d. 14. d. 27. e. "by the foot." τὰ ἐν ποσίν, the things that are before one. 22.

a. 24. b. a foot space. 72. e. a rope called the sheet, fastened to the lower corner of the sail, to extend and retain it. 34. b. § Ποδῶν. of a foot space. 47. c. § Ἀναποδῆναι. to walk back. 66. f. Ἀποποδῆναι. adv. on tiptoe. 30. f. § Ἀνδράποδος. τὰ. a slave. 72. e. § Ἀργυροποῦς. having silver feet. 56. c. § Ἀρτίπους. sound in the feet. 91. d. (ἀρτίος, sound, perfect: from ἀρῶ.) § Διτοπούς. on one's own feet. 90. f.

Πρῶς. mild, gentle. § Πρῶς. mildly. 76. c. § Πρῶτος, πρῶς. ἡ. mildness. 78. e.

Πρῶτον and —τον. to do, effect. 7. b. 36. b. 3. a. "how she does." ἡ. πρῶτον, to be prosperous. 43. a. 83. g. § Πρῶμα. τὰ. business. 2. c. 46. a. a matter, affair. 11. a. 21. f. τὰ πρῶματα, trouble. 96. d. § Πρᾶξις. ἡ. an action. 24. g. 78. d. § Διαπραττομαι. to perform, perpetrate. 61. e. to effect, obtain. 66. a. § Συνδιαπραττω. to take part in managing. 2. f. § Ἀπραγμα. without trouble, easy. 74. e.

Πρῶτον. to be suitable or becoming. 62. a. 75. c. § Διαπρῶτον. to be distinguished for excellence. 97. a. § Ἀπρῶσις. unbecoming, unsuitable. 1. a. (neut. pl. contr.) § Δουλοπρῶσις. servile. 70. b. 79. e. § Εὐπρῶσις. becoming. 77. b. 79. e. § Μεγαλοπρῶσις. magnificent. 10. b.

Πρεσβύς, υἱός and υἱός. ἡ. an old man. 5. e. (hence presbyter, &c.) § Πρεσβύτερος, οὗ. ἡ. id. 33. c.

Πρησθαι. to burn. § Πιμπρησθαι. id. § Ἐμπρησθαι. id. 101. c. § Ἐμπιμπρησθαι. to burn with passion. 54. a.

Πρῆψαι. to buy, purchase. 19. c. 89. e. 97. c. 106. b.

Πρην. adv. before. 36. f. followed by an infin. before that. 2. e.

**Πόλις**. to cut with a saw. § Πόλις, *aves.* i. a saw. 15. e. § Ἐμψόλις to grind the teeth, to gnash. 80. a. § Ἀπριξ. adv. tenaciously, tooth and nail. 65. e.

**Πρῶ**. prep. before. 71. d. also for. § Πρῶτισθεν. previously, before. 22. g. "not until you hear me." followed by πρῶ, 64. a. § Πρῶτος. foremost, first. 23. b. το πρῶτον, or in one word, πρῶτον, at first. 36. d. το πρῶτα. the first place. 38. f. the chief. 94. e. (see n.) 102. d. πρῶτά. adv. first. 50. b. 77. d. § Πρῶτιστον. το. the first place. pre-eminence. 102. d. § Πρῶτον. adv. forward. 55. f. § Πρῶτον, and ἱμπερῶν. before. 25. a. 71. f. § Πρῶτον. adv. lately. 1. d. 38. e.

**Προβάτον**. το. (a quadruped. in general.) a sheep. 7. f.

**Προξ**, κος. ἡ. a gift. peculiarly a marriage portion. 99. b. § Προξία, taken adv. κατὰ being understood, gratis, gratuitously. 28. e.

**Προς**. prep. to. 60. f. in addition to. 52. a. towards. 60. g. with a gen. by. 56. g. 58. e. 61. a. 85. d. 86. g. 75. d. "my uncle by my mother." used in asking, in the name of. 12. d. 27. c. 33. c. with an accus. in comparison of. 26. c. 36. g. 87. f. see n.

**Πρύτανης**, ιως. ἡ. a magistrate. 73. c. (see n. on 109. b.) § Πρύτανιον. to hold the office of prytanis. 109. b.

**Πταίω**. to stumble. § Διαπταίω. to stagger. 77. f.

**Πτερον**. το. a wing. 17. a. 96. e. (perhaps from πτερυμαί.) § Ἱπποπτερος. winged. 80. c. 6. f.

**Πτῆσσω**. to strike with terror. (It is commonly derived from πταίω, to terrify; but they both seem of the same family with πταίω.) § Ἱππο-

πτῆσσω. to be in terror, to tremble at. 22. g. 23. e. 42. b. 83. e.

**Πτυσσω**. to fold. § Πτυσσωνταμαι. to embrace, fold in the arms. 6. b.

**Πύον**. to spit. § Ἀπὸ πύον. id. 66. d. § Καταπύον. to spit upon. 54. a. to scorn. 74. d.

**Πτωσσώ**. to be timid. see πτῆσσω. § Πτωχος. i. a beggar. 70. a. poor. 32. a. § Πτωχισμός. to beg. 72. d.

**Πύγῃ**. ἡ. the buttock. 30. e.

**Πύμην**, ιως. ἡ. the bottom of a vessel. 18. e. (probably from πύω. to rot.) From πύω also perhaps was derived the name of the serpent Python, which Apollo was said to have slain with his darts: whence § Πύθιος. Pythian: an epithet of that god. 17. e. 39. a. § Πόμην. last, hindmost. 55. b.

**Πύλη**. ἡ. a gate. 62. e. § Πύλην, ιως. ἡ. id. 69. d. § Προπύλην. το. a court-yard before the door, a vestibule. 62. d.

**Πύξ**. adv. with the fist, in boxing. 100. c. (perhaps from πύσσω.)

**Πῦρ**, ὕρος. το. fire. (which word seems formed from the Greek.) 1. b. § Πύρξ. ἡ. a funeral pile. 40. f. 45. f. § Πύρσσω. to burn in the fire. 7. e. § Πύρετος. ἡ. a fever. 42. g. 51. b. § Πύρεσσω and πυρετω. to be sick of a fever. 108. d. § Πύραμις, ιδος. ἡ. a pyramid. (from its likeness in form to a flame.) 45. e. § Ἀπύρετος. without fire. 3. d. § Ζωπύρεον. το. a kindling, to keep fire alive. 82. g.

**Πύργος**. ἡ. a tower: perhaps from πυρ § Πυργιον. το. a turret. 97. c. § Εὐπύργος. having fine towers. 46. f.

**Πύρριχίζω**. to dance in martial movements. 5. b. The Pyrrhic dance, πυρρική ἐχρησις, was called so from the name of the inventor.

Πωγων, *nos.* *i.* the beard. 15. a. d. 101. e.

Πῶλος. *i.* the young of an animal, a colt. Hence *foal*. § Πωλλυνοί. drawn by colts. 100. c.

Πῶμα. *το.* a lid. cover. a stopper. 7. c.

Πῶς; *how?* 7. e. as an enclitic joined with other words, *somehow*, in some way. 69. c. § Ὅπως. *how*. 88. e. "is it possible that such a man should not seem," &c. *how* frequently understood before *εἰ*, see that you. 99. d. 54. a. (see n.) *ὡχ' ἔγωγε*, not to say, much less. 30. f. 38. a.

P

ΠΑΒΔΟΣ, *ου.* ἡ. a rod, wand. 6. e. 48. f.

ῥάβδος, *ιδος.* ἡ. a rod: of the same meaning with *ῥαβδος*, and probably of the same family. § ῥάβδιζω. to strike with a rod or stick. 56. a. (Hence *rap*.)

ῥα and ῥῶα. *adv.* easily: perhaps from *ῥα*. § ῥᾶδιος. (formed from *ῥῆδιος*.) *easy*. 5. d. compar. *ῥαυ*. superl. *ῥαυτος*. 75. c. § ῥᾶδιως. *easily*. 8. e. *ῥαδιον*. compar. 60. g.

ῥιγναι. *to snore*. 33. b.

ῥιπναι. *to incline*. 17. e.

ῥιω, and —ομαι. *f.* *sursum*. to flow. 26. f. 48. g. (See below *ῥιω*, to speak, and its derivatives.) *ῥιω*. *f.* *ῥιπναι*. *id.* § Ἀμφιγύρτος. surrounded by water, sea-girt. 41. c. § Ἀναρῖπναι. to drop out from. 3. e. § Διαρῖπναι. to leak, to run out. 13. a. 18. e. § Διαρῖπναι. *id.* 18. d. § Εἰσρῖπναι or ἰσρῖπναι. to flow into, stream in. 74. f. § Εἰσρῖπναι. *id.* 89. a. § Ἐπιρῖπναι. to flow in. 89. a. § Ἐπιρῖπναι. ἡ. an influx. 88. g. § Καταρῖπναι. to flow down. 97. b. § Περιρῖπναι. to flow round. 36. b.

ῥιω. *f.* *near*. to speak. § ῥημα. *το.* a word. 16. a. § ῥῆσις. ἡ. a speech. 66. c. § ῥητορ. *i.* a rhetorician, orator, pleader. 2. f. 16. a. 68. f. 95. e. § Ἀπειρητος. *secret*, not to be divulged. 63. e. 67. a. § Δι-

ἁρηδην. *adv.* explicitly, plainly. 105. a. § Ἀρήντος. not to be spoken. 61. f. § Παρήνσια. ἡ. (*ἡ. ἄνευ*.) freedom of speech, boldness. 15. g. 18. c. 40. e. § Παρήνσιον. ζῆμα. to speak boldly. 86. b. § Παρήνσιος. *i.* a free speaker. 105. b.

ῥνενω and ῖνγνυμι. *to break*. § ῥᾶκος, *ισ.* *το.* a torn garment, a rag: which word is derived from the Greek. 93. g. § ῥαγδαίος. impetuous. 82. f. § Ἀναρῖπνυμι. to burst open. 67. f. § Ἀπορῖπνυμι. to break. 42. e. (part. 2d aor. p.) 44. d. § Διαρῖπνυμι. to burst. 45. b. (subj. 2d aor. p.) 96. d. § Ἐκρηγνυμι. to burst. 44. b. c. (2d aor. p.) § Ἀρήντος. not to be broken. 51. c. 55. d.

ῥίγος, *ισ.* *το.* severe cold, a chill. § ῥίγων, to be chilled. 56. a.

ῥιζα. ἡ. a root. 84. f. § ῥιζοτομος. a cutter of roots. 1. c. (from *ριπναι*.)

ῥι, and ῖς, *ιδος.* ἡ. the nose, nostril. 85. b. 105. e. (perhaps from *ῥιω*. The word *rhinoceros* is compounded of *ῖς* and *νῆρος*.)

ῥιπναι. *to cast, fling, throw*. 2. b. 10. a. 33. a. § Ἀναρῖπνιζω. to rekindle, properly by whirling the ignited substance. 84. a. § Ἀπορῖπναι. to fling away. 13. d. (see



n.) 55. f. 105. b. (see n.) ἀπερριπ-  
ται. id. 86. d. § Συγκραττήσων.  
so cast down along with. 35. f.

ῥυθμός. ἰ. regularity of movement.  
rhythm, the flow of a verse. 84. e.  
§ Εὐρύμοις. regular, well-propor-  
tioned. 79. f.

ῥύπος. ἰ. dirt. § ῥύπαν. to be  
dirty. 65. a.

ῥωνυμ and ῥωνυμι. (takes tense  
from ῥω, the primary idea of  
which was exertion in moving.) to  
strengthen, invigorate. 94. a. 95. c.  
§ Ἐπιῥωνυμι. to strengthen. to en-  
courage. 96. f. 81. c.

## Σ

ΣΑΓΗΝΗ. ἡ. a drag-net, a net. 90.  
c. (perhaps from σάτω, to load,  
crum.) § Σάγημι. to take in a  
net. 91. c.

Σαίρω. to sweep. 2. d.

Σάλας. ἰ. the high sea: probably  
from ἄλς. § Σάλλω. to agitate,  
shake. 67. f.

Σανδάλων, and σανδαλιον. τα. a san-  
dal, a woman's slipper. 2. a.

Σαύρα. ἰ. a long spear, used by  
the Macedonians; a pike. 30.  
c. d.

Σαρξ, εἶνος. ἡ. flesh. 88. d. pl. col-  
lops of flesh. 14. d. § Πολυσαρ-  
κος. fleshy, brawny. 14. c.

Σατραπείης, ου. ἰ. a satrap, lieutenant-  
governor. a Persian word. 24. d.  
31. g.

Σέφης, ιος. ἰ, ἡ. clear, distinct,  
manifest. 76. g. 110. e. (perhaps  
from εἶος and το φαιος.) § Σέφως.  
clearly, distinctly. 35. a. 105. a.  
superl. 61. e. § Ἀσέφης. obscure,  
indistinct. 66. d.

Σέω, σέινω, and σέινυμι. to ex-  
tinguish. 98. a. § Ἀποσέινυμι.  
id. 44. b. (2d aor. formed as if  
from σέημι. this tense has often,  
as here, a passive signification.)

61. g. 82. a. § Κατασέινυμι. id.  
98. a.

Σίβω. and —ομαι. to reverence. to  
worship. § Ἀσιβία. ἡ. impiety.  
63. f. § Ἀσιβής. impious. 54. a.  
69. a. § Εὐσιβία. ἡ. piety. 78. e.

Σιῶ. to shake, agitate. § Σιῶμεν. ἰ.  
an earthquake. 82. e. § Ἀποσείωμαι.  
to shake off, throw off. 30. c. 83.  
g. § Ἐσειω. to shake off. 97. g.  
see n. § Ἐσειώω. to shake at one.  
3. e. 82. e.

Σίλας, αἶρος, and αἶος. τα. splendor,  
light, blaze. § Σιληνῆ. ἡ. the moon.  
66. c. "beginning with the new  
moon."

Σιμνος. venerable, respectable, grand,  
dignified. 4. b. 14. g. 66. b. 78.  
e. 18. c. 21. d. 38. a. 44. f. (per-  
haps from εἶσις.) § Σιμνός. grand-  
ly. 56. d. 71. f. § Ἀσιμνός. ir-  
reverend, undignified. 30. a.

Σῆμα, αἶρος. τα. a sign, mark. § Ση-  
μειον. τα. a mark. 59. g. 106. c. a  
seal. 86. g. 87. b. 90. b. § Διαση-  
μαίνω. to point out. 68. c. § Ἐση-  
μητός. distinguished, conspicuous,  
remarkable. 24. e. 29. e. 46. d.  
stamped, coined. 52. c. 96. g.  
§ Κατασημαίνω. to seal. 89. g.  
§ Ἀσημος. obscure, indistinct. 67.  
f. 70. a. unstamped. 38. d.

Σπνν. to rot, putrefy. § (Σπρεσ and) σαρος. rotten. 18. d. 58. b. 72. e. § Ὑποσαρος. somewhat rotten, unbound. 13. a. § Σηπια. ἡ. the cuttle-fish :—when pursued, it discharges a black fluid, which conceals it from its enemy. 51. b. § Κατασπνν. to let rot. 87. g.

Σιγη. ἡ. silence. § Σιγῶν to be silent. 104. b.

Σιδηρος. ἰ. iron. 40. a. b. § Σιδήρεις, and contr. —ῶς. made of iron. 87. a.

Σιλον, and εἰσλον. το. spittle. 54. b.

Σίμος. flat-nosed. 105. e. (Hence Lat. simia.)

Σιδων, ονος. ἰ. fine linen. 107. f.

Σίτος. ἰ. corn, meal. το εἶναι. bread. § Σίτια. το. food. 66. e. § Πάρεσιτος. ἰ. a parasite, a sycophant who frequents the tables of the rich. 19. a. 86. c. § Ἄσιτος. without food. 58. b. § Οἰκισίτος. fed at home. 75. b.

Σιωπη. ἡ. silence. 34. c. 86. b. § Σιωπῶν. to be silent. 63. f. 99. b. § Ἀσιωπῶν. id. 8. f. § Κατασιωπῶν. to keep silence, to pass in silence. 104. d.

Σκυζω. to be lame. Hence probably § Σκυιος. left, opposed to right. also absurd, stupid. 54. e. unlucky, mischievous. 94. d. 99. a. § Σκυιστης, ητος. ἡ. perverseness, mischievousness. 98. a. § Ὑποσκαζω. to limp. 33. a. 89. c.

Σκυρῶν. to skip, dance. § Σκυρῶν to bound. leap. 10. f. § Σκυρῆται. skipping, dancing. 105. e.

Σκαπτο. to dig. 84. b. 86. b. 93. c. also to excavate. § Σκαπῆντι, ιος. ἰ. a digger. 84. d. § Σκαφος, ιος. το. a boat, a vessel. 10. a. 14. d. (hence skiff.) § Σκαφιδιον. το. a little boat. 13. a. 37. f.

Σκυλλον, and σκυλῆμι. to dry. § Σκυλος, ιος. το. the leg-bone, from being bare of flesh. the leg. 68. b. 72. g. 91. e. § Σκυλιος. ἰ. skeleton. 70. f. Hence the fictitious proper name Σκυλιτιαν. 73. f. § Σκυλῆρος. hard, rough. 76. b. 77. b. § Ἀποσκλημι. to dry up, waste away. 31. b. § Ὑποσκυλῆμι. to trip up. qu. to put the leg under. 37. f.

Σκυπτομαι. to look about, to consider. 85. f. (perhaps from σκοπῶμαι.) § Σκυπτιον. a thing to be considered. 33. g. § Σκυψις. ἡ. a consideration, subject of consideration. 75. c. 104. b. § Σκυον. ἰ. an observatory, an eminence from which we take a view. 34. c. a view, prospect. 34. f. § Σκοπῶν. and —ομαι. to consider. 75. a. 88. a.

Ἀποσκοπῶν. to view from a distance. 31. f. § Διασκοπῶμαι. to consider, think of. 73. b. § Ἐπισκοπῶμαι. to visit, go see. 3. b. to look, examine. 6. a. 50. e. 59. c. § Ἐπισκοπῶν. to oversee, survey, examine. 13. e. 36. a. 59. e. 64. f. (hence episcopus and bishop.) § Περισκοπῶν. to look about for. 34. a.

Σκωπο. to cover. 90. a.

Σκῆυος, ιος. το. a utensil, a vessel. 55. e. § Σκῆυη. ἡ. dress, habiliments. 9. d. (see ν.) 71. c. § Σκυαζω. to furnish. to prepare. 56. c. § Διασκυαζω. to equip. 71. a. § Ἐνσκυαζω. to equip. 66. g. § Ἐπισκυαζω. to repair. 85. f. 89. c. § Κατασκυαζω. to construct, make up. 76. a. § Παρεσκυαζω, and —ομαι. to provide, prepare. 40. c. 47. f. 67. c. 71. b. § Σκυνυαζομαι. to pack up. 83. b. (Lat. vasa colligere.)

Σκηνη. ἡ. (a tent.) a theatre, stage. 71. e. (probably from σκη. Hence scene.)

**Σηπτομαι** to lean upon: probably from *σηπτω*. § *Σηπτορον* το. a staff. a sceptre. 6. c. 107. e. § *Ἐπισηπτω* to give a charge. 23. f. 51. f. 93. a. § *Παρασηπτω* to strike aside, to fall aslant. 85. g.

**Σκία**. ἡ. a shadow. 68. g. 69. e. a shade, ghost. 68. c. § *Ἐπισκιάζω* to overshadow, cast a shade upon 92. a.

**Σκολεψ**, *σκος*. ἡ. a stake. § *Ἀνυκολοσιζω* to impale, to kill by spitting on a stake. 41. d. 50. g.

**Σκοτος**. ἡ. darkness. 33. d. 48. d. § *Σκοτινος* dark. 90. a.

**Σκῆτος**, *ις*. το. a hide, skin. § *Σκῆ-τάλη*. ἡ. a lash, whip. 76. c. 80. a.

**Σκωττω** to rally, jest upon. Hence *σκόψ*. § *Ἐπισκωττω* to scoff at. 59. a. § *Φιλοσκωμων* fond of raillery. 98. f.

**Σμῆρῳ** to make an uproar, to resound. § *Ερισμῆρῳ* loud-resounding, loud-crashing. 81. e. (from *ἰε*, very, much.)

**Σμερδης** terrible, dreadful. § *Σμερδῆλος* id. 82. a.

**Σμήνις**, *ις*. το. a swarm of bees, a bee-hive. 41. g.

**Σμηχω** and *σμμα* to wipe. § *Ἀποσμηχω* id. 102. a.

**Σμῖλη**. ἡ. a knife. 55. f. 58. c.

**Σοβω** to drive. 48. f. to speed one's course. 8. c. § *Ἀνυσοβω* to throw back. 101. f.

**Σοφ** and *σῶς*. (contr. *σῶς*.) *ισφ*. § *Σωζω* to save. 8. c. 40. b. § *Σωτηρ*, *ἦρ*. ἡ. a saviour, deliverer. 83. f. § *Πιρσωζω* to preserve. 82. f. § *Ἀσωτος* a profligate, spendthrift. 56. i.

**Σοφος** wise. 24. f. (perhaps from

*σοφ* and *το φας*.) § *Σοφία*. ἡ. wisdom. 16. d. 18. c. 25. a. § *Σοφιστής*, *ων*. ἡ. a sophist. 21. d. 27. f. 85. f. § *Κατασοφίζω* to trick, impose upon cunningly. 8. b. § *Πανσοφος* made up of wisdom. 102. d. § *Φιλοσοφος*. ἡ. a philosopher. 15. a. 59. d. § *Φιλοσοφία*. ἡ. philosophy. 85. c. § *Φιλοσοφω* to be a philosopher. 60. a. 108. c. § *Προσοφίλοσφι* to philosophize upon. 83. g.

**Σπῆρσσω**, and —*αττω* to tear in pieces. 69. g. (perhaps from *σπρω*, to be convulsed.)

**Σπασγῆτον** το. the swathing of an infant, swaddling-clothes. 5. f.

**Σπασω** to drag, draw. Hence *σπασ*. § *Σπασθῆ*. ἡ. a weaver's instrument, by which the woof, when thrown in, is drawn to the warp and struck close. § *Σπᾶδω* to squander. 57. g. (it seems literally to mean, to thicken cloth in weaving.) § *Ἀνκασσω* to draw up. 16. b. (imper. perf. p.) 42. e. to tear up. 34. e. § *Συνασσω* to help in drawing up. 57. d. § *Ἀντισσω* to drag against. 49. c. § *Ἀπασσω* to drag, or tear, away. 43. c. 55. c. to draw aside. 74. c. to with draw, retire, 45. c. (in this use we understand *ἑαυτον*, and the passage in 74. c. may be similarly interpreted. So in the Dial. *Θυμης*. § 5. *μεταξυ λογων ἤδη τοις προέιντις ἀντισσασμαι τῶν ἄστικων*) § *Διασσωμαι* to tear asunder. 3. g. 25. b. 76. g.—*pass* to be distracted. 2. c. § *Ἐπισσωμαι* to draw to one. 53. g. to assume. 11. b. to draw in, as water. 25. a. § *Κατασσω* to draw down. 27. e. 7. d. "I sunk down to sleep." § *Συσσω* to draw together, to contract. 87. a. see n.

**Σπρω** to sow. 80. d. § *Σπρωγα* το. seed. 82. g. *Ἀπασπρω* to cast seed. 80. d.

Σπένδω. *f. σπένδω. to make a libation, to pour out as an offering to the gods.* 53. c. 67. e. 97. e. see next word. (hence perhaps our *spend*.)  
 § Σπένδη. *n. a libation. a treaty,* because the ratification of it was accompanied with libations to the gods. Hence σπένδεις σπένδεις, *to conclude a treaty.* 97. e.

Σπῆσι, *ies. ca. a cave, cavern.* Hence Lat. *specus.* § Σπηλαιον *ca. id.* 7. d. 12. d.

Σπείχω. *to urge, hasten.* § Ἐπισπείχω. *to urge on.* 43. c.

Σπένδω. *to hasten.* 16. e. (perhaps from σπῆσι, the same as ἵσσω, or ἵνα, *to follow*.) § Σπένδη. *n. earnest pursuit.* 42. f. σπένδῃ, *dat. earnestly.* 43. c. 77. g. so παρασπένδῃ. 88. g. *haste.* 49. a. *serious attention.* 79. a. § Σπένδαζω. *to be earnest.* 44. f. 74. e. *pass. to be earnestly pursued or sought.* 39. d. § Ἐπισπένδω. *to hasten on, urge on.* trans. 48. g. § Πισπένδαστος. *an object of great attention.* 95. g.

Σπινθήρ, *ἡρος. i. a spark.* 82. a.

Στάδιον. *ca. (a stadium, or length of 625 feet.) a race course.* 37. e. 89. e. (perhaps from ἵστημι.)

Σταζω. *to drop, distil.* § Σταγών, *ος. i. a drop.* 82. f.

Στάφι, *ἰδος. n. a dried grape, a raisin.* ἀστάφισ. *id.* 50. e. see n.

Στεγω. *to contain, hold.* 18. e. 89. a. (also *to cover*: whence Lat. *tego*.) § Στεγος, and *τεγος, ies. ca. a roof.* 36. e. 97. b.

Στεῖβω. *to tread, trample.* § Στεβάζω. *to stow, stuff.* 50. b.

Στείρα. *n. barren, childless.* 88. c. (perhaps from στεριω.)

Στευχω. *to proceed in order.* § Στῆχες. *i. a line, a verse.* 35. a.

Στελλω. *to equip.* 12. c. 107. f. "clad in," &c. *to send on an expedition, to send.* 47. d. (2d aor. p.) στέλλμαι. *p. is also to undertake an expedition, to go on an errand.* 102. g. στέλλω is also *to contract, draw in. to furl a sail.* 34. b. § Στελος. *i. an expedition, an armament.* 21. c. § Στελα. *n. dress, garb.* 38. a. 63. b.

Ἀποστέλλω. *to send, despatch.* 89. g. 90. g. (hence *apostle*.) § Ἐπιστέλλω. *to send a letter.* 24. f. (hence *epistle*.) § Μισοστέλλομαι. *to send for.* 39. g. § Συστελλω. *to gather in, contract.* 72. d. § Ἵπποστέλλομαι. *to keep one's self in, to be reserved.* 104. f. "without any reserve." § Εὐστῆλος. *well-equipped, decent.* 101. f. § Μεπροστέλλω. *to escort the dead.* 47. d.

Στενός. *strait, narrow*: perhaps from στενω. § Στενω. *to groan, moan.* 29. e. 31. d. § Στεναζω. *id.* § Στεναγμός. *i. a groan, sigh.* 31. e. § Ἐπιστεναζω. *to groan.* 58. a. § Δυστηνός. *wretched.* 3. a.

Στερνω. *to deprive, bereave.* 32. d. 43. f. 49. b. § Στερισκω. *id.* 71. e.

Στερνος. *ca. the breast, chest.* 80. d. (probably from στεριος, *firm, solid*.)

Στεφαν. *to encircle, crown.* 71. b. § Στεφάνος. *i. a crown, wreath.* 14. d. 37. g. § Στεφάνω. *to crown.* 45. f. 82. g. 100. f.

Στήθος, *ies. ca. the breast.* 4. a. 69. e.

Στήλη. *n. a column, pillar.* 45. a. 72. a. 83. e. (perhaps from ἵστημι.)

Στιζω. *to prick, mark.* § Στιγμα.

το. a mark, brand. 59. f. Στιγμῆτις, ου ἰ. branded, a branded slave. 59. e. 88. e.

Στιλβω. to shine, glisten. § Ἀποστιλβω. id. 39. b.

Στομα. το. the mouth. 48. g. 88. f. also the edge or point of a weapon. (perhaps from στεμα, the perf. m. of τιμα.) § Στομιον το. mouth, entrance. 12. c. 24. c. 31. f. § Στωμύλος. prattling. 6. b. § Ἀπαστομου. to blunt. 85. f. § Μικροστομος. small-mouthed. 87. d.

Στρεω. to strew, spread on the ground. Στρωνομί. id. § Διαστρωνομί. to lay or spread seats. 2. d. § Καταστρωμα. το. the deck of a ship. 33. b.

Στοχαζομαι. to take aim at a mark. Perhaps from στυχω. § Ἀστοχος. one who cannot take aim. 3. d.

Στρατός. ἰ. an army, forces. 22. a. 26. f. 40. b. § Στρατιώτης, ου ἰ. a soldier. 20. g.

Στρίφω. to turn. —μαι. to turn one's self. 60. c. (probably from στρίψω.) § Στρίβλη. ἡ. a rack. 69. g. § Ἀναστρίφω. to return. 7. b. 48. a. to invert, turn upside down. 7. d. 56. a. to torture, rack. 4. f. § Ἀποστρίφομαι. to turn away. 70. a. § Ἐπιστρίφω. to turn to. tr. 55. g. 86. b. "having turned the attention of Jove to him." So Demosth. Phil. 4. εἰδέν ἱεροστυαται, εἰδ' ἐπιστραφῆς ἐπ' εἰδέν τουτων. —μαι to turn to. intr. 55. d. § Συνστρίφομαι. to get together in a body, to be collected. 104. a.

Στρογγύλος. round, globular. 58. d.

Συ, σοῦ, &c. second personal pronoun. thou, you. σοι, expletive. 7. e. see n. σφω, dual, contr. for σφω. 12. a. (hence Lat. tu.) § Σοι. thine. 26. c. § Ὑμεις. your, yours. 32. f.

Σύλαω. to spoil, rob. 83. a. § ἱερσύλλω. to rob temples, commit sacrilege. 85. b. § ἱεροσύλι. ἡ, sacrilege. 108. d.

Συν. Att. ξυν. prep. with, along with, together with. governs a dative.

Σύρισσω, and σύριττω. to hiss. 109. a.

Σύρω. to drag. 54. d.

Σῦς, υἱος. ἰ and ἡ. a hog, swine. masc. a boar. 102. b. (perhaps from συω or σινω, to rush.)

Σφαλλω. to trip up, overturn, to disappoint, deceive. Σφαλλομαι. p. to stumble. 33. d. to meet a mischance. 41. a. 43. a. (subj. 2d aor. p.) to be disappointed. 65. f. to mistake. 19. d. (hence Lat. fallo.) § Ἀσφάλης. safe, secure. 35. g. 68. g. § Ἀσφαλῶς. safely. 19. f. 66. a. ἀσφ. εχυν. to be safe. 35. f.

Σφαττω, and σφαζω. to cut the throat. to slay. 67. d. (probably from φαν, to slay.) § Ἀσφαζω or ἀσφαττω. id. 31. b. 50. f. § Ἐπισφαζω, or —τω. to slay one over another. 52. b.

Σφῆξ. νηος. ἰ. a wasp. 41. g. (perhaps from σφαζω, on account of the cut, or division, in the middle of its body. Thence certainly the Lat. name insecta, insect.)

Σφοδρός. vehement, impetuous. § Σφοδρᾶ. adv. excessively. 65. c. f. much. 66. d. § Σφοδρῶς, ητος. ἡ. vehemence, impetuosity. 30. d.

Σχιδαν. adv. near, nearly, almost. 20. b. 90. f. (perhaps from σχω or ιχω.) § Σχιδος. an epithet applied to a thing near or ready at hand. Σχιδια. ἡ. sc. ναυς. a raft, or vessel made up hastily for the occasion. 22. b. § Ἀντοσχιδος. a thing formed lightly and at random, qu. of what comes next to hand. 108. f.

Σχολα. *h. leisure.* 32. *f. ἔργον σχολῆς, to be at leisure.* 24. *b. 29. b. σχολῆ, dat. leisurely.* 48. *e. ἐν σχολῇ, at leisure.* 108. *b. — a quiet opportunity.* 53. *f. (Hence Lat. schola, and our school, where youths have a quiet opportunity of applying to study, and are disengaged from other avocations.)*

Ἀσχολία. *h. business, want of leisure.* 48. *c. 85. b.*

Σῶμα. *το. the body.* 27. *a. 45. e. 77. e. (see n.)* § Ἀσματος. *incorporeal.* 65. *b. 85. d.*

Σωρός. *h. a heap.* § Σωρῶν. *adv. in heaps.* 82. *e.*

## T

ΤΑΖΩ. *to lay hold of.* 33. *a. (part. perf. m. but see n.)* The word is formed from an old verb. *ταω*, of which the imperative *τῆ*, for *ταί*, *take*, frequently occurs in Homer.

Ταυνα. *h. a fillet.* 24. *e. (probably from τενταίνω, to stretch. th. τινω.)*

Τάλαντον. *το. a balance, pair of scales.* 17. *e. a weight of various quantity; according to some of 125 lbs. also a sum of money.* 31. *a. The Attic talent, containing 60 minæ, was in value about £193 15s. (probably from ταλαω, to support.)* § Δικατάλαντος. *of the value of ten talents.* 86. *e. § Δι-εταλαντος. of two talents value or weight.* 15. *e. 68. e. § Ἡμιστάλαντον. το. half a talent.* 103. *b.*

Ταν. *δ ταν. my friend.* It seems to be put for *ιταν*, and that for *ιτα*, the voc. of *ιτης*, *eu. h. a companion, friend.* 94. *f.*

Τάπειος. *low, humble, mean.* 12. *c. 71. g. (perhaps by metathesis from παταί. qu. παταίος.)* § Ταπεινός. *meanly.* 72. *b.*

Τάρασσω. *to disturb, to put in commotion.* 21. *f. 37. b. 48. g. (It seems of the same family with ἰνσω.)* § Ταράχη. *h. confusion, disturbance.* 41. *f. 43. g. § Ταράχων. turbulent, causing disturb-*

*ance.* 7. *d. 109. d. § Ἐντάρασσω. to throw into consternation.* 80. *f. § Ἐπιτάρασσω. to disturb, interrupt by disturbance.* 2. *b. 57. g. § Ὑποτάρασσω. to disturb somewhat.* 19. *f.*

Τᾶριχος. *h. pickled meat.* § Τᾶριχον. *h. pickle.* 70. *d.*

Ταρτάρης. *h. Tartarus.* See Index. 3. *f. 110. b.*

Τάσσω. *to arrange, marshal.* 71. *e. 93. c. § Διατάσσω. id.* 71. *a. § Ἐπιτάσσω. to enjoin, order.* 63. *f. 106. g. § Ἐπιταγμα. το. an injunction. τοῦ ἐπιτάγματος for το ἰσιν.* 63. *g. § Προτάσσω. to direct, to give orders.* 4. *a. 34. d. § Συνταγμα. το. a troop, company.* 103. *e.*

Ταῦρες. *h. a bull.* 10. *e. 85. a. 106. f.*

Τᾶχος, *ια, υ. swift, speedy.* 74. *e. 75. b. compar. τάσσων. superl. ταχιστός.* § Τᾶχος, *ισ, το. sped.* 49. *g. 66. b. 52. f. 85. e. "with all speed."* *ις ταχί, speedily.* 101. *b. § Ταχυ. and Ταχίως. quickly.* 21. *c. 49. f. 68. a. comp. τάσσων, or τάττων. sooner.* 82. *b. sup. ταχιστα.* 19. *c. "as soon as ever."* 53. *f. § Τάχα. adv. id. also perhaps.* 93. *c. in which sense it is often joined with σου.* 48. *b. 80. g.*

*τενω* to stretch, extend. to hold one's course, to hasten. 66. b. § *Τενον*, *ονος*. ἡ a tendon, muscle. 57. d. § *Ἀνατενω*. to stretch up. 15. f. (see n.) 49. e. 101. e. 110. e. § *Ἐκτενισμαί*. to raise a weapon against one, in a menacing manner. 54. f. 82. b. § *Ἀντενω*. to strain, or struggle, against. 49. c. § *Ἐκτενω*. to stretch out, extend. 33. b. 21. a. § *Ἐκτᾶν*. adv. at full length. 19. e. 27. a. § *Ἐκτενισμαί*. to stretch or bend, as a bow. 3. e. to stretch as the strings of an instrument. 6. d. *ἰντενω* πλῆγας, to inflict stripes. 53. g. § *Προτενισμαί*. 99. c. see last signification of *ἰντενω*. § *Προτενω*. to stretch out. 69. e. 94. e. *Ἀπτεζω*. to stretch the eyes, to look sharply. 42. c. § *Χυροτενω*. to vote by stretching out the hand. 110. e. to elect. 21. g. 107. e. to pass a law. 63. e. § *Ἐπιχυροτενω*. to pass by vote. 73. g.

*Τείχος*, *ισ*. το. a wall, a fortification. 26. e. 38. c. 52. d. (perhaps from *τενω*.) § *Τειχίζω*. to build. 52. d.

*Τεμαρ*. το. indecl. an end, sign, mark. § *Τεμαριζομαι*. (to judge by signs,) to conjecture. 6. c. 17. e. 55. g.

*Τελλω* to accomplish, perform. *Τελλομαι*. to be, become. (the word rarely occurs, except in Pindar.) § *Ἀνατελλω*. to rise, as the sun. 68. c. 69. d. § *Ἐντελλομαι*. to charge, give in charge. 7. f.—From this root probably comes

*Τελος*, *ισ*. το. an end, completion. 38. g. 71. b. 43. c. "shall be completed." *Εἰς τέλος*, completely. 78. a. *τελος*, taken adverbially, a prep. being understood, finally, at length. 7. d. 77. b. (το *τελη*, mysteries, or sacred rites. also tributes, taxes.) § *Τελεω*. to bring to an end. to complete a journey. 89. d. So Thucyd. l. 4 §. 78. ἡ Φαροπλὸν τι ἵντελσι, καὶ, &c. to ank. 64. d. (*τελος* is frequently

used by Homer for a military rank or band.) to initiate in sacred mysteries. 59. a. § *Τελευς*. perfect. 84. c. (see n. the phrase *ἱερὰ τελευα* is generally interpreted victims without any blemish or defect: but perhaps we should rather understand what the Latins call *hostiae majores*, cattle of full age and maturity, a sense in which *τελευς* is often used. See Duk. ad Thucyd. l. 5. §. 47.) 100. c. (see n.) 104. b. 109. e. § *Τελευς*, and *τελυος*. completely. 82. a. § *Τελεση*. ἡ a ceremony. 65. g. 67. c. § *Τελινταω*. to end. to die. 70. a. § *Τελινταως*. final, the last. 53. d. *τελινταω*. finally. 22. d. *Ἀπτελιω*. to form. 68. f. § *Ἀπτελιω*. to continue. 94. a. 100. c. § *Ἐπτελιω*. to finish, complete. 51. e. 52. d. § *Ἐντελη*. perfect, complete. 45. e. 74. a. 102. e. § *Ἐπιτελιω*. to fulfil, accomplish. 36. e. § *Συντελιω*, or *ἐντελιω*. to contribute. 83. a. to take rank, to be classed with others. 109. f. see *τελιω*. § *Ἵπτελιω*, to pay tribute. 56. a.

*Εὐτελης*. frugal, inexpensive. 77. e. mean. 78. b. § *Ἡμιτελης*. half finished. 51. e. (see n.) § *Ἡμιτελιω*. ἡ the half. 70. b. § *Ἀντιτελιω*. to be profitable, advantageous. 64. e. (qu. *λυσι* το *τελη*.) § *Παντελῶς*. altogether, absolutely. 67. a. § *Πελοτελης*. sumptuous, expensive. 16. d. 45. f. 89. f. § *Πελοτελιω*. ἡ sumptuousness. 38. d.

*Τεμνω*. to cut. *τεμνω*. id. § *Ἀπτεμνω*. to cut up. 41. c. § *Ἀπτεμνω*. to cut off. 40. g. § *Δαπτεμνω*. to cut through. 4. e. § *Ἐπτεμνω*, or *ἰντεμνω*. to cut. 90. b. (subj. 1st aor. p.) § *Ἐπιτομος*. compendious. ἡ ἰπτε. sc. *ἰδο*. a short cut. 19. b. f. (hence *epitome*.) § *Ἵπτεμνω*, or *ὑποτεμνω*. to cut at the bottom, as the roots of a tree. 84. f. § *Ἀτομος*. a thing so small that it cannot be cut, as

atom. 65. b. § Ἡμυρομεν. *vs. the half*. 12. a. § Κτερομεν. *to revile: from  $\kappa\tau\epsilon\rho\alpha$ , contr.  $\kappa\tau\epsilon$ , the heart.* § Ἐκτερομεν. *to revile, rail at*. 27. a. § Ριζοτομος. *a root-cutter*. 1. c. § Σαῦτοτομος. *a leather-cutter, a cobbler*. 54. g. 60. b.

Τιμας, ἄτος. *τα. a sign, prodigy: perhaps from  $\tau\epsilon\iota\mu\alpha$ . § Τιμαστις. prodigious. monstrous*. 35. a. 105. g. *an epithet of Jove, the author of prodigies*. 96. f. § Τιματτα. *h. jugglery, an imposing trick to excite wonder*. 15. a. § Τιματτινυμαι. *to play imposing tricks*. 12. b.

Τιμας, ἄτος. *τα. a goal, limit, end of a course*. 38. g. 89. d. (perhaps from  $\tau\epsilon\tau\epsilon\rho\alpha\mu\alpha\iota$ , the perf. p. of  $\tau\epsilon\tau\epsilon\rho\alpha$ . Hence Lat. *terminus*.)

Τιμας. *to delight, amuse. —μαι. to amuse one's self with*. 31. a. 73. a. Τετραμην. *h. amusement*. 31. e. § Ἀτιρεσσι. *unpleasant*. 76. a.

Τετραρις, and τετραρις. *four. § Τετρακασιον. four hundred*. 50. d.

Τιχωμ. *to form. § Τιχων, ονος. h. an artist. § Ἀρχιτιχων. h. an architect, a master-builder*. 35. c.

Τιχη. *h. art, skill*. 9. e. *trade, profession*. 37. b. 48. b. (perhaps from  $\tau\epsilon\iota\chi\omega\mu$ .) § Τιχηνις, ου. *h. an artist, artful person*. 24. g. § Ἀτιχηως. *absolutely*. 30. f. 65. d. 70. e. 82. a.

Τισι. *hitherto, heretofore*. 58. g. 71. c. 90. b. (from  $\iota\omega\varsigma$ , to which it often answers.)

Τιναω. *to melt, dissolve. to pine away. § Τεικρος. soft*. 50. d. § Ἐκτενηναω. *to pine away*. 88. d. § Περσσηναω. *to adhere, stick to, as a substance melted upon another*. 55. c.

Τινηω. *to keep, observe. § Ἐπιτινηω. to oblige, watch*. 65. d.

Τιδεα. *h. a tiara; a Persian cap as turban, commonly bending forward at the top, but worn straight by the kings*. 26. c. 71. a. 107. d.

Τιθημι, and τιθημαι. (taken tenses as if from  $\theta\iota\omega$ .) *to put, place, set*. 17. d. 27. b. (Ion. for  $\tau\iota\theta\iota\sigma\iota$ .) 43. d. 78. a. 74. d. (see n.) § Θηκη. *h. a repository*. 110. a. § Ἀνατιθημι. *to offer, dedicate*. 39. a. 97. c. —μαι. *to put up*. 10. b. 34. g. § Ἀναθημα. *τα. an offering, a thing dedicated*. 39. f. 97. b. § Ἀντιθεσις. *h. antithesis; opposition, contrast*. 16. a. § Ἀποτιθημι, and —μαι. *to lay aside*. 15. d. g. 16. a. (imper. 2d aor. m.) § Ἀποθηκη. *h. a repository*. 45. e. (hence *apothecary*.) § Διατιθημι. *to dispose, affect*. 45. a. § Διαθεκη. *h. a will, testament, in which a disposition of property is made*. 17. d. § Ἐκτιθημι. *to expose*. 50. c. § Ἐρτιθημι, and —μαι. *to place in*. 37. f. 110. c. (infin. 1st aor. p.) § Ἐπιτιθημι. *to apply, put upon*. 1. c. (see n.) 7. b. 26. c. (2d aor. m.) 34. e. 71. a. 52. e. "till I impose a tribute." 54. c. 88. a. § Κατατιθημι, and —μαι. *to lay down*. 15. a. (imper. 2d aor. m.) § Μετατιθημι. *to transfer, remove*. 35. f. (imper. from  $\tau\iota\theta\iota\omega$ .) § Παρετιθημι. *to lay before one*. 2. d. § Περιτιθημι. *to put about one, to put on, as clothes*. 71. b. 79. a. 92. b. 96. b. § Προτιθημι, and —μαι. *to propose*. 73. b. 75. c. (2d aor. p. for  $\pi\rho\epsilon\tau\iota\theta\iota\sigma\iota$ .) § Πεσστιθημι. *to add*. 24. a. 52. c. 105. a. § Συντιθημι. *to put together*. 35. a. *to arrange*. 50. b. § Συνητος. *compounded, put together*. 12. d. § Τερετιθημι. *to set or put upon*. 14. d. § Τωστιθημι. *to put under*. 6. d. 30. c. —μαι. *to suggest*. 25. a. 62. a. § Εἰστιθημι. *to place in order*. 2. d. 47. d. § Νομοτιθημι. *to legislate, make a law*. 97. c. § Νομοδότης, ου. *h. a legislator*. 64. e. § Νοστιθημι. *to put in mind, admonish*. 99. e.



**Τικτω.** (takes tenses from **τινω.**) to produce, bring forth. 5. d. 23. d. 43. d. § **Τικνω. το.** a child, offspring. 2. a. f. § **Τοκος.** i. parturition, childbirth. usury. 65. e. 87. b. e. § **'Ατεκος.** childless. 19. b. 32. a. § **'Αρτίτοκος.** new-born. 5. e. (**ἀρτίτοκος**, a female who has lately brought forth.) § **'Αλλοτεκος.** (by metathesis for **ἀλλοτεκος.**) a strange birth, monstrous. strange. 105. e. 62. d.

**Τιλλω.** to pull, pluck. § **Παρατιλλω.** id. to pluck the hair. 53. g.

**Τινασσω.** to shake. 5. b. (perhaps from **τινω.**)

**Τις, τι.** some one, something, any. a. f. 68. d. 69. d. 58. d. expletive, 74. a. **τις; τί;** who? what? 4. d. 7. a. **τί** for **διὰ τί;** why? 2. c. 3. c. **τι** for **τινω.** 6. c. 58. f. § **Οὐτις.** nobody. 7. a. 8. a.—For **οὐτις**, &c. see **ίς.**

**Τίταν, ἄνθρωπος.** i. See **Titans** in Index. **ὁ Τίταν** is often used for the **Sun.** § **Τιτάνης.** like a **Titan.** i. e. stern, blustering. 101. e.

**Τιτάνης, οὐ.** i. lime. stone-dust. 77. b.

**Τιτρωσκω.** (takes tenses from **τρωω.**) to wound. 4. c. 22. b. 26. f. (pot. 1st aor. p.) The word seems of the same family with **τρωω, τισσω,** or **τιτρωω**, to perforate, bore. § **Τραῦμα. το.** a wound. 26. e. 29. e. 99. a. § **Τραυματίας, ου.** i. wounded. 50. e. 68. a. § **'Ατρωτες.** unwounded. 4. b.

**Τίω.** to honour. to pay. **Τισμαι,** to punish, take vengeance on. also to suffer punishment. 34. f. § **Τίω,** and **τινω.** id. § **Τίμη.** i. honour. 24. e. 69. f. “they hold him in honour.” § **Τίμαι.** to honour. 14. g. 78. g. § **Τίμιος.** honoured, honourable. 86. d. 56. b. 72. b. 96. b. § **Τίμαστω.** (qu. **τιμω αἰετιν**) and —**μαι.** to punish, take ven-

geance on. 1. e. § **Τιμασια.** i. punishment, vengeance. 85. g. § **'Εντιμα.** to pay. 99. g. § **'Τπιεκτινω.** to pay for. 28. d. § **'Επιτιμαω.** to rebuke. § **'Επιτιμητικός.** censorious, given to find fault. 54. f. § **Προτιμαω.** to prefer, to give priority of honour. 86. d. 109. e. **'Ατίμος.** ignoble, vile. 72. e. 79. g. **'Ατίμως.** disgracefully. 23. a. 88. e. 95. g. § **'Ισοτίμος.** of equal value or honour. 58. g. 104. c. § **'Ισοτιμα.** i. equality. 55. g. 44. a. “equally.” § **'Ομοτίμος.** of equal honour, on a level with. 30. e. § **Φιλοτιμία.** i. ambition, envious desire. 24. f. § **Φιλοτιμω,** and —**μαι.** to vie, contend. 44. e. 76. g. § **Φιλοτιμημα. το.** vanity. 97. f. § **Φιλοτιμω.** eagerly. 85. f.

**Τοι.** 69. e. an enclitic particle, joined with others, as **καιτοι, ου, μιντοι,** id. &c. § **Ταυγαρετω.** therefore. 70. g. 82. g.

**Τολμαω.** to dare, venture. 7. a. 10. f. 21. a. 26. c. **Τιτολμημα.** daring deeds, crimes. 69. a. 70. a. (perhaps from **τλωω** or **τλῶω**, to endure.) § **Τολμη.** i. audacity, rashness. 29. f. § **Τολμηρος.** bold. 27. g. § **Τολμησιον.** a thing to be ventured. 63. g.

**Τοιθοριζω,** and **τοθορευω.** to mutter. 104. a. § **'Τποτοθορευω.** id. 66. f.

**Τοξον. το.** a bow. 3. e. § **Τοξότης. ου.** i. an archer. 4. d. § **Τοξαρμ. το.** a little bow. 25. e. § **Τοξινω.** to shoot with a bow. 4. d. § **Τοξινῶμα. το.** a bow-shot. 26. a. plur. implements of archery. 3. e. § **Κατατοξινω.** to shoot, bring down by a shot. 4. d. § **'Ατοξος.** without a bow. 3. d.

**Τωπος.** i. a place. space. 47. c. 70. c. 72. c. § **'Ανῶτος.** absurd, strange, extraordinary. 65. c. 72. f. 87. b. § **'Εκτροπας.** extravagantly. 39. a.

**Τοξὸν.** i. a poi-stick, with which

meal is stirred while boiling. 37. c. (perhaps from *τερεω*, to *perforate*.)

*Ταες*, so great, so much: from *ἴσος*, *even*, so many. § *Τοσούτος*, id. 98. d. "so far at least." 49. g. "he was so near escaping,—qu. came within so much." in *τοσούτη*, meanwhile. 8. e. 41. e. 86. g.

*Τεῖχος*, *ἰ*, a he-goat. 105. e. (probably from *τρώγω*, on account of its voraciousness.) § *Τεῖχίαιος*, tragic. 71. e. see Hor. de Art. P. 220. § *Τεργίκευς*, pompously. 67. b.

*Τετραῖζα*, *ἡ*, a table. 99. d. (qu. *τετραπύζα*, fourfooted.)

*Τραυλος*, *ἰ*, a lisper, stammerer. § *Τραυλιζω*, to *lisp*, stammer. § *Τραυραυλιζω*, id. 102. c.

*Τραχχάλας*, *ἰ*, the neck. *ἀδύι* *ἰσι* *τραχχάλας*, to *push him headlong*. 29. e. 60. c. (perhaps from *τραχχύς*.)

*Τραχύς*, *ῶν*, *υ*, rough. 54. f. 73. a. 94. d. § *Τραχυτής*, *ητος*, *ἡ*, roughness. 98. a.

*Τρεῖς*, *οἱ*, *αἱ*, *τα* *τρια*, three. § *Τρεῖς*, adv. thrice, three times. 66. d. § *Τρεῖς*, third. 23. b. § *Τριπλός*, contr. *τριπλοῦς*, triple. 38. c. § *Τριακοσίαι*, three hundred. 50. c. § *Τρίαινα*, *ἡ*, a trident. 5. e. 37. c.

*Τρεω*, to *turn*. 13. a. (subj. 2d aor. p.) 19. f. 81. b. 107. a. § *Τροπή*, *ἡ*, the solstice, when the sun turns towards the equator. 109. e. § *Τροπαιον*, *το*, a trophy; commonly erected on the spot where the enemy was turned to flight. 14. g. 47. b. § *Τρόπος*, *ἰ*, manner, way. 31. c. 50. b. 53. a. "in what way they shall be." 97. g. § *Τροπός*, *ἰ*, a *thang* by which the oar was fixed in its station on the gunnel, or oar-lock. § *Τροπῶν*, to fix an oar in its station on oar lock. 47. f.

*Ἀνατρεπω*, to *overturn*. 18. a. (2d aor. p.) 53. b. 83. f. § *Ἀνατρεπῆς*, (a title of Jupiter as the averter of evils.) a thing to be averted or deprecated. 83. e. § *Ἐκτρεπωμαι*, to *turn off*, or out of the way. 83. f. § *Ἐπιτρεπω*, to *permit*, allow. 10. a. 87. c. 104. b. § *Περίτρεπω*, to *overturn*. 13. a. (part. 2d aor. p.) 37. c. (also to commit to.) § *Προτρεπω*, to encourage, excite. § *Προτρεπτικῶς*, encouragingly. 76. c. *Ἀτρέστος*, unaltered, unchanged. 27. d. § *Ἀτρέστος*, *οὐ*, *ἡ*, a path. 68. c. 74. f. § *Ἀτρέστος*, the name of one of the Fates, from her determinations being irreversible. see Index. § *Εὐτρέσως*, ready, in good order. 47. e.

*Τρεφω*, *φ*, *θριψω*, to *nourish*, rear. 79. d. (part. 2d aor. p.) 88. e. — *οἶμα*, m. to feed. intrans. 77. d. § *Τροφή*, *ἡ*, food. 88. f. § *Ἀνατρεφω*, to *nourish*. 87. b. § *Ἰπποτροφία*, the rearing of horses, keeping of a stud. 90. e.

*Τρεχω*, (takes tenses from *δριμνω*) to run. § *Τροχός*, *ἰ*, a wheel. 17. b. 69. g. § *Ἐκτρεχω*, to *run out*. § *Συνεκτρεχω*, to *run out with*. 2. a. b. "to run before the wind." § *Ἐπιτροχος*, rapid, fluent. 6. b. 66. d. (compare II. r. 213.) § *Κατατρεχω*, to *overrun*. 20. e. § *Παρατρεχω*, to *run by*. 74. d. § *Προστρεχω*, to *run to*. 30. g. § *Συντρεχω*, to *run together*. 102. f.

*Τρεω*, and *τρεμω*, to *tremble*, tremble at. 31. d. (Hence Lat. *tremo*.) § *Τροτρεμος*, tremulous. 3. e. "my limbs tremble under me." § *Ἀτρεμῶς*, adv. quietly, without perturbation. 36. f. "keep yourself quiet."

*Τριβω*, to *rub*, to wear by use. § *Τριβῶν*, *ωνος*, *ἰ*, a threadbare cloak. 13. d. 102. f. § *Τριβανος*, id. dimin. 58. g. § *Διατρίβω*, to *spend time*, delay. 54. c. 73. c. § *Διατρίβη*, *ἡ*, delay. 33. e. 50. a. 52. f. an employment which occupies time. especially the

disputations which occupy philosophers. 108. g. § Συνδιατριβή, or ξυνδ. to stay with one. 96. b. § Ἐντριβή, and —ομαι. (to rub in.) to lay upon one, as a blow. 80. a. § Ἐπιτριβή. to wear out, reduce. 84. d. to plague. 85. d. to pound, beat. 94. d. 101. e. § Ἐπιτριπτός. blackguard, rascally. (like the Lat. *mastigia* or *verbero*.) 24. f. 95. e. § Συντριβή, or ξυντ. to break in pieces. to bruise. 2. b. (part. 2d aor. p.) 35. f. 68. b. 85. g. 94. b. § Παιδοτριψ, ἰδός. ἰ. a slave that has the care of children. 87. d. So σινοτριψ, a home-born slave. The word is not to be confounded with παιδοτριβής, ἰ. which imports a teacher of gymnastic exercises.

Τριζήν. to chirp, as a young bird. to scream. 90. a. (compare II. B. 314.) 68. c.

Τρύβη. ἡ. corn. also the vintage. § Τρύβη. to gather the grapes. 50. e. 58. a. § Τρυβ, υγός. ἡ. the lees of wine. 89. b.

Τρυβλιον. το. a dish, plate. 102. a.

Τρύπαν. to bore. 18. e. 88. g. (probably from τρεῦν, to wear.) § Τρύπανον. το. a borer, auger. 45. a.

Τρωγν. (2d f. τραγνῶ.) to devour, eat; applied properly to brutes, as ἰεθίω to men. § Περιτρωγν. to gnaw all round. 84. f.

Τυγχάνω. (takes tenses from τυχίω.) to happen. to be. 13. f. "whom do you happen to be? who may you be?" 58. g. 68. d. to light upon. 31. a. to get, obtain. 51. f. 66. c. 69. b. 91. e. τυχών, common. one that you happen to meet. 31. d. e. 72. d. (probably from τυχίω.) § Τύχη. ἡ. fortune. 21. a. 24. f. ἀγασθῆ τυχῆ, 51. d. 94. c. 109. b.

(see n.)—fortune, in the sense of worldly circumstances. 75. a. Ἀπειτυγχάνω. to miss, to fail of getting. 91. e. § Ἐντυγχάνω. to light upon, meet with. 32. e. 36. d. 56. d. 60. g. 92. d. § Περιτυγχάνω. id. 91. a. § Δωτυχίω. to be unfortunate. 85. a. § Ἐντυχίω. to be fortunate. 43. e.

Τύλος. ἰ. a callousity occasioned by hard labour. 77. a.

Τυμβές. ἰ. a tomb. 46. e. (hence the word tomb.) § Ἀτυμβές. without a tomb. 46. b.

Τυπᾶν. to beat, strike. 101. b. 16. g. (compare II. A. 454. where the learned Damm greatly weakens the force of the image by interpreting it, *densis suis alis circumvolantes te*. Cowper renders it correctly, *flapping thee with frequent wing*.) § Τυπᾶσθαι. το. a club, with which criminals were beaten to death. 50. g. (hence τυμπανίζω.) also a tambourine, tambour; a small drum beaten with a stick. § Τυμπανιστρια. ἡ. a female player on the tambourine, commonly accompanied with dancing. 79. c. § Χῆμαιτύσιον. το. a brothel. 16. d.—See ζηλοτυσίω, &c. in ζ.

Τυρανός. ἰ. a prince, a sovereign. 54. b. 9. f. 13. f. also a tyrant. § Τύραννος, ἰδός. ἡ. sovereignty. 54. f. 71. c. 101. b. § Τύραννευω. to be a sovereign. 53. b.

Τυρβή. ἡ. (and τυρβή.) a crowd, tumult. 41. f. (Hence Lat. *turba*.)

Τυφλός. blind. 7. e. 33. c. 74. b. § Τυφλᾶν. to blind. 7. e. § Ἐντεφλᾶν. id. 7. a.

Τύφω. to smoke. § Τύφος. ἰ. insolence, vanity. 14. a. 15. c. 27. c. 60. g. § Τυφώομαι. to be puffed up, inflated. 69. a.

## Υ

ΥΒΡΙΞ, *ins.* *h.* insolence, insult. 14. b. 83. c. 51. g. 60. f. § 'Υβρίζω. *to insult.* 72. d. 90. e. 86. c. § 'Υβριστής, *sub.* *i.* injurious, insolent. 1. c. 87. g.

Υγιής, *ios.* *h.* *h.* healthful, sound, true. 23. e. § 'Υγιυός. *healthful.* 94. a.

Υδωρ. *ra.* *gen.* υδάτος. *water.* 11. c. 25. a. 58. d. (probably from υά.)

Υβλος. *i.* nonsense, foolish loquacity. 15. b. 97. d.

Υίος. *i.* a son. 1. c. υίος, *ios.* *i.* *id.* 34. e.

Υλαω. *to bark.* § 'Υλαων. *h.* a barking. 67. f. § 'Υλαωντω. *to bark.* 27. d. 68. a. 107. f.

Υλν. *h.* a wood. timber. § 'Υλνός, *ios.* *h.* *h.* woody. 67. d.

Υμναιός. *i.* the nuptial song. 11. c. also *Hymen*, the god of marriage. (perhaps from υμνῶ, *to sing*: whence our *hymn*.)

Υπερ. *prep.* over, above, &c. on account of. 47. a.—with an accus. beyond. 84. a.

Υπνος. *i.* sleep. 7. d. 83. g. (perhaps from ύπνο and πνιμ.) § 'Ενυπνιος. *ra.* a dream. 20. f. 80. f.

taken adverbially, *in sleep.* 76. f. § 'Αγρυπνός. *without sleep.* the same as *άγρυπνος*. § Διαγρυπνῶ. *to stay awake.* 65. g. § 'Επαγρυπνῶ. *to stay awake over.* 87. e.

Υπα. *prep.* under, &c. φῶς ὑπο τῇ σκηνῇ, *to sing to a harp.* So 98. g. § 'Υστερος, *inferior, posterior.* 'Υστερον. *adv.* afterwards. 13. b. § 'Υστεραίος. *id.* ὑστεραίᾳ, *sc.* ἡμέρᾳ. *the next day.* 36. d.

Υπτίος. *supine, prostrate on the back.* 29. d. "throwing themselves back." 73. a. 83. e. § 'Εξυπτιαζω. *to throw back the neck,* with a stately air. 56. d.

Υσταληξ, *ηγγος.* *h.* a starting-post. It was a bar, which at the moment of starting was dropped into a hollow space, called *καλῆς*, and exactly filled it. 49. g. 89. d. (perhaps from ύπο and πλῆσσω.)

Υφαν. *to weave.* § Παρυφα. *h.* a border or ornament woven into cloth. § Εὐπαρυφος. *a person finely clad.* 80. e.

Υψος, *ios.* *ra.* height. 83. d. § 'Υψηλός. *lofty.* 34. a. 41. e. 68. d. 13. e. "aloft."

Υα. *to rain.* § 'Υτιος. *i.* rain. 82. f.

## Φ

ΦΑΓΩ. *to eat.* 51. b. § 'Εμφαγω. *to stuff one's self in eating.* 19. a. § Κάτ᾽αφ᾽αγω. *to devour.* 7. c.

Φαιδρος. *cheerful.* 48. d. (probably from φαι.)

Φαλαγγος. *bold.* 105. e. (probably from φαλιος, *white*—th. φαι, and το παρα the head.)

Φέριτρα. *h.* a quiver. 3. d. (probably from φερω.)

Φαρμάκον. το. a drug; like which word it indifferently denotes either what is medicinal or poisonous. 1. c. 7. d. a medicine, remedy. 32. c. (perhaps from φερειν ἄκος.) § Φαρμάκιος. ἰ. 1. a. see n. § Ἀφρομακτός. undrugged. 19. e.

Φάρυγξ. υἷος. ἰ. the throat. 88. f.

Φαττή. ἡ. a manger. 87. c.

Φαῦλος. vile, worthless. 85. d. bad, foolish. 34. e. 66. d. (hence Lat. vilis.)

Φᾶω. to shine, give light. φαῖνω. id. § Φᾶος. ἰος. τα. light. 62. d. contr. φῶς, ὤτος. τα. 32. b. 33. d. τα φᾶτα. the eyes. § Κατηφής. ἰος. ἰ. ἡ. of a downcast look. qu. κατωβαλλων τα φαν. § Τριεκατηφής. of a very downcast look. very gloomy. 67. f.

Φαῖνω. (contr. from φαῖνω, as αἶρω from αἰρω.) to make appear, show. φαίνεμαι. to appear. 10. f. 11. e. 62. e. 86. g. —pas. to be discovered, presented to view. 7. c. (2d aor. p.) 59. d. 76. f. § Φᾶντος. manifest. 60. d. ἰς το φ. in public, openly. 17. d. 104. a. d. § Φαντάσμα. τα. a phantom. 66. f. § Ἀναφανερμαί. to look, appear. 15. f. (see n.) 82. a. 59. g. "how are you found pure anew?" § Ἀπεφαίνω. to render, make. 36. f. 39. g. 105. d. (compare ἀποδυνκνυμι.) —ομαι. to declare one's self. 79. g. to declare, affirm. 65. b. § Εμφαίνω. to manifest, show. 27. d. (infin. 1st aor.) § Εμφάνησι. conspicuous, manifest, open. τειμήφανις for το ἰμφ. 96. f. "to open light." § Καταφαίνεμαι. to appear, seem. 56. d. § Προφαίνω. to exhibit, display. 4. b. 70. f. § Προφάνησι. open. 22. e. § Τροφαίνω. to dawn. 67. b.

Ἀφανής. out of view, obscure. 58. g. 59. f. 78. a. 41. g. § Ἀφανίζομαι. to disappear. 67. d. § Ἀφανως. adv. suddenly. 37. c. 89. e. § Αἰφνίδιος. sudden. 19. f. § Σα-

φοφανής, ου. ἰ. as informer. a calumniator. 68. e. 95. c. (from το σῦνον, a fig; the name being originally given to one who informed against those who transgressed the law at Athens, which forbade the exportation of figs. Hence our *sycephant*, though denoting quite a different idea.) § Συκοφαντία. to calumniate, to prefer a false accusation. 101. c. § Συκοφαντικός. calumnious. 104. e.

Φιδομαί. to be put to flight, to fly. § Φόβος. ἰ. flight, fear. 42. a. 43. g. 85. b. § Φόβρος. frightful, formidable. 3. d. 11. c. § Φόβω. to frighten, intimidate. 95. c. 4. a. § Καταφόβω. to intimidate. 21. g.

Φιδεμαι. to abstain from. 36. a. to spare. 87. d.

Φίνω. to kill, slay. § Φόνος. ἰ. murder. 39. c. 61. c. 99. a. § Φόνιος. ἰος. ἰ. a murderer. 21. f. § Φονίω. to slay, murder. 26. c. 29. e. 42. d. 50. g. § Μισφονίω. to slaughter. 21. b. (from μίσω.) § Ἀργυφοντης, ου. ἰ. an epithet of Mercury, from his slaying Argus (See Index.) 93. d.

Φίρω. (borrows the fut. σίω from αἶω, the aorists ἤνεργα and ἤνεργον, from ἵνυκω.) to bear, carry, bring. 7. c. 14. g. 53. d. (part. 1st aor. p.) to bear, support, endure. 21. c. 35. b. to lead, as a road. 55. d. 106. b. to carry off spoil, to plunder. 41. g. (see ἄγω.) —ομαι. to get. 103. c. 20. c. "have the advantage of me." to go. 57. a. φέρι. come. pleonastic like the Lat. *age*. 35. d. 51. d. 98. d. φερων ἱκαν, pleonastic, like our—he took and did so and so. 66. g. 91. f. § Φιρῶ. ἡ. a carrying. 37. g. § Φιρῶσι. ἰ. tribute. 52. e. 56. a. § Φιρῶ. to bear, wear, as a garment. 78. g. § Φορητός. bearable, tolerable. 90. d. § Φορηδον. adv. in a bundle.

89. g. § Φερόμεν. adv. id. like a bundle. 26. f. § Φερον. ra. a burden. 35. b. § Φερίνος. burdensome, disgusting. 97. f. § Φερίκως. weightily. 82. f. § Οίοςος. bearable, sufferable. 96. d. *Ανοφείω*. to bring in to. 75. e. to get. 86. e. § *Διαφείω*. to carry messages. 2. d. to differ. 12. d. 33. d. 97. e. to excel. 20. b. 21. f. —μαι. to differ, to be at variance. 43. e. 65. e. § *Διαφέρει*. different. 71. a. § *Ἀδιαφέρει*. indifferent. (neither good nor bad.) 65. b. § *Ἐκφείω*. to carry out. 102. c. to disclose, divulge. 63. e. § *Ἐκφείω*. to throw out. 86. c. § *Ἐμφερίσμαι*. to stuff one's self. 102. a. § *Ἐπιφείω* and —μαι. to bring. 13. a. to put upon. 97. g. § *Καταφείω*. to bear down, drive down. 84. d. 96. f. to give a blow. 101. d. 76. c. 4. e. 5. a. § *Παμφείω*. to carry by. 98. a. § *Περφείω*. to carry about. 59. l. —μαι. to turn round. 7. d. (hence *periphery*.) § *Περσφερίσμαι*. to behave, to carry one's self towards others. So the Lat. *gerere se*. 96. b. (part. perf. p.) § *Συμφείω*. to be expedient. 5. a. 26. f. 73. c. —μαι. to encounter. 25. e. (1st aor. p.) § *Συμφορα*. ἡ. a calamity. 8. b. 102. g. § *Συμφερίω*. to bring together, collect. 103. f. § *Ἵποφείωμαι*. to be borne down a stream. 67. c. *Ἀχθεφείω*. to carry a burden. 73. f. § *Δεῦφορος*. ἡ. a body-guard. satellite. 54. e. 60. e. 71. a. 93. c. § *Δεσφερίσμαι*. to be attended with body-guards. 92. e. § *Εὐφορος*. easy of carriage. 16. a. § *Θισμοφορος*. a legislator. a title of Ceres. 88. e. (from ἰ θεμος, a law.) § *Λισφορος*. ἡ. sc. ἰδός. a high road. 19. f. (from ἰ λως. Att. for λᾶος, the people, populace.) § *Μισθοφορος*. a hireling, a person serving for hire. 94. b. § *Ἵδρφορίω*. to carry water. 88. g. § *Χρυσοφορος*. wearing golden ornaments. 25. f. § *Ψηφοφείω*. to give a vote. 95. c.

Φῶ. Interj. alas! oh! 84. d. 93. c. (Hence Lat. *heu*.)

*Φυγω*. to fly, run away, escape. 4. c. 23. a. 91. d. (hence Lat. *fugio*.) § *Φυγα*. ἡ. flight. 83. b. 91. d. exile. 22. e. § *Φυγαιον*. a thing to be avoided. 32. b. § *Φυγαιος*. to be avoided. 92. a. (*φυγαιον* is commonly opposed to *αἰσρον* by Plato.) § *Ἀποφυγω*. to escape. 49. c. § *Διαφυγω*. to make one's escape, to escape. 7. e. 49. g. 63. e. 77. g. *Διαφυγαινος*. apt to escape. 92. f. § *Ἵποφυγω*. to run away. 21. a.

*Φημι*, and *φημι*. to say. 3. b. 20. b. c. to call. 5. e. to speak of. 6. e. *φᾶσι*, as they say. 55. b. 58. d. 64. f. § *Φασμα*. id. 87. b. 106. d. (dat. pl. part.) § *Φημα*. ἡ. common report, fame. 21. f. § *Προφητεῖς*, ov. ἰ. a prophet. 23. e. 107. f. § *Εὐφημῶ*. to abstain from words of ill omen: as the Lat. *favere linguis*. 40. c. the expression was used for deprecating or averting a bad omen. § *Εὐφημῶ*. ἡ. acclamation. 80. d.

*Φθάνω*. to get before another in doing any thing, to anticipate. 23. f. “I did not anticipate my death with any charge about the matter.—i. e. I had not time to give any charge about it before my death.” 31. e. “anticipated me by accusing himself.” 88. g.

*Φθίγγωμαι*. to sound, to speak, utter. 27. d. 66. d.

*Φθίω* and *φθίω*. to destroy. § *Φθίτω*. to perish, to be destroyed. § *Φθίω*. to destroy. § *Φθω*. ἡ. a consumption, phthisis. 42. g. § *Διαφθίω*. to destroy. 1. d. 3. g. 81. c. 94. a. to corrupt, debauch. 60. f. § *Διαφθορα*. ἡ. corruption. 61. e. § *Καταφθίω*. to corrupt. 95. a.

*Φθονώ*. to envy, to grudge. 6. d. 40.

α. 63. f. § Φθίσις. ἡ envy. 76. d. 77. d. § Ἐπιφθόσιος. *enviable*. an object of envy. 78. f. 95. α. § Ἀφθόσιος. *plentiful*. 16. f. "with plenty of stones." 48. e.

Φιάλη. ἡ a bowl, cup. 30. α. (perhaps from φῖν, qu. πικλή. Hence our *vial* or *phial*.)

Φίλω. to love. § Φίλημα. τὰ α kiss. 13. e. § Φίλος. dear, beloved. ἰ φ. a friend. 21. b. 79. α. superl. formed. by sync. φιλοτατος, dearest. 33. c. 97. α. § Φίλοςτις, ητος. ἡ love, friendship. ὁ φ. my friend. 63. b. § Φίλις. friendly. the guardian of friendship: an epithet of Jove. 81. d. § Φιλλεον. τὰ α philtre, a love-charm, or potion for exciting love. 31. f. § Καταφιλιω. to kiss. 53. g. 69. e.

Φλεγω. to burn: probably from φλω or φλυω. § Φλόξ, γος. ἡ a flame, blaze. 82. b. 84. α. § Καταφλεγω. to consume by fire, to burn. 1. b. (part. 2d aor. p.) 85. g. § Ἡμιφλεκτος. half-burnt. 1. d. § Πύριφλεγισθεν, εντος. ἡ the name of one of the rivers in the fabulous Hell. 36. h. 62. α. 67. g.

Φλω. to be full. to trifle. —ομαι. to bubble with heat. This seems the radical idea from which the two former are derived. Φλυω. id. § Φλυῶριον. to trifle, talk nonsense. 81. α. 92. g. § Φληνῶφος. ἡ trifling talk, nonsense. 77. d.

Φοιτᾶν. to go. particularly, to go to school. 75. α. Hence ἰ φοιτητής. α scholar.

Φραζω. to speak, tell. 13. b. 59. g. (perhaps from φασ or φημι. Hence our phrase.) § Ἀποφρας, ἄδος. ἡ, ἡ unlucky. 97. e. ἡ Ἀποφρας ἡμῶν appears to be similar in its meaning and etymology to the *dies nefastus* of the Latins, on which, from its ill-omened character, the magistrate was not at liberty to

pronounce the decisions of justice in the courts, nor could any public business be transacted. vid. Luc. Pseudolog. §. 14.

Φρασσα. to stop up. § Ἐμφρασσα. id. 89. α.

Φρατρια. ἡ a fraternity, company. 105. d. It was a subdivision of the Athenian people, each of the four original φυλαί, or tribes, being divided into three parts, called φρατρίαί, and each φρατρια into 30 γυν or families. (Perhaps from φασθῆ. Hence Lat. *frater*.) § Φράτωρ, ορος. ἡ a fellow-burgher. 97. f. 110. f.

Φρην. νος. ἡ the mind, breast. § Φρενῶν. to think. 27. b. 64. f. ἰ φρονῖν, to have good sense. 66. α. μιγα φρονῖν, to be high-minded. 37. g. 103. d. "to aim at, or affect, nothing beyond," &c. § Καταφρενῶν. to despise. 27. f. 65. α. 95. b. § Εὐκαταφρονῶντος. contemptible. 22. c. 24. d. 26. α. § Μισαφρενῶν. τὰ the back, shoulders. 101. d. § Ὑπερφρενῶν. to be high-minded. to contemn. 41. b. § Ἀφροσύνη. ἡ folly. 74. d. § Ἐλφρανω. to delight. 55. α. 75. α. § Μιγαλοφρων. ἡ magnanimous. 105. b. § Σωφρων. possessed of good sense, prudent, sensible. sober. 43. b. 44. g. 74. c. 88. f. (from σως or σῶς.) § Σωφροσύνη. ἡ sobriety, temperance. 78. e. 102. b. § Σωφροσύνης. modest, sober. 101. f. § Φιλοφρονομῶν. to treat kindly, to welcome. 99. f.

Φρεξ, ἱος. ἡ the roughening of the sea on the first rising of the wind. § Φρισσα. applied properly to the sea when so roughened: but also to any thing which bristles and stands erect, as the hair in violent fear, the ears of corn in a field, the spears of an army, &c. Hence to shudder at. 90. d.

Φρονη, ἱος. ἡ care, solicitude

thoughtfulness. 14. g. 56. g. 86. g. 96. d. § Φρονιζω. to be engaged in thought. to be solicitous. 4. b. 79. g. § Ἀφρονείς, ιδος. ἰ. ἡ. without care. 3. a.

Φρυαγμαί. to neigh or snort, as a horse. § Φρυγμα. το. a neighing, snorting. insolence. 60. g.

Φύλασσω. to guard, to keep, to watch. 8. d. 18. f. 31. e. 53. f. 70. f. to guard against. 99. d. (perhaps from ἡ φυλή.) § Διαφύλαττω. to preserve, retain. 37. d. 82. b. g. § Δυσφύλακτος. hard to be guarded against. 85. b. § Σωματοφυλαξ, ατος. ἰ. a body-guard. 24. d. § Σωματοφυλακίον. το. a place for keeping bodies. 45. f.

Φύλη. ἰ. a tribe. (At Athens originally the fourth, but afterwards the tenth part of the people.) 100. a. a. 110. f. § Φύλον. το. id. 70. d. § Φύλας, ου. ἰ. a tribesman, one of the same tribe. 97. f.

Φύλλον. το. a leaf. 44. d. (probably from φυω. Hence Lat. folium.) § Ἐνσιφύλλος, or ἰνσιφύλλος. leaf-shaking, leafy, an Homeric epithet of a mountain. 35. c. (from ἰνσθω, or ἰνω, to move, shake.)

Ψιφω. to blow. to puff up, inflate.

also to be puffed up, inflated. 72. g. 69. c. (In this passage however, three of the Parisian MSS. have ἰφυσσας, which I am disposed to think the true reading, the last syllable having been lost, as often, in the first of the following word τσι.) § Ψυσμα. το. a puffing up, inflation. 44. d. § Φουαλλίς, ιδος. ἡ. a bubble. 44. b. § Ἐμφυσω. to inflate. 44. c. § Τσιεφυσμαι. to be swelled exceedingly. 44. c.

Φῶω. to produce naturally, to make grow. 107. g. —μαι. to grow. to be naturally produced. 25. a. 40. a. § Φῶσις, ιως. ἡ. nature, natural genius. 21. d. 75. e. 81. c. 108. e. § Φῶτον. το. a plant. § Φῶτινυμαι. to plant. 58. a. § Ἐκφυω. to grow out of. 92. g. § Καταφυτες. planted. 68. c. § Τσιεφως. extraordinarily, astonishingly. 36. g. § Τσιεφυσμαι. to grow out of. 105. f. § Εὔφωια. good natural genius. 75. f.

Φωλιος. ἰ. the hole, or den, of a beast. 36. b.

Φωνη. ἡ. language. voice. 20. c. 53. d. 67. e. 107. d. (perhaps from φασ or φημι, to speak.) § Λισσοφωνος. with a weak or shrill voice. 74. b.

## X

ΧΑΙΝΩ. to gape. 42. b. (part. perf. m.) 79. b. 90. c. 81. e. 89. a. § Χασμα. το. a chasm, gulph. 27. e. 67. g. § Χανδον. adv. with open mouth. 25. a. § Ἐπιχαίω. to gape at. 88. f.

Χαίρω. (1st f. χαίρην and χαίρησιν) to rejoice, to be glad. 43. d. 94. b. 89. a. to delight in. 9. e. 84. f. χαίρει, hail: an expression of

salutation. 62. d. 98. f. χαίρειν ἰπαντις, 107. e. "bidding us a long farewell." So ἰρρησθαι φρασας πολλας. Dem. de Cor. § Χῆρις, ιτος. ἡ. favour, kindness, benefit. 33. d. 69. e. "with partiality." thanks. 94. g. 62. b. "I shall be most thankful to you." οὐ χαίρει, 51. e. "on account of which." In this phrase the prep. δια is understood. § Χῆριζομαι. to confere



*a favour, to gratify.* 84. *a.* § *Χαίρεις, ισα, εν. agreeable, fine.* 28. *f.* *ἑστεχαμεν.* to be overjoyed. 69. *c.* § *Ἀχαριστος.* ungrateful. 94. *e.* 99. *c.* § *Ἀχάριστον.* *h.* ingratitude. 85. *e.*

*Χάλαζα.* *h.* hail. 82. *f.* § *Ἐπιχάλαζω.* to hail upon, to shower upon like hail. 103. *f.*

*Χάλιος.* hard, severe, difficult. 37. *d.* 63. *f.* 62. *b.* 95. *g.* § *Χάλι-πῶς.* with difficulty. 74. *g.* *χ. ἰχυν.* to be in a sad way. 70. *c.* § *Χάλι-σταιν.* to be angry, displeased. 48. *e.* 95. *e.* 107. *b.*

*Χάλιος.* *i.* copper. brass. 39. *c.* *d.* § *Χάλιος.* brassy. contr. *χαλιούς.* 87. *a.*

*Χάμαι.* adv. on the ground. 30. *f.* (probably from *h* *χθον*, the *l* re-appearing in the adjective *χθάμι-λος*, low.)

*Χάρασσω.* to make an impression on the surface, to excavate. (Hence character.) § *Ἐγγράσσω.* to engrave, inscribe. 49. *f.*

*Χῆλος.* *ισ.* *το.* the lip. 13. *e.*

*Χιμων, ὤνος.* *i.* winter. a storm. 37. *c.* *εὐ χιμῶνος*, in winter, *ἀρα* being understood. 56. *a.* 58. *b.* 98. *a.* (probably from *χίω*.) § *Χιμῆριος.* wintry, of winter. 80. *g.* 109. *e.*

*Χιρ, υρος* and *ερος.* *h.* the hand. 3. *e.* 29. *e.* (see *n.*) 85. *g.* (see *n.*) 9. *a.* "would have come to blows." So 26. *a.* often understood as 11. *a.* § *Χιρῶν.* and —*εμαι.* to subdue. 9. *e.* 20. *e.* 22. *a.* § *Χιρῶν, ερος.* inferior, worse. 44. *d.* (It seems primarily to have denoted a person who supports himself by the labour of his hands.) § *Χιρωναξ.* *i.* a handicraft. 78. *c.* (from *i* *ἀναξ*, qu. master of his hands.) § *Εγχε-*

*ρίζω.* to put into one's hands. 64. *e.* 93. *f.* § *Ἐπιχίρω.* to lay hands upon, attack. 7. *a.* to attempt, set about. 82. *b.* 101. *b.* § *Ἐπιχίρω.* *το.* hire. recompense. *τάπιχ.* for *τα ἰπιχ.* 82. *g.* § *Προχίρωμαι* to hold in the hand. 50. *a.* § *Προχίρος.* ready at hand, ready. 75. *c.* 82. *a.* 87. *g.*

*Δυσχίρης.* difficult, troublesome. § *Δυσχίρειν.* to be vexed. 65. *f.* § *Ἐπιχίρεια.* *h.* (qu. *ἰχίχιρεια*, from *ἰχῶ*.) a truce, armistice. 82. *a.* § *Ὀξύχιρ.* light-fingered. 6. *a.* § *Χρῦσοχιρ.* with gold rings. 89. *f.*

*Χιλιδων, ερος.* *h.* a swallow. 90. *a.*

*Χίλος, υς.* *h.* and *χίλων.* *h.* a tortoise. 6. *d.*

*Χίω, χίω.* and *χυν.* to pour. § *Χα.* *h.* a funeral libation, poured out to the infernal Gods, as *σπονή* to the celestial. 48. *d.* § *Χω.* to heap up, as earth. 14. *f.* 110. *d.* § *Χωμα.* *το.* a heap of earth. 45. *f.* (Compare Hom. *χων γαίῃ* Il. 2. 464.) § *Ἐκχίω,* and *ἰκχίω.* to pour out. 83. *d.* (for *ἰκχίωται*.) 90. *f.* 56. *g.* 89. *a.* *b.* 47. *f.* "is cleared out." § *Ἐκχυν.* *h.* a pouring out, effusion. 89. *a.* § *Ἐγχίω.* to pour into. 2. *e.* 45. *g.* 7. *d.* (for *ἰγχίωται*.) § *Καταχίω.* to pour down, to shed. 67. *c.* § *Περιχίω,* and *περιχυν.* to pour around. 108. *c.* "which has oil poured about it." § *Οἶνοχιος.* *i.* a cup-bearer. 2. *e.* 19. *c.* § *Οἶνοχιω.* to act the cup-bearer. 33. *a.* § *Χρῦσοχιος.* *i.* a goldsmith. 106. *f.*

*Χθις.* adv. yesterday. 6. *b.* 77. *c.*

*Χθον, ερος.* *h.* the ground, earth. § *Ἐπὶ χθονος.* under ground. 46. *a.*

*Χίλι.* a thousand. 31. *c.*

*Χιμῆρα.* *h.* a goat. the Chimæra. see Index 69. *g.*

*Χίτων, ὤνος.* *i.* a tunic, or inner

garment. 1. d. § Χιτῶνιον το. a jacket. 79. e.

Χιων, ονός. ἡ. snow. 82. e. (perhaps from χιων.)

Χιτών, ὄδης. ἡ. a military cloak. 26. c. a cloak. 96. a.

Χιτών, ἴσος. ἡ. a measure of dry substances. 18. b. 103. e. The Attic χιωνίς is said to have contained three cotylæ, or the 48th part of a medimnus.

Χολή. ἡ. bile, anger. 84. a. § Μελανχολίαν. to be affected with madness, supposed to arise from the redundancy of black bile. 2. a. 8. a. 84. g. (hence melancholy.) § Ὀξύχολος. choleric, passionate. 3. c.

Χορδή. ἡ. a gut. the string of a musical instrument. (So our gut.) 6. d. (Hence chord and cord.)

Χορός. ἰ. a chorus, choir, a company of dancers. 105. d. g. § Περιχρῆναι. to dance around. 11. d.

Χρᾶν. (to assail.) to deliver oracles. 12. e. 107. f. Χρᾶσθαι. to consult an oracle. 63. b. to use, make use of, employ. 15. e. 21. a. d. 43. b. 49. e. (contr. for χρᾶν. imper.) 60. f. 87. b. 64. d. "what I should do with myself—how I should manage myself." So 64. f.—followed by an accusative, to borrow, to have the loan of. 71. e. § Χρησμός. ἰ. an oracle. 39. a. § Χρησῖμος. useful. 1. c. 16. a. 25. d. § Χρησιμῖνον. to be serviceable. 15. g. § Χρῆμα. το. a thing. 91. c. 102. d. (see n.) τα χρηματα, money, wealth. 31. e. 43. f. 51. f. 65. a. e. § Χρηστός. serviceable, good. 75. f. 99. a. 102. e. "fine a man as he is." § Χρηστότης, ητος. ἡ. goodness. 84. d. 85. e. § Χρῆμα. ἡ. necessity, occasion. 71. e. § Χρῆμα, οος. contr. οος. ἡ. id. Ion. for χρῆμα. 63. b. § Χρῆναι

το. indecl. id. fut. 32. b. § Χρεός, οος. το. a debt. 55. g. (contr. for χρεῖα.) § Χρεῖν. imper. it is necessary, incumbent. one ought, must. 3. c. 18. b. 4. f. 28. e.

Ἀποχρῆσθαι. to make use of, to employ. 48. c. § Ἀπεχρῆν, or Ἀπεχρῆ, it is sufficient, enough. 104. c. § Καταχρῆσθαι. to abuse. 24. f. § Παρεχρήμα. adv. immediately. 68. a. § Ἀχρηστος. useless, unprofitable. 23. e. § Πλοχρηματος. wealthy. 63. g.

Χρῆμνισμα. to hawk up a spit. 54. a.

Χρῆν. to anoint, besmear. 45. f. 54. b. § Ἐπιχρηστος. laid on by besmearing. 92. c.

Χρῆμα. ἡ. colour. 88. d. (probably from χρᾶν, which among its other significations denotes to colour.) § Ὀμοχρεός of a uniform colour. 59. a.

Χρεός. ἰ. time. 41. d. 33. f. often understood, as 13. c. 49. c. 70. e. § Χρεῖνος. late, tardy. 102. e. § Ὀλιγοχρεῖνος. short-lived. 44. d. 69. b.

Χρῆρος. ἰ. gold. 9. f. 24. d. § Χρῆσιον. το. id. 15. b. 40. a. § Χρῆσιος. contr. οῦς, golden, made of gold. 2. a. 8. f. 30. a. 39. a. 64. g. (see n.) 100. f. § Διαχρῆστος. adorned with gold. 92. a. § Περιχρῆρος. attired in gold. 69. d.

Κωλος. lame. 32. a. 89. a.

Χωρεῖν. (to go, proceed.) to contain, have place for. 103. c. § Χῶρος. ἰ. a place. 16. e. 54. a. 69. a. § Χωρεῖν. ἡ. a place. a country. 10. d. 30. g. 47. d. § Χωρεῖν. το. id. 29. f. 33. g. 67. d. § Ἐπιχωρεῖν. to frequent. 32. d. § Παραχωρεῖν. to give place, yield. 102. d. § Προχωρεῖν. to come to, join. 44. b. § Προχωρεῖν. to advance. 9. a. (for προχωρησιν.) 20. d.

Χωρίς. adv. apart from. 62. e. 65. e. (perhaps from χωρεῖν.)

## Ψ

ΨΑΩ. to strike. § ΨΑΥΩ. to touch.  
§ ΞΑΥΩ. id. 11. c.

Ψάλλον. το. (Att. ψάλλον.) the bit  
of a bridle. also a bracelet. 106. f.

Ψεύδω, and —μα. to falsify, to lye.  
16. c. 23. c. 26. b. § Ψεύδεις, ισς.  
το. a lye, falsehood. 15. c. 23. e.  
§ Ψευσμα. το. id. 102. d. § Κα-  
ταψεύδωμαι. to falsify against one.  
61. c.

Ψῆφος. ἰ. a small stone, a pebble.  
Such being used in voting, as we  
use beans, hence a vote, given in  
trials, or on other occasions. 54.  
e. "who will presume to attempt  
to vote against a monarch?"  
§ Ψῆφς, ἰδς. ἰ. a pebble. 102. g.  
§ Ψηφίζω. to pass a vote, to decree.

§ Ψηφισμα. το. a decree. 63. a.  
73. b. 99. g. § Ξηφίζω. to put  
to the vote, as the presiding magis-  
trate or chairman. 73. g. 98. b.

Ψίλος. bare, as land cleared of trees,  
or a skin without hair. light-armed.  
lightly equipped, light. 14. b.

Ψοφος. ἰ. a crack, noise. 42. e. 54.  
a. 69. g. § Αψοφηται. adv. with-  
out noise. 42. f.

Ψύχω. to blow, breathe. to cool.  
§ Ψύχω. ἰ. breath. life. the soul.  
16. c. 45. g. 63. b. § Ψυχρός.  
cold. 54. a. 65. c. 97. f. § Δω-  
ψύχω. to air, dry by exposing  
to the air. 46. e. § Διωψύχω. to  
faint. 26. g.

## Ω

\*Ω interj. oh / followed by a geni-  
tive, 41. a. 47. c. 99. c. see n. on  
p. 46. b. Ω μοι. an exclamation of  
grief. ah me / 43. a.

\*Ωδι. adv. thus. 41. e. (from the  
article ἰ.)

Ωδν, ἰνς. ἰ. acute pain, particular-  
ly labour pains. 4. f. (probably  
from ἰ ὀδν, pain, grief.)

Ωθειω. (f. ὠσω and ὠθησω.) to push,  
drive. 28. a. 29. c. 60. c. § Ξεω-  
θειω. to thrust out. 86. c. 96. a.  
§ Παρωθειμαι. to thrust aside. 83.  
a. 109. d.

Ωσιάνος. ἰ. the Ocean: peculiarly  
the Indian ocean. 22. c.

\*Ωσθς, ὠα. a swift. 89. d.

\*Ωμος. ἰ. the shoulder. 33. b. 37. e.

\*Ωμός, η, ον. raw. 51. b. cruel. 22.  
e. § Ωμοτης, ητος. ἰ. cruelty. 14.  
b. 60. g.

\*Ωνος. ἰ. price, the worth of a thing.  
§ Ωνισμαι. to buy, purchase. 26.  
a. § Νιστωτος. lately purchased. 2.  
e. § Τιλωνς, ου. ἰ. a tax-farmer.  
33. f. 68. e.

\*Ωον. το. an egg. 51. b.

\*Ωρα. ἰ. a season, time. 34. a. "it  
is time for us." 50. e. "in ses-  
son."

Ωρε. *a. care, custody.* § 'Ολν-  
ρη. *i. carelessness.* 50. *a.*

'Ωρεω, and —μα. *to howl.* 16. *g.*

Ωε. *conj. and adv. of various uses.*  
*as.* 12. *d. as if.* 12. *b. when, as soon*  
*as.* 10. *f. so that, therefore.* 74. *d.*  
*thus.* 74. *e. joined with an infin.*  
45. *g.* "at least as one may con-  
jecture." perhaps ἰξίρει is understood  
in such phrases. *so* ὡς ἰξίρει, *as one*

*may say.—how.* 22. *e.* 62. *d.* 79.  
*d. that, in order that.* 67. *a.* "but  
for what purpose this?" (*see n.*)  
*to.* 79. *d.* ὡς πρὸς τινα, *as compared*  
*to, in comparison of.* 97. *b.* § 'Ω-  
ρεω. *as.* 1. *d.* 92. *f.*

Ωρει. *so that.* 2. *b.* 10. *f.* *wherefore.*  
14. *d.* § 'Εως. *until. as far as.* 27. *g.*

'Ωχρεω. *pale, sallow.* 31. *b.* 86. *g.*  
(probably qu. ἔχρεω, from ἰχρεω,  
*colour.*) § Τεωχρεω. *pallid.* 39. *b.*



ALPHABETICAL  
CATALOGUE OF WORDS  
IN THE  
LEXICON.

ΑΙΩ

ΑΜΕ

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the following explanation: "the *quill*, or sea-onion; a bulbous-rooted plant used in medicine. 66. f." *εκιεταμ, εκιετητικος*. 339.

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σπῖος. 353. ὑποσπῖος. 354. ὑπο-  
σπῖος. 349. ὑποσπῖος. 327. ὑποσπῖος.  
357. ὑποσπῖος, ὑποσπῖος, ὑποσπῖος.  
349. ὑποσπῖος. 273. ὑποσπῖος. 349.  
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σπῖος. 326. ὑποσπῖος. 349. ὑπο-  
σπῖος. 284. ὑποσπῖος. 349. ὑπο-  
σπῖος.



# WORDS,

OF WHICH THE GRAMMATICAL ANALYSIS IS GIVEN IN THE LEXICON.

ἄλδα. 272. ἄλδ. 275. ἄμηναι. 276.  
 ἀναδῆναι. 281. ἀναπισταμένοις, by  
 synec. for —πισταμένοις, part. perf.  
 pres. of ἀπισταται. 332. ἀναπλη-  
 ροῦνται. 333. ἀνιμνισ. 304.  
 ἀνιστασθαι. 340. ἀνιστραπῆσαι. 347.  
 ἀνῆ. 304. ἀνιπ. ib. ἀνῶντο. 277.  
 ἄπαι. 294. ἀπιστηγῆν. 334. ἀπισ-  
 τῆσαι. 338. ἀπυλλαγμένοις. 275.  
 ἀπαισι. 294. ἀπλῆν. 278. ἀποδῶναι.  
 281. ἀποδοῦν. 345. ἀποκρίναι. 311.  
 ἀποκλιῖναι. 325. ἀποκλιν. ib. ἀ-  
 ποφῆγαι. 337. ἀρεῖν. 273. ἀρεῖν.  
 272. ἀφειλεῖν. 304. ἀφειλῆναι, ἀφει-  
 λεῖν. ib. ἀφηγῆναι, ἀφην, ἀφίξαι. 305.  
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 284. γηρῆ. 285.  
 Δάδα. 288. δαῖν. 289. διασπαρῖναι, δια-  
 σπασα. 331. διαφῆγῆναι. 337. διδάσαι.  
 290. διδα. 273. δέξαι. ib. δέξιν. 292.  
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 κῆσαι. 317. ἰάσθαι. 293. ἰκνεκ-  
 φῆσαι. 312. ἐκπλαγῆσαι. 333. ἐκ-  
 ραγῆναι. 337. ἐκχίαι. 354. ἐλαττοῦν.  
 295. ἰλῶν. 273. ἰμῆαλῶν. 282. ἰμ-  
 ῆθῆ. 281. ἰμῆσαι. 333. ἰμῆναι.  
 350. ἰν. 294. ἰνῆναι. 345. ἰν-  
 ῆναι. 344. ἰξῆναι. 321. ἰξῆναι. 337.  
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 ἰσῆναι. ib. ἰσῆναι. 345. ἰσῆν. 294.  
 ἰσῆναι. ib. ἰσῆναι. 341. ἰσῆναι,  
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 ῶντο. 277. ἦσθαι. 293. ἦσθαι.  
 273. ἦσθαι. 293. ἦσθαι. 302. ἦσθαι.  
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 κατὰγῆναι. 303. κατὰγῆναι, an infn.  
 of κατὰγῆναι, formed as if from κατ-  
 ῆναι. see ἀπῆναι. 294. κατὰγῆναι.  
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 ῆναι. 326. παρῆναι. 347. παρῆναι.  
 332. παρῆναι. 353. παρῆναι. 354.  
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 305. συγκῆναι. 548. συγκῆναι.  
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 λῆναι. 303. τῆλῆναι. 343. τῆλῆναι.  
 neut. part. 1st aor. p. of τῆλῆναι.  
 346. τῆλῆναι. 343. τῆλῆναι. 345. τῆλῆναι.  
 293. τῆλῆναι, τῆλῆναι. 295.  
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 Ὠμῆναι. 324. Ὠμῆναι. 325. Ὠμῆναι.  
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# NOTES

ON

## L U C I A N .

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*The first numeral indicates the page, and the following, the line  
in which the word will be found.*

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1, 1. *Ἀσκληπιῖδ.*—In Homer, *Æsculapius* is never considered as a deity, but merely as a mortal; hence he has the epithet *ἀνθρώπων*. Some have supposed him to be the same as *Pæion*; but *Pæion* is identical with *Apollo* in later writers, and *Æsculapius* is probably considered to be his descendant. The serpent, the emblem of eternity or revived youth, was worshipped in *Ægypt*; and as the serpent is the emblem of *Æsculapius*, some suppose him to be the same as the serpent *Chaus*, worshipped in *Ægypt*; or as the Phœnician *Esmun*. The principal seat of his worship in Greece was at *Epidaurus*. His ritual was introduced into Rome B. C. 293, by order of the Delphic oracle, to drive away a pestilence. As the *Homeridæ* were a class of rhapsodists who had adopted Homer as their Eponym, so the *Asclepiadæ* were priests and physicians (for anciently both characters were constantly united) who claimed *Asclepeius* as their founder.

1, 3. *Συμπόσιον.*—The symposium (*πότος*) was a drinking party, frequently connected with a dinner party, and succeeding to it, yet sometimes distinct. At the *δῆπνον* the Greeks never drank, although they freely indulged at the symposium. The wine was never mixed in equal proportions with the water, but in the proportion of 3 : 1, or 3 : 2, or 2 : 1.

1, 7. *Νῦν*, when circumflexed, is the "now" of time; when an enclitic, the "now" of argument.

1, 13. *Υβριστάς.*—From *ὑβρις* = *ὑπερ*, -*ις*, i. e. "uppishness," the insolent, those who wish to be above their fellows. The Latin *Superbi*.

1, 27. *Μᾶλλον.*—Properly *μαλλίον*, the comparative of *μάλα* or *μέλλος*, which, by a well-known change, became *μαίλλον*, and by contraction *μᾶλλον*, whence the circumflex.

2, 17. *Ἐκκλησία.*—Terms derived from the Athenian constitution are used by Lucian in reference to the gods. The Athenian assemblies were, first, *ordinary*, = *κυριαί*, i. e. those held four times in each Prytany: second, *extraordinary*, = *σύγκλητοι*, those held upon any sudden



emergency, and convened by the *Σπαρτηγοί*. The name *κυρία*, according to Aristotle, applies only to the *first* of the four monthly assemblies; the other three appear to be called *νόμιμοι*. Besides these two classes, sometimes it was necessary that as many of the *country δήμοι* as possible should be convened, this was called *κατακλησία* (*kata + kalíō*), and answered to the *comitia Calata* of the Romans.

2, 27. *ῥήτορας*.—There appears to have been no class of public *ῥήτορες* at Athens endowed with any peculiar privileges: any citizen who spoke, or moved a motion in the assembly, or interfered in the proposing of any public matter, was called, with reference to such proposal, a *ῥήτωρ*, while those citizens who did not thus interfere were called *ιδιώται*. Potter insists that there were ten orators, one chosen from each tribe to represent each, and appointed by the public to preserve their interest; but this is doubtful.

3, 20. *Χαρσπή*.—Properly "open-mouthed" (*χάω = χάλνω*), hence "fierce of aspect."

3, 24. *Ἄρης*.—The symbol of mere brute force and rude strength. This god, delighting in destruction, denotes the burning plague in Soph. *Ed. Tyr.* 185, the termination *ης* denoting the burning rage of fire, as *ων* (in *Ἀπόλλων*, &c.) denotes greatness and majesty. The Romans confounded him with their own god *Mars = Mamers*, "the man-slayer."

4, 12. *Ἀρτεμιν*.—Her name is generally derived from *ἀρτεμής*, "the uninjured," "the inviolate," hence she is considered as the giver of health and vigour to others. When Apollo was considered to be the sun-god (*Helios*), his sister, Artemis, became the moon-goddess (*Selene*); hence, perhaps, the derivation given by many, *ΑΡΤΕΜΙΤΗ*, i. e. the foe to darkness and obscurity, which identifies her with the Egyptian goddess *NEITH*. As every deity was considered to have two opposite attributes, Artemis became to be considered as the cause of "sudden death," especially of women. Her worship and attributes were at an early period confounded by the Romans with those of *Diana*.

5, 8. *Πυρράχιζε*.—The Pyrrhic dance was one of the most important of the ancient Grecian dances: it appears to be of Spartan or Doric origin, although its invention has been traced up to the mythical period. It was danced by men in armour, to the sound of the flute, in quick and rapid measure, as is proved by the name of the Pyrrhic foot (πύρριχος) which is connected with the dance, and also with the proleusmatic (πύρριχος), or challenging foot. The dance generally represented the various movements of warriors engaged in combat. It was introduced into Rome by Julius Cæsar, and was frequently exhibited by Caligula, Nero, and Hadrian.

6, 7. *Χθής*.—Analogous to the Latin *hesi*, *hesiturnum* = *hesternum*, by the usual change of *χ* into *H*.

7, 1. *Κύκλωψ*.—These appear to have been a race of famous artists, which should be placed in the mythical age. Legends of their power and skill were handed down, and afterwards amplified and rendered miraculous. Eustathius attempts to explain the story of their having but one eye, by their wearing brazen helmets of circular shape, covering the whole head, with one round aperture in front to see through. Others refer the word to the circular appearance of the towns said to have been erected by the Cyclopes, and to whom massive structures, built of poly-

gonal stones, at Tyria, Mycenæ in Greece, and in several regions of Italy, are attributed.

8, 17. Πίλαγος, = Lat. *Pelagus*, the sea, in reference to its wide extent of surface, perhaps from the Hebrew *palay*, "to separate." Comp. Hor. Od. l. 111, "Oceano dissociabili."

8, 19. Ἀμφιτρίτης.—The female Poseidon, the goddess of the sea, i. e. the *Mediterranean* = *Θαλασσῆς*. In Homer she is not a goddess, but merely the personified sea.

8, 23. Ἀρίων.—The inventor of the Dithyrambic poem, which exercised so wide an influence in Greece. He is said to have introduced a chorus of Satyrs into the Dithyramb, whence he is styled *τραγικὸν τρόπον εὐρίτης*, although others refer this to the serious and grave character introduced into it by him. It was anciently a species of wild song = *κῶμος*, accompanied by the flute. The improvements of Arion were made at Corinth, a Doric city, whence we may conclude that it largely partook of the nature of Doric lyric poetry. It was danced by a chorus of fifty round a blazing altar, hence called *εὐέλαιος χορός*; and from this Arion is said to have been the son of *Cyclops*. It was from those recitations, which the Chorus responded to, that tragedy sprung. Hence Arion is commonly styled the forerunner of the drama. See Donald. Gr. Theatre.

8, 27. Ἀθηνᾶ, the symbol of wisdom, the daughter of Zeus, the legend of her birth from whose head is due to Pindar (OL. vii. 85); others regard her as the daughter of Pallas, the giant. A third legend represents her as born in Africa, near the river *Tritonis*, whence *Aristæus* also came. But her name, *Tritonia*, shows that her worship was originally near the river Triton, in Bœotia, which fell into the lake Cœpis, on which were two ancient towns, *Athens* and *Eleusis*, afterwards swallowed up in the lake. Her worship was carried by the Minyans into *Attica*, *Lybia*, &c. If we take *Μηρίς* to be her mother, we have at once her character: *Zeus*, her father, the most powerful of the gods; *Μηρίς*, her mother, the *wisest*; *Athens*, then, is the symbol of the union of both. At Athens she is said to have founded the *Areopagus*. She appears in Roman mythology as *Minerva*. In the ancient Orphic hymn she is called *ἄρσην καὶ θῆλυς*, hence her heart is not accessible to love.

9, 16. Τὸν κίθαρυδόν, i. e. Arion, the restorer of the Dithyramb to the worship of Bacchus, and the introducer of the chorus of Satyrs into it. See note above, 8, 27.

10, 18. Ἀγήνορα.—The father of Cadmus, Phoenix, Gliz, Thasus, Phineus, and Europa. Buttmann considers *Agenor* to be the same name as the Phœnician *Chnas*, i. e. *Canaan*, and that this Agenor is the Canaan of Moses. However this be, his reputed sons are but the symbols of the numerous colonies sent out by the Phœnicians; this is shown even by their names.

11, 7. Γαληνῇ.—A smooth calm, perhaps a metaphor from set milk, γαλᾶ.

12, 1. Ἀμφίλοχε.—This Amphilocheus was son of Amphiarus; his oracle was at Mallus, in Cilicia. Pausanias states that it was the most trustworthy fane in his time. He had an altar at Athens, and a shrine at Sparta.

12, 1. Τροφώνιε.—Although the shrine of Trophonius was plundered by the army of Sulla, yet for a long period afterwards it was consulted

by the Romans. In the time of Plutarch it was the only one of the Boeotian oracles which had not become silent.

12, 2. Ὅπως.—"How?" that is, "by what means?" the same as ὅποις, for all those adverbs ending in ὤς were originally datives plural; thus καλῶς = καλοῖς, "in beauty," i. e. beautifully, &c.

13, 5. Οὖν.—"Therefore," = ὅ, ὅν, "that being the case."

13, 8. Ὑμῖν.—Contracted from the ancient form ὑμέσιν, whence the circumflex. Sophocles has altered the quantity of the ultimate, and has ἕμιν.

13, 19. Τρίβωνα.—This robe, of coarse and rough material, from its constant wear was called τρίβων : it was worn also by the Spartans and the poor. Antisthenes is said to have been the first who doubled it about his person.

13, 21. Ευβερνήταν.—"The pilot," i. e., he who guides the head of the vessel, from the root κεπ or κερ, as in *gub-ernator*, *cap-ut*, *cub-are*, *κεφ-αλη*, &c.

13, 28. Διαδήμα.—A fillet or band, said to have been first used by Bacchus, to prevent the headach arising from intoxication. It must be considered as an ornament wholly Oriental, and was adopted by Alexander as the symbol of his sovereignty in the East. In time the simple fillet was adorned with gems and gold, and eventually became the modern crown.

14, 6. Ἐφέστρις.—Smith supposes this to mean any outward garment, and to be the same as the ἱμάτιον and chlamys.

14, 12. Ἀθλητής.—The term *athlete* was, properly, applied to those who contended in—I. *running* = δρόμος, of which there were four species: 1. *σταδιοδρόμος*, where the race was the length of a stadium; 2. *διανυδροδρόμος*, where the course was twice the length of the stadium; 3. *δολιχοδρόμος*, where it was several times the length of the stadium; and 4. *οπλοτοδρόμος*, where the race was in armour: II. in wrestling, *πάλη*, *lucta*: III. boxing, *πυγμή*, *pugilatus*: IV. the pentathlon, or, as the Romans called it, the *quingertium*: V. the pancratium = πανκρατίον, in which all the powers of the athlete were called into action: it consisted of boxing and wrestling united, and the contest was not given up until one of the combatants was killed, or held up a finger to acknowledge his defeat. Athletes were first exhibited at Rome by Marcus Fulvius, at the conclusion of the Ætolian war, B. C. 186. The ἀγωνιστοὶ merely practised games for bodily health. Caligula appears to have first introduced the pancratium at Rome.

14, 13. Παλαίστρα.—A place for wrestling, sometimes in connexion with and forming part of a gymnasium, sometimes separate. Krauss considers that the gymnasium was intended for men, but the palaestra for youth, which distinction Bekker has shown to be incorrect. He supposes that the palaestræ were devoted to the public practice of wrestling and the pancratium, and were principally intended for the professional athletes, who needed special and public training. The Romans, who originally had no public places for the instruction of youths in gymnastic exercises, make no distinction between the terms palaestra and gymnasium.

15, 19. Μνών.—As the drachma, which is the unit of computation, varied, so also did the *mina* and the *talent*. No *drachmæ* exist more ancient than the time of Solon, consequently their values must be con-

sidered from after that date. There were several modes of computation: first, the Attic talent, the relative proportions of whose parts were as follows:

	lb.	oz.	grs.
Obol, . . .	—	—	11·08
Drachma, . .	—	—	66·5
Mina, . . .	—	15	88·75
Talent, . . .	56	15½	100·32

The Euboic talent was somewhat larger than the Attic. The Æginetan bore the proportion of 5 : 8. When the word *talentum* (ταλάντῃ) occurs in Homer, and in some Doric decrees of Demosthenes, the worth of a talent of copper in gold is meant, i. e. the goldsmiths' or Syracusan talent, which was equal to 6 Attic drachmæ, or ¾ oz. and 71 grains. This small talent appears to explain the meaning of the phrase *magnum talentum* used for distinction in the Latin writers.

15, 24. Πριδνι.—The saw, whether the frame or hand-saw, is of great antiquity, being found on several very ancient Egyptian monuments. It is said to have been invented by Dedalus, or his nephew Talos, who, having found the jaw of a serpent, and divided a piece of wood with it, was led to imitate the teeth in iron.

16, 9. Ἀγκύριον.—Allied to ἀγκύλος, ἀγκών, *angulus, uncus*. No regular anchors were used in the heroic times, but their place was supplied by *εἰσβαί*, i. e. large stones, to which the vessels were fastened. The anchor is said to have been invented by Eupalamus, and improved by Anacharsis (Plin. vii. 57).

16, 17. Ἰμαρίον, a garment formed of a rectangular piece of cloth, just as it came from the loom, and generally square. The wool, too, was not always dyed, whence the usual colours were white or gray. In later times both the painter's and embroiderer's art was exerted to give additional decoration.

17, 9. Κράτης.—This is Crates of Thebes, the pupil of Diogenes (not Crates of Mallus, the editor of Homer, who was sent by Allatus to Rome, B. C. 157, and there first introduced the study of critical grammar). He was a practical philosopher, for, being heir to a large fortune, he gave it up, and bestowed it upon his native city, since a true philosopher had no need of money. He received the surname of "Door-opener," because it was his practice to visit every house at Athens, and rebuke its inmates.

18. Διογένης.—Was born about 412 B. C. He was pupil of Antisthenes. His father having committed some swindling transactions at Sinope, fled with his son to Athens. Diogenes having to visit Ægina, on his journey was taken by pirates, and sold as a slave in Crete. Xenias of Corinth purchased him, and at his house he passed the remainder of his days. (See *Index*.) He died at the age of 90, B. C. 323, in the same year that Antisthenes came to Athens to promulgate opinions directly the converse of his. It was also the year of Alexander the Great's death, and Plutarch states both to have died on the same day.

17, 12. Ὀλκάδας.—Vessels of burden were called ὀλκάδες, φορηκὰ, φορηγοί, στρογγύλαι, &c. Their holds were of large capacity, hence their structure was bulky, their bottoms round, and they were impelled chiefly by sails.

18, 24. *Δαναοῦ παρθῖνοι*, i. e. *Danaiides*.—Many ancient authorities relate that Danaus, or the Danaides, supplied Argos with water, hence, perhaps, the origin of the story of their punishment; or, as was usual among Eastern nations, they were compelled to supply strangers with water at the entrance of the city Argos, where still are seen large vats formed of loose porous stone, and therefore difficult to be filled.

20, 19. *Κελτίβηρας*, i. e. the *Celts* on this side the *Iberis* = Ebro. The name *Καλατιῶι* is only another form for *κελταῖ*.

20, 25. *Δακρυλίους*.—See Arnold's Rom. Hist., vol. iii. 326.

*Ib.* *Ἀμμονος*.—From the representation of Ammon, in sheep skins, and with the horns of a ram, and also from the derivation of his name (Egyptian *Amoni*, "to feed"), it appears that Ammon is but the personified symbol of a shepherd's life and worship. In after times Ammon is represented as the *Sun* in the sign of *Caper*, i. e. Jove disguised as a ram. Servius derives the name from *ἄμμος*, sand, i. e. Jupiter, worshipped in the deserts.

21, 6. *Δαρῖον*.—This is Darius the Third, commonly called *Codomanus*, with whose death (B. C. 336) the Persian empire ends. The name is probably derived from the Persian *dareush* or *darabe*, "a lord," "a ruler."

24, 12. *Ἄνουβιν*.—It is remarkable that this name occurs in no writer previous to the era of Augustus. It is probably the Egyptian *Anuph*. Two species of his worship are to be observed, one, the vulgar, in which he was considered as the representative of the dog, i. e. the emblem of fidelity and honesty: his worship may, perhaps, in this form, date from the shepherd kings. In after times an astronomical phase was given to this; and Plutarch considers him to be the deification of the horizon, i. e. the line which unites the visible (*Isis*) with the invisible (*Nephthis*). His worship was introduced at Rome towards the close of the Republic.

25, 8. *Καλλισθένης*.—Was born at Olynthus. He was a relative of Aristotle, and was brought up by him, together with Alexander and Theophrastus. He seems to have been involved in the conspiracy of Hermolaus, to assassinate Alexander. Alexander put him in chains, for the purpose of having him tried before Aristotle, but after a few months he died, a loathsome spectacle, owing to his obesity. The celebrated edition of Homer (*ἡ ἐκ τῆς νάρθηκος*), by most writers attributed to Aristotle, is by some attributed to Callisthenes and Aristarchus.

25, 15. *Ἀμύντρον*.—There were three kings of Macedon of this name: Amyntas I., fifth in descent from Perdiccas, the founder of the Macedonian monarchy. Under him Macedon became tributary to Persia. He died about 498 B. C. Amyntas II., brother of Perdiccas II. In 394 he obtained the throne of Macedon Proper, on the murder of Pausanias. He was driven thence by Argæus, and fled to the Thessalians, by whose aid he was restored. He gave strong proofs of his friendship to the Athenians, by acknowledging their claim to Amphipolis, and adopting Iphicrates as his son. In his reign the seat of government was changed from Edessa to Pylæna. This is the person here alluded to. Amyntas III., a grandson of Amyntas II. He was excluded from the throne by his uncle, the celebrated Philip, and was put to death in the first year of the reign of Alexander, B. C. 336, for a plot against the king's life.

27, 14. *Κέρβερος*.—Mentioned by Homer as "the dog" (*Odys. xi.*

6, 23). Hesiod gives him two heads, and styles him the son of Typhaon and Echidna. He is represented as keeping watch either at the mouth of the Acheron or at the gates of Hades.

28, 5. *Χάρων*.—This personage appears to be of Egyptian origin: he is of late introduction in Grecian poetry, and, of course, is unknown to Homer.

28, 10. *Ὀβολόν*.—This coin was originally of silver, but in later times was formed of bronze; its value was about 1*d.* two-fifths. Six of these formed a drachma=9½*d.*, from *δράγμω*, "as much as the hand could clasp."

29, 9. *Ἀντίσθενης*.—The founder of the Cynic school, the only one which had no scientific purpose. He was first the pupil of Gorgias, and then of Socrates, at whose death he was present. He taught at the Cynosarges, a gymnasium at Athens, set apart for those who were not of pure Athenian blood, whence some suppose the name Cynics to be derived. By many his style was greatly admired, and Plato is supposed to have taken some of his thoughts and modes of expression. Cicero calls him *homo acutus magis quam eruditus*. He flourished B. C. 366.

29, 22. *Ἀρσάκης*.—This appears only to be another form for Artaxerxes. Pott supposes it to be synonymous with *Ar-shak*, i. e. "Shah of the Ario," but it occurs as a Persian name long before the irruption of the Parthii. The name, however, was not a personal one, but indicative of kingly power. No less than thirty-one Arsacidæ are mentioned from the first, who flourished about B. C. 260, to Artabanus the Fourth, who submitted to Artaxerxes, the founder of the dynasty of the Sassanidæ, which continued until A. C. 651.

30, 8. *Πέλταστροῦ*.—The Peltastæ were introduced into the Athenian army by Iphicrates, who, in his campaign against the Acarnanians, observed the difficulty which the Athenian Hoplites laboured under against the light-armed enemy. They wore the pelta=πέλτη, instead of the clypeus. Iphicrates also doubled the length of the sword, and added one-third to the shaft of the lance.

30, 12. *Σάρισσαν*.—Servius (on *Æn.* vii. 664.) states that as the *Pilum* (ὑσσός) was peculiar to the Romans, the *Gæsum* to the Gauls, so was the *Sarissa* to the Macedonians. It was used both to throw with as a missile, and to thrust with in close combat. The shaft was generally made of cornel, whose stems are long and straight.

31, 7. *Ἑταίρας*.—This word originally denoted "an intimate companion," but was afterwards used to denote ladies of free character. At Athens intercourse with an hetaira did not bring with it any disgrace, provided the man took his part in public affairs, and did not neglect his wife or home. It must be remembered that these females were chiefly brought from the luxurious climate of Ionia, and were taught all arts whereby to win and retain affection. Many of them cultivated the sciences in no common degree; and we know that Socrates was seen at the *soirées* of Aspasia.

31, 22. *Κληρονόμοις*.—It was only when a man had no issue that he was at full liberty to nominate his heir. This state was considered one of misery, hence, according to Hesychius, very distant relations were called *χηρώσται*, because the house itself was *χηρεύων* και *ἐρημος*. To prevent such a circumstance, it was usual either to adopt a son during one's life-time, or to make a will; the latter should be made in the pre-

sence of witnesses, or even in public before the magistrates: if made secretly it was liable to litigation, and had the appearance of fraud. A will could always be revoked during the life of the drawer.

32, 22. Ἀδου.—The monarch of the *unseen* world; from *α* and εἶδω. His Latin name appears to be Orcus.

32, 28. Διό.—Διός, is of the same root as *dies*, day, Zeus, Ju-piter, &c., all having the idea of light, i. e. the giver of light or of the day.

33, 12. Δικωπίαν.—The general term for oars is *ράβδος*, which properly meant the blade or flat part of the oar. In vessels of more than one tier the oars were called, from the bench or *ordo* in which they were used, *κώπαι*, *θαλάμαι*, *ζύγαι*, and *θρανίτιδες*. This bark of Charon's had only two oars, one on each side. In other passages the boat is pushed by a pole, not by oars.

33, 29. Τελώνης, "a toll or tax collector," from the very ancient verb "to tell," whence "toll," an impost, &c. Now the persons who imposed tolls were magistrates, whence they are called οἱ ἐν τελεῖ; passively, too, things which were counted were *τέλη*, as divisions of troops, &c.

34, 9. Ποδός.—The *ποδες* are the two ropes attached to the lower extremities of the square sail. They are mentioned in Homer, *Odys.* v. 256. They ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings. The extremity of each rope, when attached to the ring, is supposed to have been the *πρόπους*. Comp. Virg. *Æn.* v. 830, *una omnes fecere pedem*.

34, 13. Επιβάραι.—These were properly soldiers or marines, appointed to defend the vessels in the Athenian navy, or attack those of the enemy, and were distinct from the rowers, and also from the land soldiers. The ordinary number to each vessel was ten. In very early times many more *επιβάραι* were allotted, sometimes even seventy to each vessel, but this was, because the success of a sea-fight depended more on manual force, and brute exertion, than on the manœuvres of nautical skill.

34, 21. Ἀλωέως υἱέας.—Pindar states that when the two brothers *Aloeida* were in the island of Naxos, Artemis appeared before them in the form of a stag, and ran between the two brothers, who, both aiming at the animal at the same time, shot each other dead. In the general legends they are but the symbols of *vis expers consili*, mere brute force. Yet, in Pausanias, they appear as the first of men who worshipped the Muses on Mount Helicon. According to Diodorus, who usually historicizes Grecian legends, they were Thessalian heroes, who attempted to retake their mother, Iphimedia, from the Thracians. After having defeated them, they settled in Strongyle as its rulers. The attempts to explain these fables are unsatisfactory.

35, 5. Ἀρλάννα.—According to Latronne, the idea of the heaven-bearing Atlas is a mere personification of a cosmographic notion, which arose from the views entertained by the ancients respecting the nature of heaven and its relations to the earth; and such a personification, when once established, was further developed and connected with other myths, such as that of the *Titans*, &c.

36, 11. Κασταλία.—This celebrated spring is supposed to have taken its name from Castalia, a daughter of the *Achelous*; that is, *Achelous* is the general symbol for water, and *Castalia*, "the pure outburst," is a spring hence derived. Comp. Virg. *Georg.* i. 9, *Acheloia pocula*, and Forbiger's note.

87, 7. Ῥαψωδῶντος, from ῥάπτειν ἀοιδῆν, alluding to the peculiar mode of recitation in which, not detached pieces, but long songs in one continuance were recited by a minstrel, holding in his hand a ῥάβδος, or wand, with which he beat time (whence some derive his name; but there is a peculiar word in reference to this custom=ῥαβδονχοῦς). Lucian here treats Homer as a rhapsodist, whereas he was properly an ἀοιδός, i. e. the chanter of his own poems alone. For the numerous theories regarding Homer see Thirlwall, Hist. Gr. vol. i. *ad fin.*, and the Proleg. prefixed to my Homer (books xviii. xxiv). Mr. Grote has lately propounded an ingenious theory, e. g. that the *Iliad* is but an enlarged poem, and that the original poem was not an *Iliad*, but an *Achilleid*, and contained books i. viii. ix. xii. to xxii., omitting books ii. to vii. inclusive, the tenth and eleventh, twenty-third and twenty-fourth; but see his statements examined as above.

88, 9. Κροῖσος was the last king of Lydia of the family of the Mamiadæ. He was son of Alyattes, by a Carian mother. He appears to have obtained the throne B. C. 560. He subdued the Greek cities on the coast of Asia Minor. The fame of his great wealth and liberality drew to his court the Σοφισταί, or seven wise men of Greece, and among them Solon. The consigning of *Croesus* by his victor Cyrus (B. C. 546,) together with fourteen Lydian youths, to a blazing pyre, appears to have been an offering to the *Sun*, the god of Persian worship. He was, however, saved, partly by the effect which the warning of Solon had on the mind of Cyrus, and partly by the pyre being extinguished by a violent shower of rain. Of the time and manner of his death we know nothing. The account of Xenophon is but a mere romance, partly founded on Herodotus.

88, 12. Σάρδεις, on the river *Pactolus*, at the base of Timolus. This city occasioned the famous Persian war, as it was accidentally burned by the Athenians, to revenge which *Xerxes* invaded Greece.

88, 22. Κλίσσιν.—This beautiful story is due to Herod. i. 31.

89, 3. Πλίνθους.—It must be remembered that many of the ancient temples were considered as "Banks," in which valuables might be deposited, and drawn out in time of need. Croesus was already apprehending an inroad from Cyrus. His presents must have been great, for the Delphians gave him precedency in consulting the Oracle, and other honours, besides granting the right of citizenship to any who should claim it in his name. All this wealth was plundered, during the Sacred War, by the Phocians.

89, 22, Ἔρωτα ἐρῶσιν.—Frequently neuter verbs take an accusative of cognate meaning: thus, μάχεσθαι μάχην, dormire somnum, pugnare prælum.

89, 29. Ἀναθήματα.—Dedications were given to the gods, either as a token of gratitude for past favours, or in order to gain some new ones. The six Thesmothetæ at Athens, if they violated any of the laws, were bound to dedicate a gilt statue, the size of a man, at Delphi; this was, then, as an *atonement* for wrong. Many celebrated works of art are still extant, proving by their inscriptions that they had been originally dedicated. See Smyth's *Antiq.*, under ΚΡΑΤΗΡ.

40, 40. Κύρον.—This is the account given by Herodotus; but, according to *Ctesias*, Cyrus met his death by a wound in battle against the Derbices, who were assisted by the Indians. He was killed 529 B. C.

41, 1. Καμβύσης.—To him is generally referred the prediction of



Isaiah: "Thou I will give over into the hands of a cruel lord." xix. 4. It appears that from his birth he was subject to epileptic fits. (Herod. iii. 83.) Herodotus says, that the Persians always spoke of Cambyases as *δεινός*, in remembrance of his tyranny. He died at Babylon or Ec-batana, about 521 B. C.

41, 4. *Ἄπιν*.—The worship of Apis was, without doubt, originally nothing but the simple worship of the bull, and formed a part of the Fetish-worship of the Egyptians; but in the course of time the bull, like other animals, was regarded as a symbol in the astronomical and physical systems of the Egyptian priests. How far this was carried may be seen from what Ælian says about the twenty-nine marks on the body of Apis, which form a complete astronomical and physical system. Cambyases, in his impo-litic disrespect for the Egyptian worship, slew Apis, and Ochus had him regularly slaughtered. Alexander the Great pleased the Egyptians by giving offerings to him, a mode of policy afterwards followed up by the Romans, who usually tolerated all religions which did not interfere with their republican institutions or feelings.

42, 85. *Δικασταί*.—The Dicasts at Athens were six thousand citizens, chosen every year, to act as judges of the Law and the Fact. Each should be a born citizen, of thirty years of age. The nine Archons, and their secretary, each drew by lot six hundred citizens, these formed the body. This body was subdivided into ten smaller divisions of five hundred each. The additional thousand were reserved to fill up any vacancies which might occur in these. It is evident that, as these Dicasts were not selected with any care or scrupulousness, they formed a very dangerous body in troubled times, as they could confiscate the property, and even degrade the rank, of any individual who offended them. Their pay was fixed by Pericles at one obol a day; by Cleon (Olymp. 88) at three obols, the smallness of which sum left them open to corruption.

43, 1. *Τύραννος*.—In the heroic times the monarch had three functions,—priest, the civil judge, and military leader. When, in progress of time, from many causes, the throne became elective, not hereditary, many families became on a par in rank and dignity with the reigning one, and thus oligarchy sprung up. From the dissensions that would hence naturally arise, individuals, themselves of the highest descent, courted the people (who wished, from the oppression of the nobles, to have again a king) as a means of obtaining power, and hence arose *Tyrannis*, i. e. despotism, or the subjection of the many to one man, as the chosen of the people. The *τύραννος* must be distinguished from *αἰσυμένης* (Hom. II. xxiv. 416), which denotes an arbiter chosen by general consent to mediate between conflicting parties. The word *τύραννος* is evidently the same as *κοίρανος*, and by no means, in early times, indicated violent exercise of power: hence Pisistratus is both called a *tyrant* by Thucydides, yet praised by that historian for the mildness with which he exercised his power. Archilochus is said to have first introduced the word. Most of the tyrannies in Greece itself were overthrown by the arms or influence of Sparta, shortly after the Persian war.

43, 14. *Ὀροφον*, from *ἐρίφω*, to cover, *πίρω*, to peel twigs, hence "roof."

43, 23. *Ἐκκομίζοντα*.—On the third day after death, by a law of Solon's, the body was carried out before sunrise; this is *ἐκφορῇ* or *ἐκκομίζῃ*, and the Latin *effertur*. Ter. Andr. I. i. 114.

45, 5. *Σειρήνων*.—Bochart derives the name from the Phœnic. *Sir*, "to entrance by song;" others from *εἶπω*, alluding to their singing connected pieces. The fable, however, appears to be of eastern origin, and they are the symbol of the destructive allurements of vice, when aided by the powerful agents of beauty and song.

45, 22. *Ἡρία*.—Anciently the dead were buried within the precincts of their own houses, as at a later time they were allowed to be buried within the city at Sparta and Megara; but even before the historical time they were generally buried outside the city, to avoid the pollution supposed to arise from their presence. For the different sorts of tombs, many of them very magnificent, see Mrs. Hamilton Gray's *Etruria*, Smith's *Dict. Antiq.*, and Mr. Fellows' recent work on *Lycia*.

45, 25. *Πυραμίδα*.—The Pyramids (at least the largest of them) are supposed to have been erected by Cheops, called by Diodorus *Chembes* or *Chemnes*. His brother, Cephron, erected others. The name is derived from *purami* = "a man," Egyptian, or from *boor-a-mid*, Arabic = "the home of the dead." Herodotus says, that the Egyptians so hated the memory of their kings, that they called the Pyramids, not after the names of the builders, but of Philoleon, a shepherd who lived near.

46, 19. *Αἶας*.—It is said that when, in the time of the emperor Hadrian, the sea had washed open the grave of Ajax, bones of superhuman size were found in it, which the emperor ordered to be buried again. The name, if not that of a real personage, appears to be connected with *ἄγω*, as in Homer, *αἰήρος* = *ἀγήρος*; so *Αἶας* = *ἄγας*, *ι* being interchanged with the digamma. The Scholiasts derive his name from *αἰετός*, an eagle.

47, 18. *Αἰόκοῦ*.—Æacus, king of Ægina, which, according to some of the Scholiasts, was peopled by ants, *μύρμηκες*. Others say that Juno, indignant with jealousy from Jupiter's love for Ægina (the nymph), sent a fearful dragon into the region, which destroyed nearly all the inhabitants, and that afterwards Jupiter changed the ants into men. These legends, according to Niebuhr, are nothing but a mythical account of the colonization of Ægina, which seems to have been originally inhabited by Pelasgians, and afterwards received colonists from Pthiotis, the seat of the Myrmidons, and from Phlius, on the banks of the Æopos. Pindar mentions Æacus as being associated with Neptune and Apollo in building the walls of Troy, and that through the part built by Æacus the serpent penetrated, which was ominous of Troy's fate. Plato supposes Æacus to have been appointed judge of the dead merely for Europeans.

48, 20. *Ἀμβροσία*.—"Immortal food" (from *α*, *μείρω*; *μυρός*, = *mors*, *mortis*, then *βρότος*, whence *δμβροτός*). This food was supposed to be brought to Jupiter by pigeons, and with it the gods also anointed their hair and persons.

48, 23. *Δεσμωτήριον*.—The Athenian name for a prison, the ancient Grecian one being *γοργύρα*, Lat. *carcer*, Germ. *kerker*. It was under the charge of the Eleven, and was used either as a prison or place of execution.

48, 29. *Πήραν*.—A leathern wallet, adopted by the Cynics in imitation of rustics and travellers, who used it to carry their provisions.

49, 38. *Υσπληξ*.—Supposed originally to mean "a lash of a whip," and thence a cord which was stretched in front of the racers to keep them in, and which was removed or let fall when the signal was given to start.

50, 4. Ἐπιβάθρα.—The *ponts*, or temporary bridge between the shore and the ship, removed when the anchor was weighed. For a representation of one, see Smith's Dict. Antiq., page 164, b.

Ib. Βιβλίον.—"A book," so called from the Greek term for papyrus, βύβλος. The papyrus was long an article of commerce, even before the time of Herodotus. The plant is a species of reed which grows nearly twelve feet high. The rind was peeled carefully off, the pieces macerated and joined by the water of the Nile; then, on a layer in one direction, was laid a layer across, both these were pressed together by a heavy weight, and dried in the sun. In consequence of the prohibition of its exportation, parchment was adopted by Eumenes II., King of Pergamus, but Herodotus mentions writing on skins as common in his time.

51, 82. Ἀνεψιός.—A first cousin, ἀνάπτω; his son was ἀνεψι-αδούς.

52, 1. Παλλακίδας.—The παλλακίς occupied at Athens a kind of middle rank between the wife and the harlot (ἑταίρα). The distinction is well laid down by Demosthenes (c. Neær. p. 1386): Τὰς μὲν γὰρ ἑταίρας ἡδονῆς ἔνεκ' ἔχομεν· τὰς δὲ παλλακὰς, τῆς καθ' ἡμέραν θεραπείας τοῦ σώματος· τὰς δὲ γυναικας, τοῦ παιδοποιεῖσθαι γνησιως καὶ τῶν ἐνδον φύλακα πιστὴν ἔχειν.

52, 15. Ἐλκοντας.—ἔλκετε.—There is a pun here, which we cannot take off, "weighing, &c.—weigh him in here!"

52, 17. Μαρτύρομαι.—This word properly implies, to obtain regular testimony in a court of justice, but is often applied to any kind of testimony.

53, 80. Γλυκερίον.—Glycerium, from γλύσω = *glutto sorbere*, hence, γλυκορίζω, glycuriza, liquorice, &c.

54, 9. Δικαστήριον.—This means both the place of justice and the judges who give the decision, "the Court."

55, 27. Κρητίδα.—A slipper, i. e. a shoe of common workmanship, not right or left-footed, as carefully made shoes would be. They were an article peculiarly of Grecian dress. In late times the tragic actors wore the *cothurnus*, the comedians wore the *crepida*.

55, 28. Μελαντηρίον.—This is not "blacking," in our sense of the term, but a chemical preparation for the purpose of *dyeing* the leather black.

58, 81. Τριβώνιον.—"A coarse blanket," so called from the wear and tear of the weather; it was worn by the poorer classes, and, in imitation of them, by philosophers.

59, 2. Ελευσίνια.—The Eleusinian mysteries were of two kinds, the greater and the less, the latter being, in fact, but the preparation for the former. In very ancient times the religion of Greece was elementary, i. e. men worshipped the seasons, the sun, the moon, the stars, and all that was wonderful or strange in Nature (hence Τύφων, &c.) When religion had become mental and rationalized (which it did not until the close of a long protracted struggle, represented as the war of the giants (γηγένεις=elementary deities) against Jove), the old religion was kept up and remembered by means of secret mysteries: it was no longer tolerated by the public, save only so far as awe and fear dictated. In all respects the doctrines inculcated by the mysteries were far purer and more exalted than those of the rationalized religion, and exhibit to us unaccountable traces of sin, the fall, and the necessity for a mediator.

63, 12. *Παραπαίεις*.—Probably a metaphor from striking the lyre out of time. Similar phrases are *παρακροῦνιν*, *πλημμύλιν*, &c.

63, 19. *Τοκογλυφούς*, *τόκος*, from *τίκτω*, as the Latin *fames* from *feo* (whence *foei*, *future*, &c.).—In Greece, from an early period (Solon), the creditor could not sell or enslave a debtor, nor could he lend money on a debtor's person, blots which remained in the Roman constitution for a considerable time. The rate of interest was various, not being fixed by law, except in the case of a man's retaining his wife's dowry after a divorce, when it was 18 per cent. The general rate of interest, however, appears to have been 12 per cent., i. e. *δραχμή ἐπὶ μναῖς*, i. e. a drachm for each mina, per month, which is exactly the *usura centesima* of the Latins (since the mina contained 100 drachmae,) and answered to our 12 per cent.

63, 22. *Κέρβερον*.—Cerberus occurs in Homer as the "many-headed dog," but without a name, which is first given by Hesiod. Many poets call him fifty or hundred-headed, but this epithet rather alludes to the heads of the snakes which formed his mane.

63, 26. *Γραφήν*.—For the true difference between *δική* and *γραφή*, see Heeren. His. Pol. Gr.—*Νομοθέτης*; *Νομοθέτης* denotes any person who proposes a law, but is peculiarly applied to Solon and Draco, the founders of the Athenian constitution. Thence it is used to denote the persons chosen from the Heliastic tribe, under whose revision all laws passed, and who were in number 1001, although this varied occasionally. Unless a decree of the people (*ψηφίσμα*) obtained their sanction, it remained in force for only a year; if it did, it became a *νόμος*, and remained in force until regularly repealed.

65, 84. *Ἐπῶδας*.—A charm by song, in which sense it occurs even in Homer's *Odyssey*, Ulysses being cured by incantation of a wound in the thigh inflicted by a boar.

*Ιδ.* *Τελίταις*.—The true terms by which all mysteries were designated in Greece are, *μυστήρια*, *τελίται*, and *ὄργια*. *Μυστήριον* signifies the secret part of the worship, known only to the initiated, generally performed at night, or in some retired and secret place. *Τελίται* denote any religious festivals, but more peculiarly a lustration, as here, or a ceremony performed in order to avert some calamity, public or private. *Ὀργια* mean sacrifices accompanied by certain ceremonies, but afterwards more peculiarly applied to the orgiastic or Phrygian worship of Bacchus and Demeter.

66, 4. *Μάντις*.—*Μαντις* was the general name for a seer or prophet, including those who interpreted from omens, victims, or prophetic inspiration. The *Bacidae* and *Sybils*, however, differed from them in referring the source of their knowledge to sacred books, which Hereen erroneously states never to have existed in the West.

66, 19. *Δαίμονες*.—These were supposed either to have been originally mortals, elevated to the rank of divinities or gods whose span of duration was limited, unlike that of the *θεοί*, who were immortal. The name appears to be connected with *δαίω*, i. e. "the dividers" or allotments of good or evil to man, and thus they will be the male personification of the powers identical with those attributed to the female *Μοῖραι*.

66, 25. *Ἀπομάρτυν*.—Many of the ancient Greek mysteries appear to have inculcated the idea of the fall of man. In many of them the *Fan* is mentioned, reminding us of the Scriptures: "He will thoroughly purge

his floor, and gather the wheat into his garner." The votaries, before initiation, were clothed in the skins of beasts, to indicate their wild and savage nature before they were called by the deity to a better existence and happier fate; they were covered, too, with mire, to indicate that they were "of the earth, earthy," and needed purification. These rites, however, whatever may have been their original meaning and intention, in time became a mere vehicle for imposture and deceit.

66, 28. *Βλάπτω*.—This verb, according to Donaldson, properly means "to stop in one's course," "to arrest," a sense it may well bear here.

68, 21. *Τελῶναι*.—"The farmers of the taxes," which were let to the highest bidder, and were generally farmed by the Metics or resident aliens, the free citizens not liking the office from the vexatious powers with which it was armed. As the farmers paid high, and there was much competition, the only means they had for obtaining a remuneration were, by fraud, extortion, and the exaction of the uttermost farthing, hence they were generally detested, as were the *Publicani* at Rome.

68, 27. *Συκοφάνται*.—Many commentators suppose, that in ancient times, when figs were a rare commodity at Athens, a law was passed forbidding their exportation. In process of time they were widely cultivated, and became most abundant: the law became a dead letter, but was never actually in due form repealed, and the growers exported their figs without fear or hinderance. Informers then sprung up, who, taking advantage of the non-repeal of the law, accused those who exported them. This was looked upon as so ungenerous and peculating an act, that the word was afterwards used as an epithet for every common informer and slanderer. Böckh. (*Econ. Athen.* i. 46.) supposes that originally there were at Athens *sacred* plantations of figs, as of olives, mulberries, &c., which it was unlawful to eat of; that, in times of severe famine some, to support existence, had partaken of them, and that those who prosecuted them for so doing were held up to general execration. The word has passed into our language, but with the idea of a "servile, low flatterer."

69, 28. *Δίων* and Dionysius the younger, whose sister was married to Dion. The latter was of a grave and severe turn of mind, and haughtily rebuked the loose conduct of Dionysius. At length, being exiled, his property confiscated, and his wife given in marriage to another, he purchased two ships, and, with about a thousand men, made a descent upon Sicily. In a short period he became master of the whole island, but exercising his power with great severity, and having put many of the leading men to death, a party was formed against him, and he was murdered, B. C. 353.

69, 25. *Ἀπιστιπρος*.—The founder of the Cyrenaic sect, whose main tenet was to be contented with our present sphere of life, yet to aim at a higher, and to extract pleasure from all that is within our power, yet without being servilely bound to her. The Cyrenaics confined themselves entirely to Ethics, neglecting altogether the Physics.

69, 28. *Χιμαίρα*.—"The origin of the notion of this fire-breathing monster must be sought in the volcano of the name Chimæra, near Paulis, in Lycia, or in the volcanic valley near the *Cragus*, which is described as her location. In the works of art recently discovered in Lycia by Mr. Fellows, we find several representations of the Chimæra, in the simple form of a species of lion, still inhabiting that country."—*Smith's Dict.*, s. v.

70, 32. *Ἀγαμέμνων* united in his own person the two races of the

Perseidæ and Pelopidæ, hence the extraordinary power which he possessed. See Mitf. Hist. Greece.

71, 24. Ὑποκρίτης.—Properly, one who answers to the Chorus, ὑπακρίνεσθαι. Donaldson, after Plato, explains it as one who assumes the poet's place and character. They were generally divided as to their characters into the πρωταγωνιστής, i. e. the hero of the piece upon whom the interest of the piece depends; the δευτεραγωνιστής, i. e. the character who drew out the expressions and feelings of the Protagonist; and the τριταγωνιστής, generally some mortal or deity who is the instigator of the woes and sorrows of the Protagonist. It is scarcely necessary to remark, that one actor was introduced by Thespiis in order to rest the Chorus, of which the drama was originally constituted, and also to afford fuller scope for dramatic excitement. The second actor was introduced by Æschylus, and the third by Sophocles, which last improvement was also adopted by Æschylus in some of his late plays. In the Œdipus Coloneus, generally supposed to be represented by Iophon, grandson of Sophocles, four actors appear at once upon the stage; but this is unique, at least in the tragedies which have come down to us.

71, 25. Κρέοντας.—A mythical hero (for whom see *Index*). Perhaps the whole legend concerning Œdipus and Creon may be explained by reference to political circumstances. The constitution of Thebes appears to have been originally Republican, in the elevated sense of the term, the symbol of which is Laius (λαός, *populus*). This relaxed, and an Ochlocracy succeeded, represented by Œdipus (Ὀίδαω ποῦς, the lower members of the state becoming tumultuous). The natural result of the factions and violence hence resulting would be, to form a government of the two chief contending parties, represented by Eteocles and Polynices, like the plebeian and patrician Consuls at Rome. These parties still contended, and we find that, wearied of these mutual conflicts, a king was again elected, personified by Creon, often represented as a tyrant, for strong measures would be necessary to quench the contending passions of both parties. The Sphinx is the symbol of a violent aristocracy, which, succeeding to the popular form of government, oppressed the lower classes. This view is materially strengthened by a passage in Demosth. de Cor. § 56, in a regular public decree. Now if Œdipus were really considered to be the polluted wretch he is represented, the Athenians would never have considered their reception of him to be an act of merit towards the Thebans; but supposing him to represent the democracy, or its members who were exiled, the matter is plain, for only a year preceding the date of this decree the Thebans cast off their aristocracy and became democratic. The policy of Athens in uniting with them then, and in mentioning their ancient kindness, is evident.

71, 26. Πριάμους.—"As Dardanus is the eponym of Dardania, Teucer of Teucris, Tros of Troja, so Priamus is the eponym of Pergamus. The Doric form of his name is Περιάμους, but ι is interchanged with γ (as in αἶρω = ἄγρω, αἷητος = ἀγῆτος, &c.) hence Περιάμους = Πέρ-γαμους." See Grot. Hist. Gr. p. 126.

72, 30. Διελέγχων.—This is probably the true character of Socrates, and, in fact, he appears to have desired to crush the Sophists by their own mode of tortuous questioning and perplexed reasoning (σοφιστικὰς τῶν σοφιστῶν), not for the sake of truth, but for the pleasure of confuting (διελέγχων) his adversaries. It has been the fashion to extol the cha-

rafter of Socrates, and make him a Gospel heathen. Any one who reads Plato's books, *De Republica*, especially the fifth, will know how to appreciate this judgment. Very likely men have been anxious to trace a witness to truth in him, and to force his confused, and, in many parts, ridiculous arguments for the immortality of the soul (a doctrine he only argued for, and did not seriously believe), to serve as a trace of true and pure doctrine given by God, forgetting that the divine Apostle has told us, that "life and immortality are brought to light by the Gospel."

73, 12. *Πρυτάνεις*.—See Mr. Walker's accurate note on p. 109, b. He is speaking of the Athenian senate previous to the time of Demetrios Poliorcetes, *a. c.* 306, when the number of the Athenian tribes was raised to twelve, and a hundred added to the senate. It is clear that this must have made an alteration in the number of the *Prytanes*, and the duration of their office. A thirteenth tribe was added by Hadrian.

78, 33. *Ἐπιχειρονομία*.—The simple act of voting by show of hands was *χειρονομία*; the vote condemning an accused person was *καταχειρονομία*; and that confirming a measure proposed was *ἐπιχειρονομία*. Voting to elect one of two persons was *διαχειρονομία*: the vote against a proposition was *ἀντιχειρονομία*.

75, 14. *Χορηγία*.—This belongs to the class of *leitourgiai* *ἐγκύκλιαι*. These were compulsory offices imposed upon individuals by the State, consisting of the *Χορηγία*, *Γυμνασιαρχία*, *Δαμπαδαρχία*, *Ἀρχιθεωρία*, and *Ἑστιάρις*, some of them annually occurring, as *Choregia*, others, as circumstances required, as the *Τριηραρχία*, which was the heaviest of all. The liturgies are mentioned as early as the time of Pisistratus, and were sanctioned by Solon. In early times the *Chorus* was formed of the whole people engaged in the worship of the deity (from the root *χωρ*, as in *α-γορ-α*, *χώρ-ος*, *χώ-ρα*, &c.), hence it was the business of the State to appoint an individual citizen as leader of the chorus, who had to defray the expenses of its equipment. These amounted to a very considerable sum, and hence the term *χορηγία* was applied to any equipment requiring much trouble and expense, as here.

76, 12. *Σκυράλη*.—A long, narrow strip of leather or any other material, hence a lash or instrument of flagellation. From the notion of a strip, it also designated the secret mode of writing by which the Ephors of Sparta communicated with their kings and generals. They took the strip, wound it round a staff, and then wrote upon it; when the strip was taken off the letters appeared all in confusion, and it was sent to the general, who wound it round a staff of a similar size, and thus deciphered the communication.

77, 18. *Πάππος*.—Connected with the Hebrew *abbe*, the Thessalian *ἄττα*=*αππα*, the Latin *abav-us*, and the Sanscrit *papā*.

78, 9. *Δήμιον*.—Connected with *δέω*, as the English *town* is with *twine* (Angl. Sax.), "to twine or enclose," with the notion of "an enclosed space marked off from the waste." Smith connects it with the Doric *δα*, for *γα*= "land." The *δήμοι*, then, are opposed to *πολιταί*, and *δήμος* is used to denote the country parishes, of which there were one hundred and seventy-four in Attica. In the Attic comedies *Δήμος* denotes the rough and rude country people, bull-headed and sturdy, the "John Bull" of antiquity.

79, 18. *Δημοσθίνην* was born Olym. 99. 4. *a. c.* 381. He poisoned himself at the temple of Neptune, in Calauras, *a. c.* 322. Mitford re-

marks that this celebrated orator (as also his opponent, *Æschines*) was born of parents not strictly pure Athenians, the mother of Demosthenes being a Scythian, and the father of *Æschines* was a slave. *Æschines* was born B. C. 389, and died sometime after 324.

79, 23. *Χιτώνιον*.—This is a diminutive of *χίτων*, and generally denotes a woman's inner robe, "a chemise," while the other form, *χιτώνιστος*, a man's inner apparel, "a shirt;" but even this passage proves that the distinction is not always observed.

81, 20. *Ἐπίδουπε*.—Buttmann remarks that *ἐπι*, in composition, is derived from *εὖρος*, and refers to wide extent merely; while those of *αρι* are derived from *ἀρης*, and refer to powerful strength or valour.

82, 7. *Θρύαλλες*.—The Attic term for a wick; the general word is *ἐλλόχμιον*. They were made of tow or the pith of rushes (*θρύσον*, whence the name), or of the long, narrow leaves of the plant *mullein*.

83, 15. *Μανδράγορα*.—Properly the herb mandrake, from *μάνδρα*, a "fold" or "pen," and *ἀγρίω*. The word *mandra* afterwards denoted any enclosure, and, metaphorically, "the square spaces on a draft-board."

83, 23. *Αἴγης*.—Properly "a goat-skin." The *Ægis* of Jupiter was said to have been made of the goat Amalthea, which suckled him in his infancy. Skins of animals were used as means of clothing and defence anciently. The goat-skin was worn so as to pass over the right shoulder and across the left hip, two of the legs being fastened over the right shoulder, and the other end being attached to the inside of the shield at its termination. See the representations in Smith's Dict., c. 17.

83, 7. *γίτιον*.—From *ἴκω*, *ἴκω*, *venio*, whence *οἶκος*, *vicus*, *vicinus*, &c.

83, 30. *Διφθέραν*.—A kind of cloth generally worn by herdsmen and country people in general; it sometimes had a covering for the head, like the Roman Cucullus.

84, 14. *Ἐκαρεμβαι*.—Any large sacrifice. The peculiar number, a hundred, however, was sacrificed regularly at the *Hercea*, a festival of Juno, at Argos, and other parts of Greece.

84, 15. *Διάσια*.—"The Jovials," a festival in honour of Jove (*Μετρίχως*), outside the city: the whole people shared in it, the wealthy offered victims (*ἱερῖα*), the poor gave such incense as they could. The etymology of *διάσια* given by some grammarians (from *Διός* and *ἀσση*) is false, the name is a mere derivation from *Διός*.—Smith's Dict., *sub. v.*

85, 30. *Ἀναξαγόραν*.—The philosophers of the Ionic school explained the various modifications of nature by regarding *matter*, in its various forms, as the cause of all things. Anaxagoras conceived the necessity of seeking a higher cause, independent of matter, and this cause he considered to be the *νοῦς*, i. e. mind, thought, or intelligence. For a full and accurate account of his doctrines, see Knight's Weekly Volume, Biograph. Hist. Phil. His novel opinions were favourably received by the great minds of Athens, but were regarded with great distrust and hostility by the vulgar. As he was the instructor and friend of Pericles, the party opposed to him in politics accused Anaxagoras, for the purpose of striking a blow at Pericles. He was only saved from death by the strenuous exertions of the latter, but was sentenced to pay five talents, and to quit Athens. After the death of Pericles, a second charge of *Μηδισμός* (or impiety) was brought against him, and he was condemned to death in his absence. He was, however, safe from Athenian vengeance at Lampsacus, where he died at the age of seventy-two.



85, 88. 'Ανάκειον.—This should certainly be written ἀνάκειον, "the temple of the Dioscuri." 'Ανάκειον, or ἀνάκεια, denotes not a temple but a *feast*, in honour of these heroes, in the Prytaneum, formed of cheese, barley cake, ripe figs, olives, and garlic, in remembrance of the ancient mode of living.

87, 13. Κρίθων.—"Pointed-eared barley," root κρι, as in κ-κρῶσις, and analogous to the Latin *horridus*, *hordea*.

87, 18. Παιδοτριβῆαι.—These were the lower instructors in the Gymnasia, who taught the usual exercises to the youths, under the direction of the Gymnasiarch, who was a higher order of instructor, and who prescribed the various kinds of exercises proper for each youth, from his constitution, &c. Both teachers were usually athletes who had ceased from their profession.

88, 21. Θεσμοφόρη.—Ceres, so called, because she is said to have introduced laws and the regulations of civilized life. Agriculture, requiring a partition of lands, and many regulations for the well-being of society, is supposed to be the parent of law, νόμος, which many derive from νεμῶ. A festival called the Thesmophoria existed from a very ancient period at Athens, which Herodotus supposes to have been introduced from Egypt.

88, 32. Κόφινος.—A large kind of wicker basket, made of willow branches. The word is used by Juvenal, in irony of the poverty of the Jews.

89, 20. Ὑσπληγξ.—"The starting-post," which was called by various names, ἀφῆσις, γραμμή, βαλβίς, &c. The goal was called ῥίσμα, βατήρ, τέλος, καμπτήρ and νύσσα. The ὑσπληγξ, is properly, the *lash of a whip*.

90, 4. Ἄγορᾱ.—Among the Athenians the proper name for the popular assembly was ἐκκλησία, among the Dorians, ἀλία. The term ἄγορᾱ was confined at Athens to the assemblies of the Phylæ and Demi. The name was, at an early period, used to designate the *place* where the assemblies were held.

90, 15. Δέλεαρ.—The nets most commonly used in fishing were, the ἀμφίβληστρον, or casting-net, (*funda*, Virg. Georg.), and the σαγῆνη, the drag-net, or seine, *tratum*. The English word *seine* is a corruption of σαγῆνη. Frequently pieces of bait were hung to the net in order to attract the fish, hence the expression here.

90, 25. Κέκροπος.—By many ancient writers Cecrops is called an autochthon, or γηγενής. He is said, in Attic legends, to have introduced the rites of marriage, the division of the land into twelve communities, and to have abolished human sacrifices and brought in a purer form of worship. In later Greek writers he is stated to have been the leader of a colony from the district of Sais, in Upper Egypt, but this is wholly rejected by the best writers. The termination *ops* is analogous to that of Pel-ops, Cycl-ops, &c. See Buttman's Lexilogus, under ἀπια.

90, 26. Κόδρον.—Son of Melanthus, and last king of Athens. He is supposed to have reigned B. C. 1068. It is probable that after his patriotic death quarrels succeeded among his sons for the succession, and that the Eupatrids availed themselves of the circumstance to strip the chief magistrate of much of his power, and render the ruler responsible for the exercise of his authority. Medon succeeded Codrus, but his other sons emigrated to Asia Minor, where they founded the famous Ionian colonies.

90, 35. Ἀριστείδην.—In addition to what is given in the Index, we

may state that he was Archon Eponymous for the year B. C. 489. He commanded the Athenians at *Platæa*. In Demosthenes he is called the assessor of the *φόρος* of the Greeks. Certainly, so great was the confidence placed in him by the Greeks allied with Athens, that to him they intrusted the task of drawing up the regulations for the confederacy, and the amount of its assessments. The first assessment (*φόρος*) was four hundred and sixty talents, and was placed, by his will, not at Athens, but at Delos. His influence, however, died away, and the *φόρος* was not only removed to Athens, but also increased greatly in amount. He is said to have introduced the mode of banishment by ostracism, and to have been the first person exiled by its means. He died either at Pontus or at Athens, about 470 B. C.

91, 1. *Καλλίης*.—This is *Callias* the Third, so notorious for his profligacy and dissoluteness, that even before his father's death he was usually called the evil genius of his family (*ἀλιήριος*). Notwithstanding the great wealth he inherited, he reduced himself to perfect beggary, and died in want of the common necessities of life. The names of Hipponicus and Callias were alternately borne by each succeeding generation in his race. They were hereditary torch-bearers at the Eleusinian Mysteries, and were supposed to have been descended from Triptolemus. Perhaps allusion is made to an incident in the life of Callias (derivable from the mention of Aristides, who was his cousin), of whom the following story is told: that at the rout of the Persians at Marathon, a Persian, claiming his protection, pointed out to him a treasure buried in a pit, and that he slew the man and possessed himself of the money, whence he obtained the surname of *Λακκόπλουτος*. He was afterwards tried for bribery, and fined fifty talents, i. e. about £12,000.

91, 27. *Ἡλιβάτων*.—Donaldson and Buttmann bring this from *ἀλιεῖω*, "to stumble or trip," which is applicable to a precipitous rock.

91, 30. *Κορυβαντίαν*.—The Corybantes were the ministers and priests of Cybele, or, as she is otherwise called, Rhea, the mighty mother of the gods. In her worship they displayed the most extravagant fury by means of dances in armour, as well as in the accompanying music of flutes, drums, and cymbals; hence *κορυβαντίαν* denotes to be wild or madly extravagant; and *κορυβαντισμός* was the name given to an imaginary disease, in which persons felt as if some great noise was rattling in their ears. For full information on them, see Smith's Biograph. Dict., under *CORYMBI* and *RHEA*.

92, 2. *Ἱεροσωπεῖον*.—The desire of mummery and disguise, usual at the festivals of Bacchus, gave rise to the introduction of masks. Chærilus, of Samos, is supposed to have been the first who formed them of regular classes, although the introduction of masks in Greek tragedies is usually attributed to Æschylus. Hor. Pis. 278. Phrynichus first introduced those representing the female countenance.

93, 6. *Χλαμύδες*.—The chlamys was an outer robe or scarf, somewhat similar to the Roman paludamentum; its length was about twice as much as its breadth. Its aptitude of being turned in every possible form round the body made it useful even as a means of defence. See Smith's Antiq., *sub voce*.

94, 6. *Μισθοφόρων*.—Pericles first introduced at Athens the custom of having mercenary soldiers, paid by the State they served. Following

the example, many other States hired troops as occasion required, and thus gradually was formed in Greece a body of men whose trade was war. These, when without employment, frequently formed predatory excursions of their own, and plundered alike friend and foe, hence the word is used as the most insulting term towards any one engaged in work for hire.

95, 25. *Ῥητορες*.—This name is usually given to all orators, and to any one who undertook the defence of a person or law; yet, according to Potter, it specifically denoted a body of ten,—properly, however, called *συνήγοροι*,—one probably chosen from each tribe, although their functions are not accurately known.

97, 7. *Κροῖσε*.—See note above on p. 3, 85.

97, 22. *Ἀποφράς*.—This was an unlucky and an unfortunate day, on which no public business, nor any important private affairs, could be conducted at Athens; such were the last three days but one of every month, and the 25th day of the month Thargelion, on which the Phrynteria were celebrated. They appear to be much the same as the Latin *dies nefasti*.

97, 26. *Φυλῆται*.—The original tribes of Athens were in number ten, their names being derived from the deities who were worshipped in Attica. These ancient tribes were superseded by what are called the four Ionic tribes, the *Geleontes* (Γελῶντες), *Hoplites* (Ὀπλίτες), *Argides* (Αργαῖδες), and *Ægicore*s (Αἰγικορεῖς). The three last names may be explained in reference to the occupation of each: the *Hoplites* were the heavy-armed troops, the *Argides* labourers or husbandmen, the *Ægicore*s goat-herds or shepherds. The first name has never been satisfactorily explained, and it has been proposed to write *Teleontes* (Τελῶντες), i. e. a tribe of priests, taking *τελός* in a religious sense, or a tribe of peasants who paid toll or rent (*τελεῖν*) to the lords of the soil. Theseus reduced the tribes to three, the Eupatridæ, Geomori, and Demiurgi, i. e. the Patricians, the Agriculturists, and the Mechanics. Each of these tribes was divided into three *φρατρίαι*, or fraternities, the same as the Latin *Curiae*, and each *φρατρία* into thirty *γένη*, like the Latin *gentes*. Cleisthenes made the number of tribes ten, each of which he divided into ten *Demi* (δῆμοι). He allowed the old *φρατρίαι* to exist, but without any political power; hence *φυλῆται* means of the same tribe, *φράτορες* of the same *φρατρία*, and *δημόται* of the same borough, the number of which, soon after the revolution of Cleisthenes, amounted to one hundred and seventy-four.

98, 22. *Ἔρανος*.—The *ἔρανοι* were clubs or friendly societies, formed at Athens, partly convivial, and partly for charitable purposes. The convivial parties used generally to dine together once a month, and the *ἔρανος* was the club feast, either contributed, as a pic-nic, by every individual, or purchased by one, and then defrayed by the share of all united. In the charitable societies, if a man was reduced to poverty, or in distress of money for any purpose, he could apply to his club; this was called *συλλέγειν ἔρανον*; those who advanced it were said *ἐρανίζειν αὐτῷ*. This relief was expected to be repaid when the circumstances of the borrower were improved. In the present passage, then, *αἰτεῖν ἔρανον* only indicates that he asks for a loan, and even this is harshly refused him.

98, 31. *Διθυράμβος*.—(See note on 879, *Arion*.) Altogether there

appear to have been four forms of the Dithyramb, previous to its amalgamation with the tragic chorus: first, the wild song of the merry *κύμος* in honour of the god of wine, and sung to the flute; second, the more regulated songs of Archilochus, in which there was an *ἔξαρχος*, who spoke in long trochaics, and was responded to in choral strains by the chorus; third, the Dithyramb of Arion, who first adapted it to a regularly trained chorus, and to the *cithara*; fourth, that species also introduced by Arion, in which the chorus was formed of Satyrs, and thus became the forerunner of the lost satyric drama.

98, 34. *Προκαλοῦμαι*.—Either party in a suit could demand or challenge (*προκαλεῖσθαι*) an inquiry (like those in our Courts of Chancery, when an "issue" is directed to one of the inferior courts) before an arbitrator, the challenge being called *πρόκλησις*, a term which also indicates the articles of agreement by which the extent of the inquiry was determined. *Πρόκλησις* is the "writ" or "summons" by which a defendant was bound to appear in court upon a certain day.

98, 35. *Ἀρειοπάγος*.—The Areopagus, frequently called ἡ ἀνὰ βούλη, since it kept its sittings on Mars' Hill, while the βούλη had its court in the Ceramics. Its original jurisdiction appears to have been the inquisition of blood, which Müller thinks to have been taken from it by Pericles, aided by Ephialtes. It is probable, however, that he left its judicial functions unimpaired, but rendered the council responsible to the people, which they were not previously, thus removing its aristocratic character and rendering it democratic. It was formed of those who had passed the office of archon, and in its first institution must have been of very early date, as we find reference made to it B. C. 740, before the first Messenian war.

100, 2. *Τὸ θεωρικόν*.—This must here mean the funds of that particular tribe, collected for its own sacrifices and largesses, not the great *θεωρικόν* of the Athenian State. This latter fund was first instituted by Pericles out of the surplus of the revenue of the city, after the payment of its civil expenditure. By a former enactment the surplus was devoted to the war fund, which, after the law of Pericles, was made to depend entirely on the *εἰσφοραὶ* and extraordinary taxes. Demosthenes bitterly complains of the effect of this upon the management of the war. Eubulus, a rival statesman, passed a law rendering it perpetual, and sentencing to death whoever should even propose that it should be given to its original purpose. Apollodorus succeeded in carrying a measure to reverse the law of Eubulus, but he was tried, convicted, and severely punished, and, as a matter of course, his law fell to the ground. At last Demosthenes appears to have prevailed on the Athenians to annul it. Originally the admission to the theatre was free, but, great disorder having occurred, admission was no longer gratuitous. The passion of the lower Athenians for the drama is well known. Pericles, to ingratiate himself with the popular party, proposed that a sum (two oboli) should be given by the State to each citizen on his demanding it, as admission money.

100, 4. *Τὸ ἔρεισμα τῶν Ἀθηναίων*.—This appears to be a quotation from CEd. Col., where the words refer to the brazen threshold which led down to Hades, and in which the bones of the exiled Oedipus were hid, on the concealment and safe keeping of which the superiority of Athens over her neighbours' power depended.

100, 13. *Μείρας*.—This should be written *μόρας*. Lycurgus divided the Lacedæmonian army into six battalions (*μέραι*), each *mora* was commanded by a *πολίμαρχος*, under whom were four *λοχαγοί*, eight *πεντηκοστήταις*, and sixteen *ἑνωμόταρχοι*. The regular complement of an *enomotia* was about 24 men, with its captain, the *lochos* had 100, and the *mora* had 400 men. But these numbers varied much in after times. Xenophon mentions the number of men in a *mora* at about 400 men, Ephorus at 500: It is remarkable, however, that Demæas adopts the precise terms used regarding the celebrated exploit of Iphicrates in Asarnania, who cut off two *mora* of the Lacedæmonians, an act greatly extolled by the Athenians. In fact, Demæas wishes to make a condensation of all the honours ever given by the Athenians to their citizens, and then crown Timon with them.

100, 30. *Τραγῶδοις καίνοις*.—The more usual phrase is, *Ἐν ῥαγῇ*; but see Lexicon, and comp. Cic. Philip. § 14. *Quid enim innumerationum civium clamores GLADIATORIBUS*.

101, 18. *Ὀρωθόδομος*.—This was in the rear of the Erechtheum, at Athens, a building attached to the back part of the temple, where the sacred utensils of the temple were usually kept, but used as the civil treasury of Athens.

102, 4. *Τρυβλία*.—A cup, equal to the half of a sextarius, or six cyathi. Its more usual name is *κοτύλη*.

102, 28. *Μάζα*.—"The most common food among the Greeks was the *μάζα* (Dor. *μάδα*), a kind of frumenty, or soft cake, which was prepared in different ways, as appears by the various names which were given to it. The *μάζα* continued, to the latest period, to be the common food of the lowest classes."—Smith.

104, 9. *Μετέκτοι*.—These were resident foreigners, who annually paid the *τὸ μετοίκιον*=twelve drachmæ yearly: the *ξένοι* were foreigners who remained but a short time at Athens. The ceremonies imposed upon the *Μετέκτοι* were not for the purpose of insult, but were merely symbolical of their relation to the citizens.

104, 28. *Κατήγορος*.—This advocate, in ordinary cases, was a distinct person from the *συνήγορος*, who acted only as inferior and secondary to him. The latter was not entitled by law to a share of the reward for the prosecution, nor was he liable to the fine of five hundred drachmæ if the accusation failed.

105, 19. *Σειληνός*.—The Sileni were deities of Asiatic origin; the Satyræ were only the deified representatives of the ancient worshippers.

107, 16. *Ἄττις*.—See *Index*. Bottiger ingeniously considers that the idea of Attis is but the symbolical representation of the male and female powers of nature united in one person.

107, 18. *Κάνδων*.—The *candys* was a loose gown, like a surplice, worn chiefly by Persians. Many representations of it are found sculptured on the ruins of Palmyra.

108, 11. *Ποητεία*.—Impostures by jugglery or sleight of hand; *γόγυια*, γόα, the hollow of the hand.

108, 80. *Ἐξ ἀρχῆς*.—An allusion to the Stoic doctrine of predestination; the words *Ἀπὸρὴ φύσις* and *Ἐμπαμένη* should be personified, and written with a capital letter throughout this piece.

We may append the following epigram, taken from Anthol. Gr. Jacoba. T. III. p. 22. n. V.

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Λουκιανοῦ εἰς τὴν ἑαυτοῦ βίβλον.

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Λουκίανος τάδ' ἔγραψα, παλαιά τε μωρά τε εἰδώς,  
 Μωρά γὰρ ἀνθρώποις καὶ τὰ δοκοῦντα σοφά,  
 Οὐδὲν ἐν ἀνθρώποισι διακριδόν ἔστι νόημα,  
 'Αλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἐτίροισι γέλως.

THE END.



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